A COMMENTARIE OR Expoſition, vpon the fiue firſt Chapters of the Epiſtle to the *Galatians*: penned by the *godly, learned, and Iudiciall Diuine*, Mr. W. PERKINS.

D. 11. 42

Now published for the benefit of the Church, and continued with a Supplement vpon the ſixt *Chapter*, *by* RAFE CVDWORTH Bachelour of Diuinitie.



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TO THE RIGHT HONOURABLE, right vertuous, and moſt *truly religious Lord*, ROBERT, Lord RICHE, Baron of Leeze, &c.

Grace and peace.

THE holy Scriptures (Right Honourable) giuen by diuine inſpiration, and penned by the holy men of God, Prophets, Apoſtles, and Apoſtolike writers, not by priuate motion, but as they were guided by the holy Ghoſt; are not onely commended by God, and left vnto the Church as a pretious *depoſitum* carefully to be kept in their integritie (for which cauſe the Church is called *the ground and pillar of truth*. 1. Tim. 3. 15.) nor to be defended onely by the ſword of the Magiſtrate, againſt Heretikes, Schiſmatikes, and men of ſcandalous life, in which reſpect he is called (and that truly,) *Cuſtos vtriuſq; tabulæ*: But alſo to be the piller and foundation whereon to reſt our faith; the touch-ſtone of truth; the ſhoppe of remedies for all ſpirituall maladies; an anker in the blaſts of Temptation, and waues of affliction; a two edged ſword to foyle and put to flight our ſpirituall enemies; the onely Oracle to which we muſt haue recourſe, and whereat we are to enquire the will of God: In a word, the bread and water of life, whereon our ſoules are to feede vnto eternall life. Therefore we are commanded to ſearch the Scriptures as for ſiluer, and to ſeeke in them as for treaſures, to read in them continually, to meditate of them day and night, to vſe them as bracelets vpon our armes, and frontlets betweene our eyes; to teach them to our poſteritie, and to talke of them when we are in our houſes, and when we walke by the way, when we lie downe, and when we riſe vp. And great reaſon there is of this commandement, ſeeing

2. Tim. 3. 16.

2. Pet. 1. 20.

1. Tim. 6. 20.

Eph. 6. 17.

Eſa. 8. 20.

Ioh. 5. 39.

Heb. 12.

Deut. 6. 8.

Hugo de S. Vict. de Script. & Scriptor. Eccles. lib. 5. c. 1.

that (as an ancient writer saith) *Quicquid in eis docetur veritas est: quicquid præcipitur bonitas est: quicquid promittitur fœlicitas est*: that is, *Whatsoeuer is taught in them, is truth it selfe: whatsoeuer is commanded, is goodnes it selfe: whatsoeuer is promised, is happines it selfe.* They beeing of such perfection, that nothing may be added vnto them, nor any thing taken from them: of such infallible certentie, that heauen and earth shall sooner passe away, then one title fall to the ground: so pleasant and delightfull, that they exceede the honie and the honie combe: and so profitable, that no treasures may be compared vnto them: seeing they are able to make vs wiser then our enemies, then the aged, then our teachers: to make vs wise vnto saluation; to giue vs an inheritance among them that are sanctified: nay, able to saue our soules? Which beeing so; I cannot sufficiently wonder, that any calling themselues Christians should make lesse account of the booke of God, then the Romanes in old time, did of their twelue Tables, and other Heathens of their Rituall bookes: or then the Iewes at this day doe of their Talmud, the Turkes of their Alcoran, the Æthiopians of their Abetelis: especially that those which professe themselues Diuines, should so distast the holy Scripture, that leauing it the cleare fountaine of the water of life, they should betake themselues to the troubled streames of mens deuises, and digge vnto themselues pittes which will hold no water. Wherein the Schoolemen (I meane the Sententiaries, the Summists, and Quodlibetaries) are chiefly (if not onely) to be censured, who setting aside the Scriptures haue vanished away in vaine speculations in their Questions vpon *Lombard* the Master of the Sentences, and vpon *Thomas* their new Master. So that had it not beene for some fewe *Glosses* (which notwithstanding like the glosse of Orleans doe often corrupt the text) *Nicolaus de Lyra*, *Hugo de S. Charo*, and *Peter Comestor* (whom I should haue named first, beeing so good a text man, that (as his name importeth) he did eate vp the text, as the poore mans horse dranke vp the moone) we should not haue had among such a multitude of writers, one poore comment vpon the Bible for diuers hundred yeares. And no maruaile, seeing it is an ordinarie thing for young nouices in Popish Vniuersities (and I would it were but there onely) not to lay the foundation of their studie in Diuinitie vpon the rocke, but vpon the waters:

Deut. 4. 2.

Matth. 5. 18.

Psal. 19. 10.

Psal. 119. 98. &c.

2 Tim. 3. 15.

Acts 20. 32.

Iam. 1. 21.

Ier. 2. 13.

that

that is, not vpon the Scripture, but vpon *Aquinas*, or ſome ſuch Summiſt: and to reade the Scripture no further then they giue them light for the vnderſtanding of their Schoole-Doctours. Witneſſe one of their owne writers, who teſtifieth of himſelfe that he had ſtudied Schole-diuinitie and the Canon Law for the ſpace of 16. yeares, and yet neuer ſo much as ſaluted either the Scriptures or the Fathers. Which courſe they take, either becauſe they preſume to vnderſtand, aboue that which is writtē, cōtrarie to the cōmandemēt of the Apoſtle, Rom. 12. 3. or for that they iudge the Scriptures too ſimple and ſhallow for them to wade in, as not affording them ſufficient matter for their witts to worke vpon. Not conſidering that whilſt they contemne the ſimplicitie of the Scriptures, & looke beyond the Moone, in the meane time with Thales they fall into the ditch: and that whilſt they ſtriue with the winges of their wit to ſoare aboue the cloudes of other mens conceyts, they fincke into a Sea of abſurdities and errors. Nor yet remembring that the Scripture hath great maieſtie ioyned with ſimplicitie, and as great difficultie mixed with plainnes and facilitie: and therefore not vnfitly reſembled by S. Gregorie, to the main Ocean in which the lamb may wade & the Elephant may ſwim. For the ſpirit of God hath in wonderfull wiſdom ſo tempered the Scriptures, that they are both obſcure & perſpicuous: in ſome places like *a claſped* or *ſealed booke*. Iſay 29. 11. in other places like *a booke that is opened*. Apoc. 5. 5. beeing both *eaſie* & *difficult*. *Eaſie*, in that *the enterance into the word, gineth light and vnderſtanding to the ſimple*. Pſal. 119. 130. *Difficult*, in that *ſome things are hard to be vnderſtood*. 2. Pet. 3. 16. and *hard to be interpreted*. Ebr. 5. 11. *Eaſie*, to inuite vs to reade and learne thē: *Difficult*, to exerciſe vs leſt we ſhould cōtemne them. From the eaſie and plaine places are gathered principles of religion, both articles of faith & rules of good life, which we call *Catechiſmes*. The difficult places require interpretation, & the *Cōmentaries* of the learned. Both which are neceſſarie in the church of God. *Catechiſmes* haue a neceſſarie vſe, both in regard of the ſimple, who are to be fed with milke, beeing but babes in Chriſt: and of the learned who are ſtrong men in Chriſt, that they may haue ſome rule, whereby to trie the ſpirits, conſonant to the analogie of faith, and the doctrine of the orthodoxe Fathers of the Church: which Paul calleth *the*

Ferdinand. Velloſill. Epiſt. Luc. in præf. in aduer. Schol. Theol. Nec Script. nec Doctores vel à limine ſ. ſalute.

Laert. de vit. Philoſ. lib. 1. in Thal.

Epiſt. ad Leander.

forme

μίρφωσιν γνώσεως. ὑγιαινόντων λόγων. ὑποτύπωσιν ὑγιαινόντων λόγων.

ſorme of knowledge. Rom. 2. 20. and *The forme of doctrine*. Rom. 6. 17. and *a patterne of wholeſome wordes*. 2. Tim. 1. 13. which formes of doctrine were in vſe in the primatiue church in the Apoſtles daies, as it is manifeſt Heb. 6. 1. where the Apoſtle ſets downe the principall points of the Catechiſme, calling them *the doctrine of the beginning of Chriſt*. And after the Apoſtles, we find that they were vſed by the learned Fathers, both of the Greeke and Latine Church. *Clement Alex.* had his Pedagogue. *Cyril* of *Ieruſalem* his Catechiſme and Myſtagog. bookes. *Origen* (that famous Catechiſt) his books of principles. *Theodoret* his Epitome θείων δογμάτων. *Lactantius* his Inſtitutions. *Auguſtine* his Enchiridion. *Hugo de S. Victore* his books of the Sacraments, or myſteries of chriſtian religion. And it were greatly to be wiſhed that as in other reformed churches beyond the Sea, they haue a ſet Catechiſme which all men follow; and in the church of Rome one approoued by the Councell of Trent: ſo there were an vniforme Catechiſme inioyned by publick authoritie to be vſed in all Families, Schooles, and Churches in this land, that we might all with one mind and one mouth, iudge and ſpeake the ſame thing.

Now as *Catechiſmes* gathered out of plaine and eaſie places are neceſſarie for the ſimple: ſo *Commentaries* are as neceſſarie for the vnderſtanding of ſuch places as are more abſtruſe and difficult. Our Sauiour Chriſt (the great Doctor of the Church) hath by his owne practiſe giuen vs a preſident hereof in expounding the lawe, Matth. 5. in expounding all hard parables to his diſciples a part: for the text ſaith, that he *vnfolded* or *expounded them vnto them*. Mark 4. 32. That *he interpreted vnto them in all the ſcriptures the things which were written of him*. Luk. 24. 27. That *he opened vnto them the ſcriptures*. v. 32. And they haue bin alwaies ſo accounted in the Church of God. For the Iewes (as we know) had their *Thargumim*, the Greeke church their *Scholia*, the Latin Church their *Gloſſes*, with other Paraphraſes, & Expoſitions. Neither was it euer called in queſtion by any, ſaue by the phantaſticall Anabaptiſts, who reſt onely vpon immediate reuelations. And ſome preiudicate Papiſts, who hold the conſent of all Catholikes to be the true Scripture, both *the gloſſe*, and *the text*, the written word, but inkie Diuinitie, and a dead letter. And certaine arrogant ſpirits who with Neſtorius skorne to read any Interpreters. But how Com-

ἑρμηνεύω. ἑρμηνεῖα. διήγησις.

Sleidan. lib. 6. Coster. Enchir. controuerſ. 1. Socrat. lib. 7. cap. 32.

mentaries

mentaries ought to be written, it is not ſo eaſie to define, there beeing ſuch difference as well in regard of the manner of writing, as of the meaſure. For beſides that the Popiſh writers make foure ſeuerall ſenſes of the Scripture, commending *Ierome* to excell in the Literall, *Origen* in the Allegoricall, *Ambroſe* in the Anagogicall, *Chryſoſtome* in the Tropologicall; they haue aboue fiftie ſeuerall waies of expounding the Scripture, as their owne writers doe record. In the meaſure, we finde ſome too tedious, as the two *Alphonſi*, *Toſtatus*, and *Salmeron*, who vpon euery ſmall occaſion digreſſe from the text, or rather take occaſion to enter into infinite friuolous queſtions, *which breede ſtrife rather then godly edifying which is by faith*. For there is not ſo ſhort a Chapter in the Bible, vpon which the former mooueth not aboue eight ſcore queſtions: whereupon his volumes growe to that bigneſſe, that one contracting his Commentarie vpon S. Matth. and drawing it into an Epitome, yet could not ſo abridge it, but that it contained aboue a thowſand pages *in folio* in the largeſt volume, & ſmalleſt character. The other is ſo ſhort with his 12 volumes vpon the Euangeliſts, that he might well haue contracted leaues into lines, and lines into letters. Which tedious diſcourſes, and impertinent excurſions from the text, ſerue for no other ende but to caſt a miſt before the eyes of the reader, and drawe (as it were) the vaile of Moſes ouer his face, ſo that he cannot ſee the meaning of the holy Ghoſt. Others on the contrarie are too ſhort, and compendious, offending as much in breuitie, as the former in prolixitie: by name, *Emanuel Sa* the Ieſuit, whoſe Commentaries vpon the Bible are ſhorter then the text it ſelfe, like to thoſe of Apollinaris, of whome Ierom writeth, that a man which readeth them, would thinke he red *Contents of chapters, rather then Commentaries*. But as for the manner: the literall ſenſe (which our author here followeth) is the onely ſenſe intended by the Spirit of God: the Allegoricall, Tropologicall, Anagogicall, beeing but ſeuerall vſes and applications thereof: For the Scripture (conſiſting in the ſenſe not in the letters) is profitable to teach, and improoue, as Paul ſaith: whereas from the Allegorieall ſenſe no neceſſary argument can be taken (as their owne doctors confeſſe) either to confirme or confute any point of doctrine: & therefore much leſſe from the Tropologicall, or Anagogicall. And as for the

Sixt. Senenſ. in præfat. in Lib.

1. Tim. 1 4.

Sixt Sen. Bibl. lib. 4.

Petrus Ximenes Epiſc. Cauſeni.

2. Cor. 3.

Non tam Commentarios quam indicem Capitulorum. Hieron. præfat. in I. Comment. in Eſai.

2. Tim. 3 16.

Symbolica Theologia non eſt argumentatiua. Thom.

meaſure, in regard of breuitie or prolixity, the golden meane hath alway beene iudged by the learned to be the beſt, which is not onely to giue the bare meaning paraphraſtically, but to make collection of doctrine and application of vſes; yet breefly, rather pointing at the cheife heads, then dwelling long vpon any point. Some are of opinion that a Commentor is onely to giue the literal ſence of the place, without making further vſe of application, or inſtruction: To which I could eaſilie ſubſcribe, if all the Lords people could propheſie, or if all were able to handle the word of God, the ſword of the ſpirit: For as to an expert Muſitian who is acquainted with the concords or rules of diſcant, it is as good a direction to haue onely the ground as if he had euery point pricked out vnto him, beeing inured to the diuiſion vpon euery point, as it falleth out in the ground: So to him that is acquaynted with the word of God, a ſhort and conciſe handling of the Scripture, may be as good a direction as if euery point were diſcourſed at large. But becauſe all readers are not ſtrong men in Chriſt, ſome beeing but babes, who muſt haue euery thing minced, and cutt ſmall vnto them before they can receiue it. Neither all teachers expert, & prompt Scribes, like to *Ezra*, nor mightie in the Scripture as *Apollos*, ſuch as are able to diuide the word aright, and applie it fitly as they ought. (Some beeing *deceitfull workemen* peruerting it to their owne deſtruction, in preſſing the two dugges of the Scripture, the Ould and New Teſtament, that in ſteed of milck, they ſucke nothing but blood: Others, *vnskilfull*, caſting wild Colloquintida into the pott of the children of the prophets, beeing too haſtie to learne, and too ignorant to know of them ſelues, what they ſhould haue gathered). Therefore to help the ignorance of the one, and hinder the malice of the other (and ſo to profitte the moſt) beſide the meaning, he hath briefly drawne out ſuch doctrines as naturally ariſe from the text, ſhewing withall, how they ought to be applied for confutation, correction, inſtruction, conſolation. Which he hath donne with ſuch dexteritie, (artificially matching together two things, heretofore inſociable, *Breuitie*, and *Perſpicuitie*) that the like (I take it) hath not beene performed heretofore by any Expoſitor vpon this Epiſtle: which we may well call the key of the new Teſtament, in that it handleth the waightieſt points of doctrine, whether we conſider the neceſſarie know-

2. Cor. 11. 13.

Volusian ad Nicol. 2.

2. Pet. 3 16.

ledge

ledge thereof, or the controuerſies of theſe times. Therefore *Luther* after he had once publikely expounded it, toke in hand againe, and interpreted it the ſecond time, beginning (as himſelfe ſaith) where he ended, according to the ſaying of *Syracides*, *When a man hath donne what he can, he muſt beginne againe.* Which *Commentarie*, ſeeing it hath found ſuch good intertainement amongſt vs, beeing but a forrainer, and hauing loſt much of his ſtrength, and taken winde by changing from language to language, as wine from one veſſell to another: I doubt not but this, beeing a free-denizen, will find the like fauour and acceptance, the rather, if it will pleaſe your Honour to vouchſafe it your countenance: To whoſe protection and patronage I here commend it, as *S. Luke* did his Hiſtories to the moſt noble *Theophylus*: deſiring hereby to teſtifie my humble dutie vnto your Honor, and my thankfulnes to God for the riches of his grace beſtowed vpon you in myſterie of the Goſpell, for your zeale of gods glory, your loue of the truth, and of all thoſe that vnfainedly embrace the truth. Eccle. 18. 6.

And thus fearing to hinder the courſe of your more ſerious cogitations & actions, I humbly take may leaue: Deſyring the Lord, who hath promiſed to honour thoſe that honour him, that as he hath made you Honourable in your noble progenitors, ſo he would make you thriſe Honourable in your future ſucceſſors, and long continue you a notable inſtrument vnder his Highnes, of the peace and welfare of your country as hetherto he hath done, accompliſhing all your deſires for preſent proſperitie and future felicitie. From Emanuell colledge in Cambridge: Auguſt. 10. 1604. 1. Sam. 2. 30.

Your Honours moſt

humbly deuoted

RAFE CVDWORTH.

TO THE COVRteous Reader.



Here offer to thy view (gentle Reader) a Comment, and a Supplement: the Comment begunne by an excellent workeman, and drawne in excellent proportion, in all points suting to the analogie of faith, and the doctrine of the Orthodoxe Fathers of the Church, beeing the substance of his three yeares Lectures vpon the Lords day. If his former workes either of Positiue Diuinitie in sundrie of his Treatises, or Controuersall Diuinitie in his Reformed Catholike, *or Case-Diuinitie in his* Cases of Conscience, *haue ministred any comfort vnto thee, or giuen thee content: I doubt not but these Commentaries will abundantly satisfie thy expectation. For (to omit the varietie of matter, as also the breuitie and admirable perspicuitie, in regard of the manner, beeing the chiefest commendation of* Oecumenius *or any* Interpreter) *in them as in a mirrour thou maist more clearely see his knowleage in the mysterie of Christ; and his dexteritie in exemplifying that by practise which he had formerly taught by* ° *precept, the* Eph. 3. 4.

° In his Propheces.

in any of his writings besides: as hauing a double eminence aboue the rest. First, in that they were penned the last of all his workes, beeing come to ripenes of iudgement: and that vpon mature deliberation after his Sermons (as his manner was.) Secondly, in that they were written with his owne hand, whereas all his other writings (except some short Treatises) were taken by some diligent auditors, and perused by himselfe. Herein resembling the Epistle it selfe, which was written with Pauls *owne hand: all the rest (except that short one to* Phlemon) *by his scribes. And as they doe exceede his other Writ-*

Gal. 6. 11.

Philem. vlt.

tings,

tings, ſo I might ſay (perhaps more truly then diſcreetly) that they ſurpaſſe in this kinde, all the moderne writers that haue gone before them: ſo that he which will vouchſafe to read them, ſhall not greatly neede nor deſire any other Interpreter vpon this Scripture: the which I ſpeake not as eſteeming of Antiquitie no better worth then to be put vnder a buſhell, that Nouelties might be ſet vpon the candleſticke: but for that I ſee not, but that Iohn Baptiſt *the laſt of all the Prophets, was as goodly a burning and ſhining candle, as any of the reſt: and that he pointed forth Chriſt more diſtinctly then the reſt. But I hope I ſhall not neede to vſe many words in commendation either of the worke, or of the Author, being ſo well knowne and ſufficiently commended by others, for ſoundnes of doctrine, and integritie of life: which (whilſt he was liuing) did parallel each other, his doctrine being a patterne of his life, and his life a counterpaine of his doctrine. And now being dead, his ſauorie writings which he hath left behind him, breathing forth (as it were) the ſweete ſmell of a ſanctified ſpirit (like a field which the Lord hath bleſſed) hath got him a name neuer to be forgotten: which giueth him after his death a ſecond life.* Ioh 5.35.

I am further to aduertiſe thee, (good Reader,) that there were ſome places in the originall copie to which the Author would (no doubt) haue giuen ſome reuiew and correction, if God had drawne out the line of his life but a little longer: which I haue filed and poliſhed according to my poore skill, though very ſparingly, in ſuch places onely as were obſcure, or had any phraſe of doubtfull conſtruction, or otherwiſe ſeemed to be miſtaken: pointing and interlining the reſt to fit it for the Preſſe. It may be my vnskilfull handling of them, hath depriued them of their due luſtre, yet ſure I am it hath giuen them no tincture. Ieh.1.36.

Touching the Supplement: it was my purpoſe at the firſt to haue made a ſupplie of that which was wanting, out of the Authors owne writings, as it hath beene done in Aquinas *Summes and others: but afterwardes perceiuing that his workes already extant, would not affoard me ſufficient matter to furniſh out that argument, I was inforced to take an other courſe, and to make a ſupplie with courſer ſtuffe of mine owne, as I could. Which if it ſhall ſeeme not to ſute the former in all points, I ſhall deſire thee to conſider that it is not ſo eaſie a matter for* Aſclepiodorus *accuſtomed to draw with a cole or chaulke only, to finiſh a picture begunne by* Apelles *with ſo curious a penſill: and that it is an argument wherein (I confeſſe) I haue not*

beene ſo much conuerſant as perhaps in ſome other: neither choſen out of purpoſe to make oſtentation of witt, reading, or inuention: but left as a neceſſary task to be performed by ſome for the perfecting of the worke and the good of the Church: (if this poore mite may conferre any thing to the Treaſurie of the Lords temple.) And thus hoping that theſe reſpects may entreate for a friendly acceptance at thy hands, and that thou wilt afforde mee thy good word for my good will, and a fauorable conſtruction for my paines: I commend it to the bleſſing of the Almightie, and thee to his gratious protection, vnfainedly wiſhing to thee as to my ſelfe, the mercie of God in Chriſt Ieſus. Auguſt. 10.

Thine in the Lord Ieſus,

R. C.

Faults eſcaped in ſome copies are *thus to be corrected.*

Pag.	lin.	*Fault.*	*correct.*
25	30	building	binding
70	28	degree	decree
86	27	Chriſtin	Chriſtian
ibidem		refuſe	refuſed
105	4	Prov. 14.	24.
136	3	ſeach	ſearch
153	4	7	47
164	25	begunne	beginne
176	24	happily	haply
241	5	reuealed	conceiued
360	33	it	is
402	1	come	came
440	16	maginations	imaginatiõs
461	29	foole	foote
469	23	notes	motes
472	38	Recidauation	Recidiuatiõ
473	7	the thieſe	thiefe
478	30	*Quarenda*	*Quarendo*
480	17	Suppoſes	Suppoſals
482	25	perfunctorie	defunctorie
482	37	ths	the
490	38	heard	hard
505	36	thought	though
556	23	equall	equall
559	26	our	an
585	8	ſee	ſeeing
612	3	Peter	Peters
647	14	o	other

In the Epiſtle to the Reader, for *hath* read *haue*.

THE EPISTLE OF S. PAVL TO THE GALATIANS.

The Argument.

TWo things are generally to be considered, the occasion of this Epistle, and the Scope. The occasion that mooued Paul to write this Epistle was, because certen false-Apostles slaundered him both in respect of his calling, as also in respect of his doctrine; teaching that he was no Apostle, and that his doctrine was false. And by this meanes they seduced the Churches of Galatia, perswading them that iustification and saluation was partly by Christ and partly by the Lawe. The Scope of the Epistle is in three things. First the Apostle defends his calling in the first and second chapters. Secondly, he defends the truth of his doctrine, teaching iustification by Christ alone. And vpon this occasion, he handles the greatest question in the world, Namely, what is that Iustice whereby a sinner stands righteous before God, in the 3. and 4. and in the beginning of the fift. Thirdly, he prescribes rules of good life in the fift and sixt chapters.

1. Paul an Apostle (not of men, nor by man, but by Iesus Christ, and God the father, who raised him from the dead.)

THe Epistle hath 3. parts, a *Preface*, an *Instruction*, and the *Conclusion*. The preface is in the fiue first verses: and it hath two parts, an *inscription*, and a *Salutation*.

The *inscription* sets downe the persons that write the Epistle, and the persons to whome it is sent. The persons that write are two; *Paul* & the *Brethren*. Paul is mentioned in the first verse. In which, in comely and decent manner he commends himselfe to the Galatians by his office and function [*an Apostle*] that is, one called to be a planter and founder of the Church of the newe Testament among the nations. And because the title of an Apostle in generall signification may agree to all teachers: therefore he goes further,

and ſets downe the cauſe of his Apoſtleſhip. And firſt he remooues the falſe cauſes in theſe words [*not of men*] that is, not called by men as by Authors of my calling, or not called by the authoritie of men. And in this Paul oppoſeth himſelfe to the falſe-apoſtles, who were called not by God, but by men. Againe he ſaith [*not by man*] that is, not called of God in and by the miniſterie of any meere man. And in this Paul oppoſeth himſelfe to all ordinarie miniſters of the Goſpell whatſoeuer, who are called of God by man. This done, he propounds the true cauſe and author of his Apoſtleſhippe, of whome he was called immediately. Againſt this it may be obiected, that Paul was ordained to be an Apoſtle by the impoſition of hãds of the Church of Antioch. I anſwer, that this impoſition was rather a confirmation then a calling. Secondly, they of Antioch had not impoſed hands on Paul, but that they were commanded by the ſpirit of God. Further Paul addes that he was called by Chriſt [*and God the father*] for three cauſes. The firſt, was to ſignifie the conſent of will in the father and Chriſt. The ſecond was to teach vs howe we are to conceiue of God, namely that he is the Father, and Ieſus Chriſt, and the Holy Ghoſt: for the Godhead may not be conceiued out of the trinitie of perſons. The third is, becauſe the father is the fountaine of all good things that come to vs by Chriſt. Laſtly he ſets downe the effect or action of the Father [*who raiſed him from the dead*] and that for two cauſes. One was to proone Chriſt to be the naturall ſonne of God, for he profeſſed himſelfe to be ſo: and that was one cauſe why he was crucified and put to death. Nowe when he was dead, if he had not bin the ſonne of God indeede, he had neuer riſen againe but had periſhed in death. And in that the father raiſed him againe to life, he gaue teſtimonie that he was his own naturall ſonne. And therefore Paul ſaith that *Chriſt was declared to be the ſonne of God by the reſurrection from the dead*: and he applies the words of the Pſalme, (*thou art my ſonne this day haue I begotten thee*) to the time of Chriſts reſurrection. Againe, Paul mentions the reſurrection of Chriſt, to note the time of his owne calling: for though the reſt of the Apoſtles were called when Chriſt was in the eſtate of humiliation, yet Paul was called afterwards, when Chriſt was entred into his kingdome, and ſate at the right hand of his father.

Rom.1.4.

Act.13.33.

The vſe. Firſt, whereas Paul in the very fore-front of his E-

piſtle,

piſtle beginnes with his owne calling, I gather, that euery miniſter of the Goſpell ought to haue a good and lawefull calling, A man cannot preach *vnleſſe he be ſent*. Chriſt tooke not vnto him the office of a Mediatour till he was called and ſent of the Father. Therefore the opinion of the Anabaptiſt is fooliſh and phantaſticall, who thinke that euery man may preach that will without any ſpeciall calling. They alleadge that *the houſe of Stephanas ordaine themſelues to the Miniſterie of the Saints*. Anſwer, the meaning of the place is not that they called themſelues, but that they ſet themſelues apart to the miniſterie of the Saints, in the purpoſe and reſolution of their owne hearts. Againe they alleadge, that all Chriſtians in the newe Teſtament *are Kings and Prieſts*, and the office of the prieſt is to teach. I anſwer, all are prieſts in that they are to offer themſelues in ſacrifice to God: and to teach priuately within their places and callings, as the maſter his ſeruants, the father his children, &c. and to make a confeſſion of their faith, when they are called ſo to doe. Thirdly, they alleadge, that the power of the keies is giuen to the Church. I anſwer, it is indeed; yet ſo as the vſe and adminiſtration thereof belongs to the Miniſters alone, in the diſpēſation of the word.

Rom. 10. 14.

1. Cor. 16. 15. 17.

Apoc. 5. 10.

Secondly, whereas Paul ſaith (*not of men but of Chriſt*) I gather that euery lawefull calling is of God, and not of men as authors thereof: and that the Right to call belongs to God. The father thruſts forth labourers into the vineyard: the ſonne giues Paſtors and teachers: the Holy Ghoſt makes ouerſeers. It may be alleadged that the Church hath authoritie to call and ordaine miniſters. I anſwer, that the Churches authoritie is no more but a miniſterie or ſeruice, whereby it doeth teſtifie, declare, and approoue whome God hath called.

Matth. 9. 38. Eph. 4. 11. Act. 20. 28.

Thirdly, whereas Paul thus proclaimes his calling. (*Paul an Apoſtle of Ieſus Chriſt*) I gather that the callings of the Miniſters of the Goſpell muſt be manifeſt to their owne conſciences, and the conſciences of their hearers. And that for diuers weightie cauſes. Firſt, they are imbaſſadours, inſtruments, and the mouth of God: and for this cauſe they are to ſpeake in the name of God, and this they cannot doe, vnleſſe they knowe themſelues to be called. Secondly, that the calling of the Miniſterie may tend to edification there is required the aſsiſtance of Gods ſpirit in the teacher, the protection of him and his miniſterie, the

effectuall operation of the ſpirit in the hearts of the hearers. And he that wants the aſſurance of his calling, cannot pray to God in faith for theſe things; neither can he apply the promiſes of God to himſelfe. Thirdly, the knowledge of our callings breeds conſcience of our duties, diligence, and the feare of god. Laſtly, knowledge of our callings in the conſciences of the hearers, breeds a reuerence in their hearts, and obedience to the miniſterie of the word. Vpon this, ſome may demaund, howe they may knowe that they are called of God to the miniſterie of the word. Anſwer: they may knowe it, if they finde three things in themſelues: the firſt is the teſtimonie of their conſciences that they entred not for praiſe, honour, lucre, but in the feare of god with a deſire to glorifie him, and to edifie the Church. The ſecond is a facultie to doe that to which they haue a deſire and will. In this facultie are two things, knowledge of God and his waies, and aptneſſe to deliuer that which they knowe. The third is the Ordination of the Church which approoues and giues teſtimonie of their will and abilitie. He that hath theſe things, is certainely called of God. Nowe put the caſe, a man wants the firſt of theſe three, becauſe he entred with euill conſcience, beeing carried with ambitious and couetous deſires: then I anſwer, that his calling ſtill in reſpect of the Churh, is good and lawefull, and when he repents of his bad conſcience, it is alſo accepted of God.

The fourth point to be obſerued is, that Paul makes three kinds of callings in the Church. One is when men are called by men, and not by God: and thus are all falſe teachers called. The ſecond is, when men are called of God by the miniſterie of men: thus are all ordinarie miniſters of the word called. The third is, when men are called not by men, but by Chriſt immediately. And Paul here ſignifieth, that he himſelfe and the reſt of the Apoſtles were called according to this third way. And in this reſpect he puts a difference betweene the Apoſtles and all the Miniſters of the newe Teſtament. For in that they were called immediately, they were alſo taught by immediate inſpiration, and alſo aided by the infallible aſsiſtance of Gods ſpirit. And of all this they had promiſes. Math. 10. 19. 20. Luc. 10. 16. Hence we may gather, the certenty of our religion. The eſſentiall note of the Church is faith: faith ſtands in relation to the word of God: and the word of God is no word vnto vs, vnleſſe

we knowe it to be ſo: and we knowe it to be ſo, becauſe it was written by the Apoſtles, who in preaching and writing could not erre. Secondly, hence I gather, that the doctrine of the Apoſtles is the immediate word of God, becauſe it was giuen by inſpiration both for matter and words: whereas the doctrine of the Church in ſermons, and the decrees of councels is both the word of God and the word of man. The word of God, as it agrees with the writings of the Apoſtles & Prophets: the word of man, as it is defectiue, and as it is propounded in tearmes deuiſed by man. It may be obiected, that Paul ſpake ſome things of himſelfe, and not from the Lord, *1. Cor. 7. 12. Not the Lord but I.* Anſwer: the meaning is, not the Lord by any expreſſe commaundement, but I by collection and interpretation of Scripture, and that by the aſſiſtance of Gods ſpirit, v. 40. Seeing then the writings of the Apoſtles are the immediate and meere word of God, they muſt be obeyed as if they had beene written without man by the finger of God.

Laſtly, ſeeing it is the propertie of an Apoſtle to be called immediatly by Ieſus Chriſt, hence it follows, that the authority, office, and function of Apoſtles ceaſed with them, and did not paſſe by ſucceſſion to any other. Therefore it is a falſhood that the Pope of Rome ſucceedes Peter in Apoſtolicall authoritie, and in the infallible aſsiſtance of the ſpirit, when he is in his conſiſtorie.

And where Paul ſaith he was called by Ieſus Chriſt and not by man, that is meere man, he giues a pregnant teſtimonie that Chriſt is both God and man.

And whereas Paul was called by Chriſt raiſed from the dead, hence I gather the dignitie of the Apoſtle Paul aboue all other Apoſtles, in that he was called after the reſurrection of Chriſt, when he was entred into his kingdome.

The Text.

2. And all the brethren that are with me, to the Churches of Galatia.

The Expoſition.

By brethren we are to vnderſtand ſuch as ſeperated themſelues from the Pagans, and receiued the faith of Chriſt, 1. Cor. 5. 11. And here more ſpecially ſuch as taught and profeſſed the

faith,that is,both paſtors and people,whether of Antioche(as ſome thinke)or of Rome, as others.

And Paul writes his Epiſtle as well in their names as in his owne,and with their conſent,for two cauſes. One was,that he might not be thought to deliuer any priuate doctrine deuiſed of his owne head. And this care he had alwaies: and therefore taught nothing but that *which was in the writings of Moſes and the Prophets, Act.26.22.* And this was the care of Chriſt:who ſaith,*My doctrine is not mine but his that ſent me. Ioh.7.16.* And at this daie, this muſt be the care of the Miniſters of the Goſpell,to deliuer nothing of their owne. Firſt therefore their doctrines muſt be founded in the writings of the Prophets and Apoſtles:and ſecondly,that they may be ſure of this, they muſt haue the conſent of the true Church, ſpecially of ſuch as haue beene the Reſtorers of the goſpell in this laſt age. This rule Paul giues Timothie,*to continue in the things which he had learned* of Paul and the reſt of the Apoſtles, 2. Tim. 3.14. Hence it appeares to be a fault in ſundrie priuate perſons, when they read the Scriptures,to gather priuate opinions, to broch them to the world. This practiſe hath beene the foundation of hereſies and ſchiſmes in the Church.

Secondly,Paul writes with conſent, that he might the better mooue and perſwade the Galatians to receiue his doctrine which he is nowe to deliuer.

Hence it appeares,that the Conſent of Paſtors and people is of great excellencie. For the better conceiuing of it,and the meaning of the text, I will handle three points. The firſt is, what is the force of conſent?wherein ſtands it? and where it is nowe to be found?For the firſt:Conſent is of force to prepare the heart,and to mooue it to beleeue: as *Auguſtine* ſaith, *I had not beleeued the Goſpell, except the authoritie of the Church had mooued me.* And this is all it can doe. For it is the word,that is the obiect and the cauſe of our faith:the word it ſelfe workes in vs that faith whereby it is beleeued. And Paul in this place vſeth conſent,not to worke a faith in the Galatians,but onely to ſtirre vp a liking of his doctrine. Two errors of the Church of Rome muſt here be auoided. One, that Conſent is a certaine marke of the Church. It is falſe: for Conſent may be among the wicked,in the kingdome of Antichriſt,Reuel.13.16. In the kingdome of darkeneſſe,all is in peace. Againe,diſſention may be a-

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mong the godly; as betweene Paul and Barnabas, Paul and Peter: in the church of Corinth there were ſchiſmes 1. Cor. 11. Conſent therefore ſimply, vnles it be ioyned with true faith and true doctrine, is not of force to declare vnto vs the true Church. The ſecond errour is that the catholike conſent of beleeuers in pointes of religion is the true and liuely ſcripture, and that the written word is but a dead letter to it, and to be iudged by it for his ſenſe and meaning. But all is contrary. For the written word is the firſt, & perfect pattern of the mind and will of God: and the inward conſent in the hartes of men is but a rude and imperfect extract, and draught of it.

The ſecond point is wherein ſtandes this conſent? it muſt haue his foundation in Chriſt, & thence flow to the members, as the oile from Aarons head, to his garments. Pſal. 133. and it ſtandes in three things, conſent in one faith and doctrine: conſent in affection, whereby men be of one hart. Act. 2.47. conſent in ſpeach. 1. Cor. 1.10.

The third point is where it is now to be found? The Papiſts ſay that they haue true and perfect conſent among themſelues, and that fathers and Councells be on their ſide: and that we haue no conſent among our ſelues. I anſwer firſt, that they haue not the cõſent which they pretend, for the proper points of Popery were not known to the apoſtles nor to the Apoſtolicall churches, but were taken vp in the ages following by litle and litle. Secondly, ſuch doctrines as the papiſts make articles of faith, are but opinions and coniectures in the fathers and Councels. Thirdly, the things which the Papiſts hold are the ſame peraduenture in name, but they are not the ſame indeede with that which the fathers hold, neither are they holden in the ſame manner: as for example the purgatory which the fathers hold is a thing far different from the purgatory of the papiſts, and ſo all the reſt. Of conſent they may bragge, but they cannot ſhew it. As for our ſelues, we all conſent in the fouudation of religion. There is difference about the deſcent of Chriſt into hell. The thing we all hold, namely a deſcent: the difference is in the manner, whether it be vertually or locally. There is difference about the paines of Chriſt in his agony and paſſion: yet all acknowledge the infinite merit and efficacy of the death of Chriſt. There is difference about the gouernement of the viſible church on earth. For the ſub-

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ſtance of gouernement all agree, but for the manner of execution and adminiſtration, they doe not. That Chriſt is preſent in the Euchariſt, & that his body and blood is there to be eaten and drunken, all our churches agree: and the difference is only touching the manner of his preſence; namely, whether it be ſpirituall or locall. And this is the mercy of God that in all our differences the foundation of religon is not raſed. Let vs pray for the continuance, and increaſe of this conſent.

Thus much of the perſons that write: now follow the churches to which the Epiſtle is ſent [*to the churches of Galatia*]. At this time the Galatians had made a reuolte, and were fallen from iuſtification by the obedience of Chriſt: ſo as Paul *was affraid of them, Chap. 4.* and yet he called them churches ſtill vſing great meekenes & moderatiō. His example muſt we follow in giuing iudgement of churches of our time. And that we may the better doe this and the better releeue our conſciences: marke three rules. The firſt is, that we muſt rightly conſider of the faultes of churches. Some are faultes in manners, ſome in doctrine. If the faults of the Church be in manners, and theſe faults appeare both in the liues of miniſters and people, ſo long as true religion is taught, it is a church, & ſo to be eſteemed: and the miniſters muſt be heard: Math. 23. 1. Yet may we ſeperate from the priuat company of bad men in the church. 1. Cor. 5. 11. and, if it be in our liberty and choiſe, ioyne to churches better ordered. If the errour be in doctrine, we muſt firſt conſider, whether the whole church erre, or ſome few therein. If the errour be in ſome and not in all, it remaines a church ſtill, as Corinth did, where ſome denied the reſurrection, becauſe a church is named of the better part. Secondly, we muſt conſider whether the church erre in the foundation or no. If the errour or errours be beſide the foundation of religion, Paul hath giuen the ſentence that they which build vpon the foundation haie and ſtubble of erronious opinion, may be ſaued. 1. Cor. 3. 15. Thirdly, inquiry muſt be made whether the church erre of humane frailty or of obſtinacie. If it erre of frailty, though the error be in the foundation, yet it is ſtil a church, as appears by the example of the Galatiās. Yet if a church ſhall erre in the foundation openly, and obſtinately, it ſeperates from Chriſt and ceaſeth to be a church, and we may ſeperate frō it & may giue iudgement that it is no church.

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When the Iewes reſiſted the preaching of Paul, and had nothing to ſay but to raile, Paul then ſeperated the Church of Epheſus, and Rome from them, Act. 19.8. & 28.28. It may here be demaunded, why Paul writes to the Galatians as brethren, and calls them Churches, ſeeing they haue erred in the foundation, and are as he ſaith, verſ. 6. *remooued to another Goſpel.* I anſwer, he could doe no otherwiſe. If a priuate man ſhall erre, he muſt firſt be admoniſhed, and then the Church muſt be told of it. If he heare not the Church, then iudgement may be giuen that he is a Publican, and not before: much more then, if the Church ſhall erre, there muſt firſt be an examination of the errour, and then ſufficient conuiction: and after conuiction, followes the cenſure vpon the Church, and iudgement then may be giuen, and not before. And Paul had nowe onely begun in this Epiſtle to admoniſh the Church of Galatia. Great therefore is the raſhnes, and want of moderation in many, that haue beene of vs, that condemne our Church for no Church, without ſufficient conuiction going before. If they ſay that we haue beene admoniſhed by bookes publiſhed: I ſay againe, there be groſſer faults in ſome of thoſe books, then any of the faults that they reprooue in the Church of England: and therefore the bookes are not fit to conuince, ſpecially a Church.

And though Paul call the Galatians Churches of God, yet may we not hence gather, that the Church of Rome is a church of God. The name it may haue, but it doeth in trueth openly, & obſtinately oppugne the manifeſt principles of Chriſtian religion.

If any demaunde what theſe Churches of Galatia are? I anſwer, that they were a people of Aſia the leſſe: and though they were famous Churches in the daies of the Apoſtle, yet now the countrie is vnder the dominion of the Turke. This ſhewes, what God might haue done to vs in England long agoe for the contempt of the Goſpell. This againe ſhewes, what deſolation will befall vs vnleſſe we repent and bring forth better fruits of the Goſpell.

3. Grace be with you and peace from God the father & from our Lord Ieſus Chriſt.

4. Who gaue——.

Here is laid downe the ſecond part of the Preface, which is the *Salutation* propounded in the forme of a praier, *Grace and peace, &c.* Grace here mentioned is not any gift in man, but grace is Gods, and in God. And it ſignifies his gratious fauour and good will, whereby he is well pleaſed with his elect, in, and for Chriſt. Thus Paul diſtinguiſheth the grace of God from *the gift that is by grace*, Rom. 5. v. 15. and ſets grace before the gift as the cauſe of it. Here comes the errour of the Papiſts to be confuted, which teacheth that the grace, which makes vs gratefull to God, is the infuſed gift of holineſſe and charitie: whereas indeed we are not firſt ſanctified, and then pleaſe god: but firſt we pleaſe God by grace in Chriſt, and then vpon this we are ſanctified and indued with charitie.

Peace is a gift not in God, but in vs: and it hath three parts. The firſt is peace of conſcience, which is a quietneſſe and tranquilitie of minde, ariſing of a ſenſe and apprehenſion of reconciliation with God. Rom. 5. v. 1. The ſecond is peace with the creatures: and it hath fiue branches. The firſt is, peace with angels, for man is redeemed by Chriſt: and by meanes of this redemption, ſinfull man is reconciled to good Angels, Coloſſ. 1. 20. The ſecond is, peace with the godly: who are all made of *one heart and mind*, Iſai. 11. 9. The third is, peace with our ſelues: and that is a conformitie of the will, affections, and inclinations of mans nature to the renewed minde. The fourth is, peace in reſpect of our enemies. For the decree of God is, *Touch not mine annointed, and doe my Prophets no harme.* Againe, *all things turne to the good of them that loue God.* The fift is, peace with the beaſts of the field. God makes a couenant with them for his people. Oſe. 2. 18. The creatures deſire & waite for the deliuerance of Gods children, Rom. 8. They that truſt in God ſhall walke vpon the Lyon and the Baſiliske. Pſal. 91.

Pſal. 105. 15.

Rom. 8. 28

The third part of peace is proſperitie and good ſucceſſe: whatſoeuer the righteous man doth, it proſpers. And all things proſpered in the houſe of Potipher, when Ioſeph was his ſteward, becauſe he feared God, Gen. 39. 1, 2.

To proceed, Paul ſets downe the cauſes of grace and peace, and they are two, God the father, and Ieſus Chriſt. And here it muſt be remembred, that the father and Chriſt, as they are

one

one God, they are but one cauſe: and yet in regard of the manner of working, they are two diſtinct cauſes. For the father giues grace from none but himſelfe, by the ſonne; and Chriſt procures grace and peace, and he giues it vnto men from the father. Furthermore Chriſt is deſcribed by his propertie, *Our Lord*, and by his effects in the next verſe.

The vſe. Whereas Paul beginnes his praier with grace, we learne that Grace in God is the firſt cauſe and beginning of all good things in vs. *Election is of grace.* Rom. 11. v. 5. *Vocation to ſaluation is of Grace.* 2. Tim. 1. 9. *Faith is of grace.* Phil. 1. 29. *Iuſtification is freely by Grace.* Rom. 3. 24. *Loue is by grace.* 1. Ioh. 4. 9. *Euery good inclination is of grace.* Phil. 2. 13. *Euery good worke is of grace.* Ezech. 36. 27. Eph. 2. 10. *Life euerlaſting is of grace.* Rom. 6. 23. To auoide any euill is the leaſt good, and euery good is of God. It may be ſaid, that will in man is the cauſe and beginning of ſome good things. Anſwer: In the creating or imprinting of the firſt grace in the heart, will is no cauſe at all, but a ſubiect to receiue the grace giuen. After the firſt grace is giuen, will is an Agent in the receiuing of the ſecond grace, and in the doing of any good worke. Yet this muſt be remembred, that when will is an agent, it is no more but an inſtrument of grace, and grace in God is properly the firſt, middle, and laſt cauſe of grace in vs, and of euery good acte. Hence it followes, that there be not any meritorious workes that ſerue to prepare men to their iuſtification: and that the Cooperation of mans will with grace in the acte of conuerſion, whereby we are conuerted of God, is but a fiction of the braine of man. Laſtly, this doctrine is the foundation of humilitie: for it teacheth vs to aſcribe all to grace and nothing to our ſelues.

Secondly we learne, that the cheife good things to be ſought for, are the fauour of God in Chriſt, and the peace of a good conſcience. Conſider the example of Dauid, Pſal. 4. v. 7. & Pſal. 73. v. 24, 25. and of Paul, who accounted all things dung for grace and peace in Chriſt. And the peace of good conſcience is as a guard to keepe our hearts and minds in Chriſt. Phil. 4. 7. The fault of moſt men is, They ſpend their daies and their ſtrength in ſeeking riches, honours, pleaſures: and they thinke not on grace and peace. After the manner of beaſts, they vſe the bleſſings of god, but they looke not at the cauſe; namely, the grace of God. Our dutie. Aboue all things to ſeeke for grace

and peace. The reason: true happineſſe, which all men deſire, conſiſts in peace, and is founded in grace: they are ſaid to be happie & bleſſed that mourne, & ſuffer perſecution for iuſtice ſake, Mat. 5. becauſe in the middeſt of their ſorrows & miſeries, they haue the fauour of God, & the peace of good conſcience.

Thirdly in that grace & peace are ioyned, we learn, that peace without grace is no peace. *There is no peace to the wicked, ſaith my god*, Iſai. 57. laſt. They which make a couenāt with hel & death are ſooneſt deſtroyed. Iſai. 28. 18. *Laughter* (ſaith Salomon) *is madnes*: namely, when it is ſeuered from grace and peace. *When men ſay peace, peace, then comes deſtruction*, 1. Theſſ. 5. The proſperitie of the men of this world, ends in perdition. read, Pſ. 73.

Paul ſaith not ſimply that Grace and peace comes frō God, but from God the father and from Ieſus Chriſt: that he may teach vs rightly to acknowledge and worſhip God. For God is to be acknowledged and worſhipped in the father, in Chriſt, & in the holy ſpirit. It was the fault of the Pagans, and it is the fault of ſundrie Chriſtians to worſhip an abſolute God, without the father, and without Chriſt. This fault muſt be amended, for it turnes God to an Idol.

Againe when Paul ſaith, that grace proceeds firſt from the father, and ſecondly from Ieſus Chriſt: he ſets downe the Order which God obſerueth in the communication of grace & peace. The father is the fountaine of grace, and giues it from none but from himſelfe. Chriſt againe is (as it were) a conduit, or pipe, to conuaie grace from the father to vs. *Of his fulneſſe we receiue grace for grace*. Ioh. 1. *In him we are complete*. Col. 2. Election, Iuſtification, Saluation, and all is done in, and by Chriſt. 2. Tim. 1. 9. The vſe. I. Let them that trauell vnder the burden of a bad conſcience, and a bad life come to Chriſt by turning from their ſinnes, and by beleeuing in him, and they ſhall obtaine grace, & finde reſt to their ſoules. II. In our miſeries, our hearts may not be troubled ouermuch, but we muſt alwaies moderate our ſorrowes. For if we beleeue in Chriſt, we ſhall alwaies haue grace and peace. Read Ioh. 14. 27. III. We muſt moderate our cares for this life. For if we truſting in Chriſt, haue grace and peace, we ſhall want nothing. read Pſal. 4. v. 6. 7.

Ieſus Chriſt that giues grace and peace, is called, *Our Lord*, for two cauſes. One is to teach vs to acknowledge Chriſt aright, and that is as well to acknowledge him to be our Lord,

as wel as our Sauiour. He is a Prieſt to procure life, a prophet to teach the way of life, a Lord to command them to walke in the way of life. The fault of our times: All men profeſſe Chriſt: yet many allowe of no Chriſt, but of their owne deuiſing: namely, a Chriſt that muſt be a Sauiour to deliuer them from hell, but not a Lord to commaund them; that they cannot brooke. The ſecond cauſe why Chriſt is called *our Lord*, is to ſignifie the perſons to whome grace and peace belong, and they are ſuch as acknowledge Chriſt for their Lord, and yeild ſubiection to him in heart and life. They finde reſt to their ſoules, that take vp the yoke of Chriſt in newe obedience, and the patient bearing of the Croſſe, Math. 11. v. 29.

4. Who gaue himſelfe for our ſinnes, that he might deliuer vs out of this preſent euill world, according to the will of God our father.

5. To whome be glorie for euer and euer, Amen.

In theſe words, the ſecond argument is propounded, whereby Chriſt is deſcribed, namely the effect of Chriſt, which is, *that he gaue himſelfe*. And he is ſaid to giue himſelfe for two cauſes. Firſt, becauſe he preſented himſelfe as a price and ſacrifice for ſinne to God the Father, Math. 20. 28. Eph. 5. 2. 1. Tim. 2. 6. The ſecond, becauſe he did publikely propound and ſet forth himſelfe to the world, as a ſacrifice and price of redemption. Rom. 3. 25. Ioh. 3. 14. and Act. 4. 12.

In this giuing there are fiue things to be cõſidered. The firſt, the giuer, Chriſt: the ſecond, the thing giuen, and that is Chriſt himſelfe. The third is, the ende of his giuing, for ſinne, that is, that he might make ſatisfaction for our ſinnes. The fourth is, another end of his giuing, that he might deliuer vs out of this preſent euil world. Here the preſent world ſignifies the corrupt eſtate of mẽ, that liue according to the luſts õf their own hearts. 1. Ioh. 2. 16. And men are here ſaid to be deliuered & takẽ out of the world, when they are ſeuered from the condition of ſinnfull

men by ſanctification, and newnes of life, and by diuine protection, whereby they are preſerued from euill after they are ſanctified. Tit. 2. 14. and Ioh. 17. 15. And this deliuerance is not in this life in reſpect of *place*, but in reſpect of *qualitie*. The fifth thing, is the cauſe that mooued Chriſt to giue himſelfe, and that is the will of God.

In the 5. verſe there is ſet downe a corollarie or concluſion, which containes the praiſe of God.

The vſe followes. Whereas Chriſt is the giuer of himſelfe, hence it followes that his death and ſacrifice was voluntarie. And this he ſhewed in two things. When he was to be attached he fledde not, but went to a garden in the mount, as his cuſtome was, which was knowne to Iudas, Ioh. 18. 2. And in the very ſeparation of bodie and ſoule, he cried with a loud and ſtrong voice, which argued that he was Lord of death, & died becauſe his will was to die. This muſt be remembred. For otherwiſe his death had not beene a ſatisfaction for ſinne.

In that Chriſt gaue himſelfe to be a ſacrifice, we learne many things. Firſt, that the worke of redemption exceedes the worke of creation. For in the creation, Chriſt gaue the creatures to man; in the redemption he gaue himſelfe, and that as a ſacrifice. Secondly in that he gaue himſelfe, it appeares that he gaue neither angel, nor meere man, nor any thing out of himſelfe; and that all merits of life, and ſatisfactions for ſinne, are to be reduced to the perſon of Chriſt: and conſequently that there be no humane ſatisfactions for ſinne, nor meritorious workes done by vs: becauſe they pertaine not to the perſon of Chriſt, but to our perſons: and they were neuer offered of Chriſt vnto God as merits and ſatisfactions, becauſe he gaue nothing but himſelfe, and the things which appertained vnto his owne perſon. Thirdly, in that Chriſt giues himſelfe, we muſt take, and receiue him with hungering hearts. Nay he is to ſuffer violence of vs, and the violent are to take him to themſelues. Laſtly, in that he giues himſelfe to vs, we againe muſt giue our bodies and ſoules vnto him in way of thankefulnes, and dedicate all that we haue or can doe to the good of men. The creatures at our tables preſent vs with their bodies: and ſo muſt we preſent our bodies, and ſoules to God.

The firſt ende of this giuing is, that Chriſt might be a ſacrifice, and ranſome for ſinne. The knowledge of this point is of great

great vſe. Firſt, it workes loue in vs, on this manner. We muſt in minde and meditation come to the croſſe of Chriſt. Vpon the croſſe we are to behold Chriſt crucified, and in his death and paſſion, his ſacrifice, in his ſacrifice for the ſinnes of his enemies, his endles loue: and the conſideration of this loue will mooue vs to loue him againe, and the father in him. Secondly, the conſideration of his endles paines for our ſinnes in the ſacrifice of himſelfe, muſt breede in vs a godly ſorrow for them: for if he ſorrow for them, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Chriſt gaue himſelfe to redeeme vs from iniquitie, we muſt take vp a purpoſe of not ſinning, and neuer wittingly ſinne more. Laſtly, this knowledge is the foundation of comfort in them that truly turne to Chriſt. For the price is paid for their ſinnes: and they which are eaſed of their ſinnes are bleſſed, Pſal. 32. 1. And in temptation, they may boldly oppoſe the ſatisfaction of Chriſt againſt hell, death, the law, and the iudgement of God: and if at any time they ſinne, they muſt recouer themſelues and remember that they *haue an Aduocate with the father Ieſus Chriſt the iuſt*. 1. Ioh. 2. 1.

And whereas Paul ſaith, that *Chriſt gaue himſelfe for our ſinnes*, he teacheth that euery man muſt applie this gift and ſacrifice of Chriſt to himſelfe. This applying is done by faith: and the right manner of application is this. We muſt turne to Chriſt, and in turning by faith applie: and when we applie Chriſt by faith, we muſt withall turne. Faith goeth before conuerſion in order of nature, yet in the order of teaching, and practiſe, they are both together. They which vſe to applie Chriſt and his benefits vnto themſelues, and yet will not turne themſelues to Chriſt, miſapplie, and preſume: becauſe the right apprehenſion of Chriſt, is in the exerciſes of inuocation, and repentance.

The ſecond ende, for which Chriſt gaue himſelfe, is that he might take vs out of this euill world. And hence we are taught three things. Firſt, that we muſt be grieued and diſpleaſed at the wickednes of the world as Lot was, 2. Pet. 2. 7. Secondly, that we muſt not faſhion our ſelues to the wicked liues of the men of this world: but we muſt in all things *proue what is the good will of God* and doe it. Thirdly, ſeeing we are taken out of this world, we muſt not dwell in it, but our dwelling muſt be in Rom. 12. 2.

in heauen. Reuel. 13. 6. the beast out of the sea persequutes them that dwell in heauen, that is, such as dwell on earth and for affection haue their conuersation in heauen. And seeing this must be so, we must not loue the world, but loue the comming of Christ, and euery day prepare our selues against the day of death, that we may enter into our owne home.

And whereas Paul calls this world *an euill world*, he doth it to signifie that there is nothing in men but sinne, till they be regenerate, yea that ciuill vertues, and ciuill life, that are excellent in the eyes of men, are no better then sinnes before God. It is the errour of the Papists, that men may thinke and doe some thing that is morally good without grace.

The cause that mooued Christ to giue himselfe, is the will of God. Hence it appeares that God giues Christ to no man for his foreseene faith, or works. For there is no higher cause of the will of God. The foreknowledge of things that may come to passe, goes before will, but the foreknowledge of things that shall come to passe, and therefore the foreknowledge of faith, and works, followes the will of God. Because things that shall come to passe are first decreed, and then foreseene.

The will here mentioned, is said to be the will of God, that is, the first person, the father: for when Christ is opposed to God, then God signifies the father. And he is most commonly called God, because he is God without communication of the godhead from any: whereas the Sonne and holy Ghost are God, by communication of godhead from the father.

And this God, is called *our father* by Paul. And hereby he signifies that the scope of the Gospel is; first, to propound God vnto vs not only as a creator, but as a father: secõdly, to inioyne vs to acknowledge him to be our father in Christ: and consequently to carrie our selues as dutifull children to him in all subiection and obedience. They which doe not this, know not the intent of the Gospel: and if they know it, in deede they denie it.

The conclusion annexed to the salutation (*To whome be glorie for euer*) teacheth vs so oft as we remember the worke of our redemption by Christ, so oft must we giue praise & thãks to God; yea all our liues must be nothing els but a testimonie of thankfulnes for our redemption. And all our praise and

thankes

thankes to God, muſt proceede from the ſerious affection of the heart, ſignified by the word, *Amen*: that is, ſo be it.

6. I maruell that you are ſo ſoone remooued away to another Goſpell, from him that hath called you in the grace of Chriſt.

7. Which is not another Goſpel: but that ſome trouble you, and intende to ouerthrowe the Goſpell of Chriſt.

Here beginnes the ſecond part of the Epiſtle, in which he giues inſtruction to the Galatians. And it hath two parts: one concernes doctrine, the other manners. The firſt part touching doctrine, beginnes in this ſixt verſe, and continues to the 13. verſe of the 5. chapter. The ſumme of it is a reproofe of the Galatians for reuolting from the Goſpell: and it is diſpoſed in this ſyllogiſme.

If I be immediately called of God to teach, and my doctrine be true, ye ought not to haue reuolted from my doctrine.

But I was called immediately of God to teach, and my doctrine is true. Therefore ye ſhould not haue reuolted from my doctrine.

The propoſition is not expreſſed: becauſe it was needeleſſe. The *minor* is handled, through the whole Epiſtle. The Concluſion is in the 6. and 7. verſes, the meaning whereof I will briefely deliuer. *So ſoone*] that is, preſently after my departure. *remooued*] carried away by the perſwaſions of falſe teachers. *to another Goſpel.*] to another doctrine of ſaluation, which in the ſpeech and opinion of the falſe teachers, is another manner of Goſpel, more ſufficient and more excellent, then that which Paul hath deliuered. *From him*] that is, from me being an Apoſtle, who haue called you by preaching the Goſpell of Chriſt. *In the grace*] that is, haue called you freely, without any deſert of yours, to be partakers of the fauour of God in Chriſt. *Which is*

not another] which pretended Gospell of the false Apostles, is not indeed another gospell from that of Paul, because there is but one; but it is an inuention of the braine of man. *But there be some*] that is, but I plainely perceiue the cause of your reuolt, that some trouble you, and seeke to ouerthrowe the Gospell of Christ.

In these words, two points are to be considered. The first is, the manner which Paul vseth in reprooving the Galatians. He tenders their good, and saluation, and seeks by all meanes their recouerie. And therefore in his reproofe he doth two things. First, he reprooues them with meekenesse, and tendernesse of heart, following his owne rule, Gal. 6.1. for he might iustly haue said, ye may be ashamed, that ye are remooued to another Gospell, but he saith onely, I maruell, that is, I was well perswaded of you, and I hoped for better things, but I am deceiued, & I wonder at it. Secondly, he frames his reproofe with great warinesse, & circumspection: for he saith not, ye of your selues doe remoone to another Gospell, but ye are remooued: and thus he blames them but in part, and laies the principall blame on others. Againe, he saith not, ye were remooued, but in the time present, *ye are remooued*, that is, ye are in the acte of Reuolting, and haue not as yet altogither reuolted. And hereby he puts them in minde, that although they be in a fault, yet there is nothing done, which may not easily be vndone. According to his example, we are in all Reproofes, to shewe loue, and to keepe loue: to shewe loue to the partie reprooued, and to frame our reproofe, so as we may keepe his loue.

The second point is the fault reprooued, and that is, the Reuolt of the Galatians: which was a departure from the calling, whereby they were called to the grace of Christ. If it be demaded, what kind of Reuolt this was? I answer, there be two kinds of reuolt, *particular* and *generall*. *Particular*, when men professe the name of Christ, and yet depart from the faith, in some principall points thereof. Of this kinde was the Apostacie of the tenne tribes, and such is the Apostacie of the Romane Church. A *generall* reuolt is, when men wholly forsake the faith & name of Christ. Thus doe the Iewes, and Turkes at this day. Againe, a reuolte is sometime of weakenesse, and humane frailtie, and sometime of obstinacie. Nowe the reuolt of the Galatians was onely particular in the point of iustification, and of

weakenes,

weakeneſſe, and not of obſtinacie: and this Paul ſignifies when he ſaith, they were carried by others. Of this Reuolt, 3. things are to be conſidered. The time, *ſo ſoone:* from whome, or what? *from the doctrine of Paul.* & conſequently the grace of Chriſt. To what? *to another Goſpell.* By meanes of whome? *but ſome trouble you, &c.*

Touching the time, it was ſhort, They were ſoone carried away. This ſhewes the lightneſſe and inconſtancie of mans nature, ſpecially in matter of religion. While Moſes tarried in the mount, Aaron and the people ſet vp a golden calfe, and departed from God. Oſea ſaith, The righteouſneſſe of the Iſraelites, was like the morning dewe, which the riſing of the ſunne conſumeth, chap. 6. 4. Iohn was a burning light, & the Iewes reioyced in this light: that is well; but marke what is added: *for an houre or moment.* Iohn 5. 35. They which cried *Oſanna to the ſonne of Dauid*, ſhortly after cried, *Crucifie him, crucifie him.* The croſſe and perſecution, will make men call the Goſpell in queſtion, if not forſake it. Luk. 8. 13. The multitude of people among vs are like waxe, and are fit to take the ſtampe, and impreſſion of any religion: and it is the law of the land that makes the moſt imbrace the Goſpell, & not conſcience. That we may conſtantly perſeuere in the profeſſion of the true faith, both in life, and death, firſt we muſt receiue the Goſpell ſimply for it ſelfe, becauſe it is the Goſpell of Chriſt, and not for any other by-reſpect. Secondly, we muſt be mortified, and renewed in the ſpirit of our mindes, and ſuffer no by-corners in our hearts, where ſecret vnbeleefe, ſecret hypocriſie, and ſpirituall pride may lurke, and lie hid from the eies of men. Heb. 3. 12. Thirdly, we muſt not onely be hearers of the word, but alſo doers of it in the principall duties to be practiſed, of faith, conuerſion, and newe obedience.

To come to the ſecond point: when Paul ſaith, the Galatians were remooued from him that called them, that is, himſelfe; he ſhewes Chriſtian modeſtie: becauſe ſpeaking things praiſeworthie of himſelfe, he ſpeaks in the third perſon: *from him that hath called, &c.* The like he doeth, 2. Cor. 12. 2. *I knowe a man taken vp into the third heauen:* that is, himſelfe. And Iohn ſaith, *the diſciple that leaned on the breaſt of Chriſt, whome Chriſt loued*, asked whome he meant. Ioh. 13. 23. After this practiſe, we are to giue praiſe to God, and to his inſtruments, but neither to praiſe nor

diſpraiſe our ſelues. This is Chriſtian ciuilitie to be ioyned with our faith.

Secondly, when he ſaith, *who hath called you in the grace of Chriſt*, we learne, that the ſcope of the Goſpel is to bring men to the grace of Chriſt. To this very ende God hath vouchſafed vs in England the Goſpel more then fourtie yeares. And therefore our words, and deedes, and liues, ſhould be ſeaſoned with grace, and ſauour of it: and ſhew forth the grace of God. Secondly, we owe vnto God great thankfulnes, and we can neuer be ſufficiently thankefull for this benefit, that God calls vs to his grace. But it is otherwiſe: the ſunne is a goodly creature: yet becauſe we ſee it daily, it is not regarded: and ſo it is with the grace of God.

Thirdly, the Galatians are remooued not onely from the doctrine of Paul, but alſo from the grace of God. And the reaſon is, becauſe they ioyned the workes of the law with Chriſt and his grace in the cauſe of their iuſtification, and ſaluation. Here it muſt be obſerued, that they which make an vnion of grace, and workes, in the cauſe of iuſtification, are ſeparated from the grace of God. Grace admits no partner, or fellow. Grace muſt be freely giuen euery way, or it is no way grace. Hence it followes, that the preſent Church of Rome is departed from the grace of God, becauſe it makes a concurrence of grace, and workes, in the iuſtification of a ſinner before God: and we may not make any reconciliation with that Church in religion: becauſe it is become an enemie of the grace of God.

The third point is, To what thing the Galatians reuolt? *to another Goſpel*, that is, to a better goſpel, then that which Paul taught, compounded of Chriſt and the workes of the law. And this forged goſpel the falſe-apoſtles taught, and the Galatians quickly receiued. Here we ſee the curious nicenes and daintines of mans nature, that cannot be content with the good things of God, vnleſſe they be framed to our minds: and if they pleaſe vs for a while, they doe not pleaſe vs long, but we muſt haue new things. Our firſt parents not content with their firſt eſtate, muſt needes be as God. Nadab and Abihu offer ſacrifice to God, but the fire muſt be of their owne appointment. King Achas will offer ſacrifice to God, but the altar muſt be like the altar at Damaſcus. Falſe-teachers beſide the doctrine of the Apoſtles, had profound learning of their

Lev. 10. 1.

2. Reg. 16. 11.

Rev. 2. 24.

owne.

owne. The Iewes beſide the written law of Moſes, muſt haue their *Cabala*, containing, as they ſuppoſed, more myſticall and excellent doctrine. The Papiſts beſide the written word, ſet vnwritten Tradition which they make equall with the Scripture. We that profeſſe the Goſpel, are not altogether free from this fault. We like, that Chriſt ſhould be preached: but ſermons are not in common reputation learned, neither doe they greatly pleaſe the moſt, vnleſſe they be garniſhed with skill of arts, tongues, and varietie of reading: this curiouſnes and diſcontentment the Lord condemnes, when he forbids *plowing with the oxe, and the aſſe, and the wearing of garments of linſi-wolſie.* Deut. 22. 9. And it is the worſt kind of diſcontiment, that is, in things pertaining to ſaluation. It is called by Paul, *the itching of the eare,* 2. Tim. 4. 3. and it is incident to them that follow their owne luſts. The remedie of this ſinne, is to learne the firſt leſſon that is to be learned of them that are to be good ſchollers in the ſchoole of Chriſt: and that is to feele our pouertie, and in what extreame neede we ſtand of the death and paſſion of Chriſt: and withall to hunger, & thirſt after Chriſt, as the bread, and water of life. Read Iſa. 44. 3. Ioh. 7. 37. Pſal. 25. 11. the example of Dauid, Pſal. 143. 6. When the heart and conſcience hath experimentally learned this leſſon, and not the braine, and tongue alone: then ſhall men beginne to ſauour the things of God, and diſcerne of things that differ, and put a difference betwene grace, and workes, mans word and Gods word, and for the working of our ſaluation, eſteeme of mans workes, and mans word, as offols that are caſt to dogges.

Paul addes, *which is not another Goſpel*, that is, though it be an other goſpel in the reputation of falſe teachers, yet indeede it is not an other, but is a ſubuerſion of the Goſpel of Chriſt. Hēce I gather, that there is but one Goſpel, one in number and no more. For there is but one way of ſaluation by Chriſt, whereby all the Elect are ſaued, from the beginning of the world to the ende. Act. 15. 11. 1. Cor. 10. 3. It may be demanded, how they of the old Teſtament, could be partakers of the bodie, & blood of Chriſt, which then was not. *Anſwer.* The bodie, and blood of Chriſt, though then it was not ſubſiſting in the world, yet was it then preſent to all beleeuers, two waies: firſt, by diuine acceptation: becauſe God did accept the incarnation and paſſion of Chriſt to come, as if it had beene accompliſhed. Se-

condly, it was preſent to them by meanes of their faith, which is a ſubſiſtance of things that are not ſeene; and conſequently it makes them preſent to the beleeuing heart.

Againe, hence it appeares, to be a falſhood, that Euery man may be ſaued in his owne religion, ſo be it, he hold there is a God, and that he is a rewarder of them that come vnto him. For there is but one Goſpel: and if the former opinion were true, then ſo many opinions, ſo many goſpels. Paul ſaith, that the world by her wiſdome could not know God in his wiſdome, and for this cauſe he ordained the preaching of the word to ſaue men, 1. Cor. 1. 21. And though he that comes to God muſt beleeue that he is, and that he is a rewarder of them that come to him: yet not euery one that beleeues generally that there is a God, and that he is a rewarder of them that come to him, comes to God: for this the deuills beleeue.

The fourth point, is concerning the Authors of this Reuolt: and Paul chargeth them with two crimes. The firſt is, that they trouble the Galatians, not onely becauſe they make diuiſions, but becauſe they trouble their conſciences ſetled in the goſpel of Chriſt. It may be alleadged, that there be ſundrie good things which trouble the conſcience, as the preaching of the law, the cenſure of excommunication, the authoritie of the magiſtrate in compelling Recuſants to the congregation. I anſwer, theſe things indeede trouble the conſciences of men, but they are euill conſciences: and the ende of this trouble is that they may be reformed, and made good. But the crime wherewith the falſe-apoſtles are charged, is, that they trouble the conſciences of the godly, or the good conſciences of men. Here then is ſet downe a note, whereby falſe, and erroneous doctrines, may be diſcerned: namely, that they ſerue onely to trouble, and diſquiet the good conſcience. And by this we ſee the Romane religion to be corrupt and vnſound: for a great part of it tends this way. Iuſtification by workes is a yoke that none could euer beare. Act. 15. The vowe of ſingle life is as a ſnare, or as the nooſe in the halter to ſtrangle the ſoule. 1. Cor. 7. 34. So is the doctrine which teacheth that men after their conuerſion, muſt ſtill remaine in ſuſpence of their ſaluation: and that pardon of ſinne, is neceſſarily annexed to confeſſion in the eare, & to ſatisfaction for the temporall puniſhment of ſinne in this life, or in purgatory.

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On the contrary, the Goſpell of Chriſt (as here it appeares) troubles not the good conſcience, but it brings peace and perfect ioy. Iohn. 15. 11. Rom. 15. 4. And the reaſon is plaine: for it miniſters a perfect remedy for euery ſinne, and comfort ſufficient for euery diſtreſſe. And this is a note whereby the goſpell is diſcerned from all other doctrines, whatſoeuer.

The ſecond crime where with the falſe-apoſtles are charged, is, that they ouerthrow the goſpell of Chriſt: the reaſon of this charge muſt be conſidered. They did not teach a doctrine flat contrary to the Goſpell of Chriſt: but they maintained it in word, and put an addition to it of their owne out of the law, namely iuſtification, and ſaluation, by the workes thereof. And by reaſon of this addition, Paul giues the ſentence that they peruert, and turne vpſide downe the Goſpell of Chriſt. Vpon this ground it appeares that the Popiſh religion is a flat ſubuerſion of the Goſpell of Chriſt, becauſe it ioynes iuſtification by workes, with free iuſtification by Chriſt. The excuſe, that the works that iuſtify, are workes of grace, and not of nature, will not ſerue the turne. For if Chriſt by his grace make workes to iuſtifie, then is he not onely a ſauiour, but alſo an inſtrument to make vs ſauiours of our ſelues: he beeing the firſt, and principall ſauiour, and we ſubordinate ſauiours, vnto him. But if Chriſt haue a partner in the worke of iuſtification, and ſaluation, he is no perfect Chriſt.

8. But though we, or an angell from heauen, preach vnto you otherwiſe, then that which we haue preached vnto you, let him be accurſed.

9 As we ſaid before, ſo ſay I now againe: if any man preach vnto you otherwiſe then ye haue receiued, let him be accurſed.

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An obiection might be made againſt the former concluſion, thus: But the moſt excellent among the Apoſtles, Iames, Peter, Iohn (by your leaue) teach an other goſpel then that which Paul had preached. To this obiection he makes anſwer in this verſe negatiuely, that whoſoeuer teacheth another Goſpell is accurſed, whatſoeuer he be. In this anſwer three things are to be conſidered: a ſinne, the puniſhment thereof, and a ſuppoſition ſeruing to amplifie the ſinne.

The ſinne is to preach in the cauſe of our iuſtification, any other thing *beſide that* or *diuers to that* which Paul taught the Galatians, though it be not contrarie. Thus much the very words import: and the ſame wordes are againe vſed in the next verſe. And Paul bids Timothie, *auoid them that teach otherwiſe*, that is, any diuers doctrine as neceſſarie to ſaluation, beſide that which he taught. 1. Tim. 6. 3. And the reaſon of this ſinne, is: becauſe God hath giuen this commandement, We may not depart from his word, to the right hand or to the left; neither may we adde thereto, or take therfrom. Ioſu. 1. v. 7. 8. Deut. 4. & 12. Before I gather any doctrine hence, this ground is to be laid downe, that Paul preached *all the counſell of God*, Act. 20. 27. And that which he preached, beeing neceſſarie to ſaluation, he wrote, or ſome other of the Apoſtles. Ioh. 20. 31. This beeing graunted (which is a certen trueth) two maine concluſions followe. One, that the Scriptures alone by themſelues, without any other word, are *abounda[illegible] ſufficient to ſaluation*, whether we regard doctrines of faith, or manners. For he that deliuers any doctrine out of them, and beſide them, as neceſſarie to be beleeued, is accurſed.

The ſecond concluſion, is, that vnwritten Traditions, if they be tendered to vs, as a part of Gods word, and as neceſſarie to ſaluation they are *abominations*, becauſe they are doctrines beſide the Goſpell that Paul preached. And the Romane religion goes to the ground: becauſe it is founded on Tradition out of, and beſide the written word. Learned Papiſts, to helpe themſelues, make a double anſwer. One is, that they are accurſed which preach otherwiſe then Paul preached, and not they which preach otherwiſe then he writ. But it is falſe which they ſay, for that which he preached, he writte. Auguſtine hauing relation to the text in hand ſaith, *that he is accurſed which preacheth any thing° beſide that which we haue receiued in the legall and*

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° Prater quam Contra Teſſian. l. 3. c. 6.

Euangelicall ſcriptures. Againe, he ſaith, *that he muſt* ° *not teach any more, or any other thing, then that which is in the Apoſtle, whoſe words he muſt expound.*

° De bono vidualitatis, c. 2. ° Non aliud quid amplius?

The ſecond anſwer is, that to preach otherwiſe, is to preach contrary. Becauſe (as they ſay) precepts and doctrines, may be deliuered if they be diuerſe, and not contrary. As the Goſpell of Iohn, and the Apocalyps, were written after this epiſtle to the Galatians, which are diuers to it, though not contrarie: the like they ſay of the canons of councells: and that Paul, Rom. 16. 18. put [παρ' ὃ] *beſide*, for *contrarie*. I anſwer thus: The propoſition (παρα) tranſlated beſide or otherwiſe, ſignifieth thus much properly: and we are not to depart from the proper ſignification of the words, vnleſſe we be forced by the text. And the place in the Romans in his proper and full ſenſe, muſt be turned thus: *Obſerue the authors of offences, beſides the doctrine which ye haue learned.* And Pauls minde, is, that they ſhould be obſerued, that teach any other diuers, or diſtinct doctrine, though it be not directly contrarie. The Goſpell of Iohn and the Apocalyps, written afterward, propound not any diuers doctrine, pertaining to the ſaluation of the ſoule, but one and the ſame in ſubſtance, with that which Paul wrote. The Canons of Councels, are traditions touching order and comelineſſe, & they preſcribe not any thing, as neceſſarie to iuſtification, and ſaluation. Againe, the Embaſſadour that ſpeakes any thing beſide his commiſſion, is as well in fault, as he that ſpeakes the cõtrarie: though not ſo much.

The ſecond point is, the puniſhment [*Let him be accurſed*] Here are three things to be conſidered. The firſt, what is it to be accurſed? *Anſ.* God hath giuen to the Church, the power of building, and it hath 4. degrees, *Admonition, Suſpencion* from the Sacraments, *Excommunication, Anathema.* And this laſt is a cenſure or iudgement of the Church, whereby it pronounceth a man ſeuered from Chriſt, and adiuged to eternall perdition, Rom. 9. 3. 1. Cor. 16. 22. And he is here ſaid to be accurſed, that ſtands ſubiect to this cenſure. The ſecond part is, who are to be accurſed? *Anſwer.* Hainous offendours, and deſperate perſons, of whoſe amendment, there is no hope. And therefore this iudgment is ſeldome pronounced vpon any. We finde but one example in the newe Teſtament: Paul accurſed Alexander the Copper-ſmith, 2. Tim. 4. 14. And the Church afterward accur-

sed Iulian the Emperour. Other examples we finde not any.

The third point, howe the Church should accurse any man, and in what order? *Answer.* In this action, there be foure iudgements. The first is Gods, which is giuen in heauen, whereby he doeth accurse obstinate and notorious offendours. The second iudgement, pertaines to the Church vpon earth, which pronounceth them accursed, whome god accurseth. It may be said, howe comes the Church to knowe the iudgement of God, whereby he accurseth? *Answer.* The word sets downe the condition of them, that are accursed; and experience, and obseruation findes out the persons, to whome these conditions are incident. The third iudgement is giuen in heauen, whereby God ratifies and approoues the iudgement of the Church, according to that, *whatsoeuer ye binde on earth, shall be bound in heauen.* The last iudgement, pertaines to euery priuate person, who holds him in execration, whome God hath accursed, and the Church hath pronounced so to be. If he heare not the Church, the Church pronounceth him to be as a Publican and heathen: *& then* (saith Christ) *let him be a Publican to thee.* Thus must the text be vnderstood.

Hence we we are taught, to be carefull in preseruing the puritie of the Gospell: because the corrupters thereof, are to be accursed as the damned spirits. Hence againe it appeareth, that the Church in accursing, doth but exercise a Ministerie, which is, to publish and testifie, who are accursed of God. Lastly, hence we learne, that priuate persons must seldome vse cursing: because God must first accurse, and the Church publish the sentence of God; before we may with good conscience vtter the same. They therefore, which in a rage accurse themselues, & others, deale wickedly. We are called ordinarily to blessing, & not to cursing.

The third point is, the supposition of things impossible, on this manner. Put the case, that I Paul, or any other of the Apostles, should teach otherwise then I haue taught you: neither I nor they must be beleeued, but be accursed. Againe, put the case, that an angell from heauen should come and preach, otherwise then Paul preached to the Galatians, who must be beleeued? Paul, or the Angel? the answer is, not the Angell, but Paul: and the angel must be accursed. And the reason is, because Paul in preaching and writing, did represent the autho-

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ritie of God, and God puts his owne authoritie into the word which he vttered: and he was assisted by the extraordinarie, immediate, and infallible assistance of Gods spirit. From this supposition, sundrie things may be learned. The first, that the word preached and written by Paul, is as certen, as if it had bin written by God himselfe, immediately. It may be obiected, that Paul saith, 1. Cor. 7. 12. *To the remnant, I speake, not the Lord.* I answer, Paul saith, *I, not the Lord,* not because he was deceiued in his aduise, for he spake by the spirit of God, c. 7. v. 40. but because he gaue counsell in a case of marriage, whereof the Lord had made no expresse lawe. The meaning then is this, I speake by collection from the lawe of God, and not the Lord, by any particular and expresse lawe.

Secondly it appeares hence, that the articles of faith, or the doctrine of the Gospell, is in excellencie and authoritie, aboue all men and angels. And hence it followes, that the Church and Councels, cannot authorize the word of God, in the minde & conscience of any man. For the inferiour, and dependent authoritie, addes nothing to that which is the principall, and superior authoritie. Therefore, the opinion of the Papist is false, that we cannot knowe the scripture to be the word of God, but by the testimony of the Church: as though the letter of a Prince, could not be knowne to be so, without the testimonie of the subiects. The principall authoritie is sufficient in it selfe, to authorize it selfe, without externall testimonie.

Thirdly, since the daies of the Apostles, sundrie doctrines haue bin receiued and beleeued, touching intercession of Saints, praier to the dead, and for the dead. Purgatorie, and such like: and these doctrines haue bin confirmed by sundrie reuelations. And here we learne, what to iudge both of the doctrines, and of the reuelations; namely, that they are accursed: because the doctrines are beside the written word, and the reuelations tend to ratifie and confirme them.

Lastly, hence we learne, what to thinke of the writings of Papists, and Schoolemen, whereof some are called, *Seraphicall, cherubicall, or Angelicall doctors.* They broch, and maintaine sundrie things, beside that which the Apostles preached, & wrote; as iustification by workes, and a mixture of the lawe and the Gospell: they giue too little to grace, and too much to mans will. In this regard, Paul hath giuen the sentence, that they are

accurſed. For this cauſe, ſtudents of diuinitie, are warily to read them with praier, that they be not led into temptation, and they are to vſe them onely in the laſt place. And they are greatly to be blamed, that preferre them almoſt aboue all writers: they ſhewe that they haue little loue of the Goſpell in their hearts.

9 As we ſaid before, ſo ſay I now againe: if any man preach vnto you otherwiſe then ye haue receiued, let him be accurſed.

In theſe words Paul repeates againe that which he ſaid before: and the repetition is not in vaine, but for three weightie cauſes; the firſt is, to ſignifie that he had ſpoken not raſhly, but aduiſedly, whatſoeuer he had ſaid before: the ſecond is, that the point deliuered, is an infallible truth of God: the third is, to put the Galatians and vs in minde, that we are to obſerue and remember that which he hath ſaid, as the foundation of our religion, namely, that the doctrine of the Apoſtles is the onely infallible truth of God, againſt which we may not liſten to Fathers, Councels, or to the very Angels of God. If this had bin remembred and obſerued, the Goſpel had continued in his puritie after the daies of the Apoſtles.

In this verſe one thing is to be obſerued. Before Paul ſaide, they are accurſed which teach otherwiſe then he had taught: here he ſaith, they are accurſed which teach otherwiſe then the Galatians had receiued. Whereby it appeares, that as Paul preached the Goſpel of Chriſt, ſo the Galatians receiued it. And they receiued it, firſt in that they had care to know it, ſecondly in that they gaue the aſſent of faith vnto it, as to a truth: againſt which the very Angels could take no exception. And for this alſo are the Theſſalonians commended that the Goſpel was to them *in power and much aſſurance*. The great fault of our times is, that where as the Goſpel is preached, it is not accordingly receiued. Many haue no care to know it: and they which know it, giue not vnto it the aſſent of faith, but onely hold it in opinion. And this is the cauſe that there is ſo ſmall fruit of the Goſpel. This ſinne will at length haue his puniſhment. The places that are not ſeaſoned by the waters of

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the Sanctuarie, are turned to ſaltpits. Ezech.47.v.11.

10 For now whether preach I men or God? or ſeeke I to pleaſe men? for if I ſhould yet pleaſe men I were not the ſeruant of Chriſt.

The interrogations in this place, *doe I preach?* and, *doe I pleaſe?* are in ſtead of earneſt negations: *I doe not preach, I doe not pleaſe.* And when he ſaith, *doe I now preach men, or God?* his meaning is this: Heretofore I haue preached the Traditions of men, but now beeing an Apoſtle, I preach not the doctrine of men, but of God. And when he ſaith, *doe I ſeeke to pleaſe men?* his meaning is this; I doe not make this the ſcope of my miniſterie, to frame, and temper my doctrine ſo, as it may be ſutable and pleaſing to the affections of men. For otherwiſe *we are to pleaſe men in that which is good, and for their good.* 1.Cor.10.33. Rom.15.2.

This verſe containes a double reaſon of his former ſpeach, and of the repitition thereof. The firſt is this. Though heretofore I taught the Traditions of men; yet now I teach the word not of men, but of God: and therefore I accurſe them that teach otherwiſe. The ſecond is framed thus. If I ſhould yet pleaſe men, I were not the ſeruant of God: but I am the ſeruant of God: therefore I ſeeke not to pleaſe men, but, if neede ſhal be, I will denounce curſes againſt them.

Here firſt we ſee the proper matter of the Miniſterie, which is not the word or doctrine of man, but of God. By this the Miniſters of the Goſpel are taught to handle their doctrine with modeſtie, and humilitie, without oſtentation, with reuerence, and with a conſideration of the maieſtie of God whoſe the doctrine is which they vtter, that God may be glorified. 1. Pet. 4.11.

Secondly, the hearers in hearing are to know that they haue to deale with God: and that they are to receiue the doctrine taught *not as the word of man, but as the very word of God*, as the Theſſalonians did. 1.Theſſ. 2.13. The want of this conſideration, is the cauſe that ſome contemne the miniſterie of the word, and others are not touched and mooued in hearing.

Againe, here is set downe the right manner of dispensing the word, which must not be for the pleasing of men, but of God. Hence it appeares, that Ministers of the Gospel, must not be men-pleasers, nor apple, and fashion their doctrine to the affections, humours, and dispositions of men, but keepe a good conscience, and doe their office. The Lord tells Ieremie he must not turne *to the people, but the people must turne to him*, Ierem. 15.19. Thus God shal be with them, and they shal bring forth much fruit.

And the people must know it to be a good thing for them, not to be pleased alwaies by their Ministers. The ministerie of the word must be as a sacrificing knife, to kill and mortifie the old Adam in vs, that we may liue vnto God. A sicke man must not alwaies haue his minde, but he must often be crossed, and restrained of his desire: and so must we that are sicke in our soules in respect of our sinnes. It is a fault therefore of men that desire to be pleased, & to haue matters smoothed ouer of their teachers. This is Dauids balme, which he wisheth may neuer be wanting to his head. Psal. 141.5.

The ende of this verse sets downe a memorable sentence, That if we seeke to please men, we cannot be the seruants of God. Hence I gather, that our nature is full of rebellion, and enmitie against God; because they which please men, cannot please God. Againe, here is set downe what is the hurt that comes by pride, and ambition. It keepes men that they cannot be the seruants of Christ. *Ye beleeue not* (saith Christ) *because ye seeke glorie one of another*. Ioh. 5.44. Ambition so fills the minde with vanitie, and the heart with worldly desires, that it cannot thinke, or desire to please God. Wherefore he that would be a faithfull Minister of the Gospel, must denie the pride of his heart, and be emptied of ambition, and set himselfe wholly to seeke the glorie of God in his calling. And generally, he that would be a faithfull seruant of Christ, must set God before him as a Iudge, and consider that he hath to deale with God: and he must turne his minde, and senses from the world, and all things therein, to God: and seeke aboue all things to approoue his thoughts, desires, affections, and all his doings vnto him.

Lastly, the profession of the seruant of God, is here to be obserued in the example of Paul, who saith, *Doe I now preach men?* and, *doe I yet please men?* as if he had said, I haue done

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thus and thus, I haue preached the Traditions of men heretofore, and I haue pleaſed men in perſequuting the Church of God: but I doe not ſo ſtill, neither will I. And he that can ſay the like with good conſcience, I haue ſinned thus and thus heretofore, but now I doe not, neither will I ſinne as I haue done, is indeede the ſeruant of God.

v. 11. Now I certifie you, brethren, that the Goſpel which was preached by me, was not after man.

The meaning is this: that it may the better appeare that I haue iuſtly accurſed them which teach any other Goſpel, and iuſtly reprooued you for receiuing it: I giue you to vnderſtand, *that the Goſpel which I preached was not after man*, that is, not deuiſed by man, or preached of me by mans authoritie, but it was from God, and preached by the authoritie of God. And this ſenſe appeares by v. 10 and 12.

In theſe words is laid downe the reaſon of the concluſion, or the aſſumption or the principall argument, which was on this manner: If I be called to teach, and that immediatly of God, and my doctrine be true, then ye ought not to haue reuolted from the Goſpel which I preached: but I was called to teach immediatly of God, and my doctrine is true. The firſt part of this aſſumption is here ſet downe, and handled to the ende of the ſecond chapter: and the concluſion (as we haue heard) was ſet downe in the premiſes.

Hence two maine points of doctrine that are of great conſequent, may be gathered. The firſt is this: It is a thing moſt neceſſarie, that men ſhould be aſſured and certified that the doctrine of the Goſpel, and the Scripture, is not of man, but of God. This is the firſt thing which Paul ſtands vpon in this Epiſtle. It may be demanded, how this aſſurance may be obtained. I anſwer thus. For the ſetling of our conſciences, that Scripture is the word of God, there be two teſtimonies. One is the Euidence of Gods ſpirit, imprinted and expreſſed in the Scriptures: and this is an excellencie of the word of God aboue all words, and writings of men, and Angels: and containes 13. points. The firſt, is the puritie of the law of Moſes, whereas the lawes of men, haue their imperfections. The ſecond is,

that

that the Scripture ſetteth downe the true cauſe of all miſerie, namely ſinne, and the perfect remedie, namely the death of Chriſt. The third is, the Antiquitie of Scripture, in that it ſets downe an hiſtorie from the beginning of the world. The 4. is, prophecies of things in ſundrie bookes of Scripture, which none could poſſibly foretell but God. The 5. is, the confirmation of the doctrine of the Prophets and Apoſtles by miracles, that is, works done aboue, and contrarie to the ſtrength of nature, which none can doe but God. The 6. is, the conſent of all the ſcripture with themſelues, whereas the writings of men, are often at iarre with themſelues. The 7. is, the confeſſion of enemies; as namely, of heretickes, who in oppugning of ſcriptures, alleadge ſcriptures, and thereby confeſſe the truth thereof. The 8. is, an vnſpeakable deteſtation, that Sathan and all wicked men beare to the doctrine of ſcripture. The 9. is, the protection and preſeruation of it, from the beginning to this houre, by a ſpeciall prouidence of God. The 10. is, the conſtant confeſſion of Martyrs, that haue ſhedde their blood for the Goſpell of Chriſt. The 11. is, that fearefull puniſhments and iudgements haue befallen them, that haue oppugned the word of God. The 12. is, holineſſe of them that profeſſe the Goſpell. The laſt is, the effect and operation of the word: for it is an inſtrument of God, in the right vſe whereof, we receiue the teſtimonie of the ſpirit, of our adoption, and are conuerted vnto God. And yet neuertheleſſe, the word which conuerteth, is contrarie to the wicked nature of man.

The ſecond teſtimonie is, from the Prophets and Apoſtles, who were Embaſſadours of God, extraordinarily to repreſent his authoritie vnto his Church, and the pen-men of the holy Ghoſt, to ſet downe the true and proper word of God. And the Apoſtles aboue the reſt, were eie-witneſſes, and eare-witneſſes, of the ſayings, and doings of Chriſt: and in that they were guided by the infallible aſſiſtance of the ſpirit, both in preaching, and writing: their Teſtimonie touching the things which they wrote muſt needes be authenticall. If it be ſaid, that counterfeit writings, may be publiſhed to the world, vnder the name of the Apoſtles. I anſwer, if they were in the daies of the Apoſtles, they, by their authoritie cut them off: and therefore Paul ſaith, *If any teach otherwiſe, let him be accurſed*. And they prouided, that no counterfeits ſhould be foiſted vnder

their

their names,after their departure. And hereupon Iohn, the laſt of the Apoſtles,concludes the new Teſtament with this clauſe, *If any man ſhall adde vnto theſe things,God ſhall adde vnto him the plagues that are written in this booke*,Reu.22.18.If any demand, of what value is the teſtimonie of the Church. I anſwer, conſider the Church diſtinct from the Apoſtles, and then the teſtimonie thereof,is farre inferiour to the Apoſtolicall teſtification,concerning the word of God. For the Church is to be ruled,by the teſtimonie of the Apoſtles, in the written word: and the ſentence of the Church,is not alwaies, and altogether certen,nor ioyned with that euidence of the ſpirit,wherewith euery teſtimonie Apoſtolicall is accompanied.

Furthermore, that we may be capable of theſe two teſtimonies,and take the benefit thereof, we our ſelues for our parts, muſt yeilde ſubiection,and obedience to the word of God. In this our obedience,ſhall we be aſſured,that it is indeed of God, as our Sauiour Chriſt ſaith,Ioh.7.v.17.

This doctrine touching the certentie of the word, is of great vſe. For when the minde and conſcience, by meanes of the double teſtimonie before mentioned,plainely apprehends it, there is foundation laid of the feare of God,and of iuſtifying faith: & before we be aſſured that the ſcripture is the word of God, it is not poſſible, that we ſhould conceiue,and hold a faith in the promiſes of God. And the want of this certentie in many, is an open gappe to hereſie, apoſtacie, Atheiſme,and all iniquitie. Secondly,by this it appeares, that the Church of Rome erreth groſſely,in teaching that we cannot knowe the ſcripture to be the word of God, without the teſtimonie of the Church, in theſe latter times,and that without it, we could haue no certentie of religion;whereas the teſtimonie of the ſpirit, or the euidence thereof in ſcripture,with the teſtimonie of the Apoſtles, will doe the deede ſufficiently, though the Church ſhould be ſilent.

The ſecond maine point is, That it is neceſſarie, that men ſhould be aſſured in their conſciences, that the calling,and authoritie of their teachers,is of God. It may be demanded, howe we in theſe daies ſhould be aſſured hereof. I anſwer thus:a diuers conſideration muſt be had, of the firſt Miniſters of the Goſpel,and of their ſucceſſors. Touching the firſt Miniſters and planters of the Goſpel,within theſe 80. yeares. We muſt

conſider, that a calling is of two ſorts: Ordinarie, and Extraordinarie. Ordinarie is, when God calls by the voices, and conſent of men, following the laws of his word. Extraordinarie is, when God calls otherwiſe. And this he doth 3. waies, firſt, by immediate voice. Thus God called Abraham and Moſes, and thus were the Apoſtles called. The ſecond is, by the meſſage of a creature. Thus Aaron and the tribe of Leui was called by Moſes: Elizeus, by Elias: Philip was called by an angel to baptize the Eunuch, Act. 8. 26. The third is, by inſtinct. Thus Philip a deacon preached in Samaria, Act. 8. 14. Thus the men of Cyprus, and Cyrene preached among the Gentiles, and the hand of God was with them, though otherwiſe they were but priuate perſons, Act. 11. 19, 20. Of this kind was the calling of the firſt preachers of the Goſpel. It may be obiected, that they did not confirme their callings and doctrine by miracles, which they ſhould haue done, if their callings had beene extraordinarie. I anſwer: they preached no new doctrine, but the old & auntient doctrine of the Prophets and Apoſtles, which they had heretofore confirmed by miracles. Now old doctrine needes no newe miracles, but new doctrine, ſuch as are the Popes decrees & decretals. Againe, it may be alleadged, that men may falſly pretend extraordinarie calling. I anſwer, if three rules be obſerued they cannot. The firſt is, that extraordinarie neuer takes place, but when there is no roome for ordinarie. The ſecond, that they which plead a calling extraordinarily, muſt be tried by the word, both for doctrine and life: for this is an infallible way to diſcouer falſe teachers, Math. 7. 22. Deut. 13. 1. 5. Iohns authoritie is ſaid to be from heauen, becauſe his baptiſme, that is, his doctrine, was ſo. Luk. 20. 2. The third is, that extraordinarie teachers in theſe laſt daies, after they haue brought men to receiue the Goſpel, are to be ordained as other ordinarie miniſters after the laws of gods word. For they are not extraordinarie in reſpect of their doctrine, which is the doctrine of the word, nor in reſpect of their office or function, in which regard they are Paſtors & teachers, and not Apoſtles or Euangeliſts: but their callings are extraordinarie, in reſpect of the common abuſe of the office of teaching, and in reſpect of the common corruption of doctrine. Theſe 3. rules, as caueats obſerued, we may eaſily perceiue who are called extraordinarily, who not: and they are all fully verified in the firſt preachers of the Goſpell.

Thirdly,

Thirdly, it is obiected, that they which are lawfully called, are ordained by them, whoſe auncetours haue bene ſucceſſiuely ordained by the Apoſtles. I anſwer: Succeſſion is threefold. The firſt is, of perſons and doctrine ioyntly together: and this was in the Primitiue Church. The ſecond is, of perſons alone, and this may be among infidels, and heretikes. The third is, of doctrine alone. And thus our Miniſters ſucceede the Apoſtles. And this is ſufficient. For this Rule muſt be remembred, that the Power of the keyes, that is, of order and iuriſdiction, is tied by God and annexed in the new Teſtament to doctrine. If in Turkie, or America, or els where, the Goſpel ſhould be receiued of men, by the counſell and perſwaſion of priuate perſons, they ſhall not neede to ſend into Europe for conſecrated Miniſters, but they haue power to chooſe their owne Miniſters from within themſelues: becauſe where God giues the word, he giues the power alſo.

Touching the Succeſſours of the firſt preachers, their calling was altogether ordinarie, and they were ordained of their predeceſſours. It is obiected, that their callings are corrupt. I anſwer thus. All actions Eccleſiaſticall, that tende to binding or looſing, appertaine properly to the perſon of Chriſt, and men are but miniſters, and inſtruments thereof. And therefore to call men to the miniſterie and diſpenſation of the Goſpel, belongs to Chriſt, who alone giueth the power, the will, the deede. And the Church can doe no more but teſtifie, publiſh, and declare whome God calleth, by Examination of parties for life and doctrine, by Election, and by ordination. This is for ſubſtance all that the Church can doe: and all this is allowed, and preſcribed by the lawes of this Church, and land. And therefore our callings for their ſubſtance are diuine, whatſoeuer defects there be otherwiſe.

This aſſurance that our callings are of God, is of great vſe. It makes the Miniſter to make a conſcience of his dutie: it is his comfort in trouble. Iſa. 49. 2. 2. Cor. 2. 15. And to the hearers it is a meanes of great reuerence, and obedience.

12 For neither receiued I it of man, neither was I taught it, but by the reuelation of Ieſus Chriſt.

The meaning is this. Paul here ſaith, he *receiued not the Goſpel of man*: becauſe he receiued not the office to teach and preach the Goſpel from any meere man. For here he ſpeakes of himſelfe as he was an Apoſtle: and then an Apoſtle properly is ſaid to receiue the Goſpel, when he receiues not onely to know and beleeue it, but alſo to preach it. And he addes further, that he was not taught it, that is, that he learned the Goſpel not by the teaching of any man, as formerly he learned the law at the feete of Gamaliel. The laſt words [*but by the reuelation of Ieſus Chriſt*] carrie this ſenſe; but I learned and receiued it of Chriſt, who taught me by reuelation. Further, Reuelation is twofold, one ordinarie, the other extraordinarie. Ordinarie is, when Chriſt teacheth men by the word preached, and by his ſpirit. In this ſenſe the holy Ghoſt is *called the ſpirit of reuelation*, Eph. 1. 17. Extraordinarie is, with the word preached, and that foure waies. Firſt, by voice. Thus God taught Adam and the Patriarkes. The ſecond, by dreames, when things reuealed were repreſented to the minde in ſleepe. The third is viſion, when things reuealed are repreſented to the outward ſenſes of men beeing awake. The fourth is inſtinct, when God teacheth by inward motion and inſpiration. Thus did God vſually teach the Prophets. 2. Pet. 1. 21. Now the reuelation which Paul had, was not ordinarie, but extraordinarie, and that partly by viſion, partly by voice, and partly by inſtinct, Act. 9. & 22. It may here be demanded, where Chriſt was, whether on earth or in heauen, becauſe Paul heard his voice, & ſaw him viſibly. I anſwer, he was not on earth, but in heauen: and that Paul both ſaw, and heard him, it was by miracle; whereas Stephen in like manner ſaw Chriſt, he ſaw him not on earth, but ſtanding at the right hand of God in heauen: for otherwiſe the opening of the heauens had bin a needles thing.

Theſe wordes then are a confirmation of the former verſe, on this manner. The authoritie whereby I teach, and the doctrine which I teach, I firſt receiued and learned it, not of man, but immediatly of Chriſt: therefore the Goſpel which I preach is not humane, but diuine, and preached not by humane, but by diuine authoritie.

In the ſcope and ſenſe of the words, many points of doctrine are contained. The firſt, that Chriſt is the great Prophet and Doctour of the Church, Math. 17. 6. *Heare him.* and 23. 8. *One*

is your Doctour, namely Chriſt. And he is called *the great ſhepheard of the ſheepe,* Hebr. 13. 20. His office is in three things. The firſt is, to manifeſt and reueale the will of the father touching the redemption of mankind, Ioh. 1. 18. & 8. 26. This he hath done from the beginning of the world (the father neuer ſpeaking and appearing immediately but in the baptiſme and transfiguration of Chriſt) and this he doth to Paul in this place. The ſecond is, to inſtitute the Miniſterie of the word, and to call and ſend Miniſters. *As my father ſent me, ſo ſend I you,* Ioh. 20. 21. He it is that giues *ſome to be Paſtours, ſome to be teachers,* Eph. 4. 11. And thus appoints Paul to be an Apoſtle. The third is, to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. He openeth the vnderſtandings of his Diſciples that they may vnderſtand the Scriptures, Luk. 24. 45. Thus here he inlightneth and teacheth Paul.

Furthermore, it muſt be obſerued, that this office of teaching, is inſeparably annexed to the perſon of Chriſt, and is by him accordingly exequuted euen after his aſcenſion, as appeares in the conuerſion of Paul. And therefore Iſai ſaith, *they ſhall be all taught of God,* Iſa. 54. 13. As for the Miniſters of the Goſpel, they in teaching are no more but inſtrumēts of Chriſt to vtter and pronounce the word to the eare: this is all they can doe. Therefore Paul ſaith, *he that plants or waters is not any thing, but God that giueth the increaſe.* The teacher then properly in the miniſterie of the new Teſtament to the very ende of the world, is Chriſt himſelfe. This muſt teach vs reuerence in hearing Gods word, and care with diligence in keeping of it. Hebr. 2. 1, 2, 3, &c. Secondly this teacheth vs, that they which imbrace not the Goſpel among vs, are contemners of Chriſt, and ſhall indure eternall condemnation. Ioh. 3. 18. & Hebr. 12. 25. Thirdly, if we want vnderſtanding, we muſt pray to Chriſt for it; and becauſe we haue ſo excellent a teacher, we muſt pray vnto him that he would giue vnto vs hearing eares, that is, hearts tractable, and obedient to his word, that we may be fitte diſciples for ſo worthie a maſter.

The ſecond is, that there be two waies whereby Chriſt teacheth thoſe that are to be teachers. One is immediate reuelation; the other, is ordinarie inſtruction in ſchooles by the means and miniſterie of man. The like ſaith Amos, *I was neither Pro-*

phet, nor ſonne of a Prophet, but the Lord ſent me to prophecie to Iſrael. Amos 7.14.

The third point is, that They which are to be teachers muſt firſt be taught; and they muſt teach that which they haue firſt learned themſelues. 2. Tim. 3. 14. *Abide in the things which thou haſt learned.* Chriſt taught, that which he heard of the father; the Apoſtles that which they heard of Chriſt: ordinarie miniſters that which they haue learned of the Apoſtles. This is the right Tradition: and if it be obſerued without addition or detraction, the Goſpel ſhall remaine in his integritie. Here our Auncetours are greatly to be blamed, who haue not contented themſelues with that which they haue learned of the Apoſtles, but haue deliuered things of their owne which they were neuer taught. Hence ſprang vnwritten traditions, and the corruption of religion. Againe, ſuch are here to be blamed, that take vpon them to be teachers of the Goſpel, and were neuer taught by reuelation, or by any ordinarie way. Thirdly, priuate perſons are much more to be blamed, that broch and deliuer ſuch doctrines, and opinions, as they themſelues neuer learned by any miniſtery. For teachers themſelues muſt firſt learne, and then teach.

The fourth point is, that they which are to be teachers are firſt to be taught, and that by men, where reuelation is wanting. This kind of teaching is the foundation of the ſchoole of the Prophets, and it hath bin from the beginning. The Patriarkes till Moſes were Prophets in their families, & they taught not onely their families in generall, but alſo their firſt borne, that they might ſucceede as Prophets after them. There were 48. cities of the Leuites diſperſed through all the tribes, where not onely the people were taught, but alſo ſchooles erected that they might be taught, which were to be Prieſts and Leuites, Num. 37. One citie among the reſt is called *Cireath ſephar*, Ioſu. 15. 15. that is, *the citie of bookes*, or as we ſay, *the Vniverſitie*. Samuel a yong man was ſent to the Tabernacle in Shilo, to be taught, and trained vp of Eli the Prieſt. Samuel when he was iudge of Iſrael erected Colledges of Prophets, and ruled them himſelfe. 1. Sam. 10. In the decaied eſtate of the ten tribes, Elias and Elizeus ſet vp ſchooles of the Prophets in Bethel, Carmel, &c. and the yong ſtudents were called *the ſonnes of the Prophets.* 2. king. 2. 3. Chriſt himſelfe beſide the ſermons

made

made to the people, trained vp and taught himſelfe, his 12. Apoſtles, and his 70. diſciples. Paul commaunds Timothie to *teach that which he had learned, to ſuch as ſhal be fit to teach others*, 2. Tim. 2. 2. Furthermore, this teaching is of great vſe. For it ſerues to maintaine the true interpretation of ſcripture, the puritie of doctrine: and it is a meanes to continue the miniſterie to the ende of the world. The meaneſt arte or trade that is, is not learned without great teaching: then much more teaching is required in diuinitie, which is the arte of all arts. The true interpretation of ſcripture, and the right cutting of the word, is a matter of great difficultie, and a matter (whatſoeuer men think) of the greateſt learning in the world. Therefore it is neceſſarie, that teachers ſhould firſt be taught, and learne aright the Goſpel of Chriſt. Eleauen hundred yeares after Chriſt, men began to lay aſide Moſes, and the Prophets, and the writings of the new Teſtament, and to expound the writings of men, as the Sentences of Peter Lumbard. Hence ignorance, ſuperſtition, & idolatrie come headlong into the world. Seeing then the teaching of them that are to be teachers, is of ſuch antiquitie, and vſe, all men are to be exhorted, to put to their helping hands, that this thing may goe forward. Princes are to maintaine it, by their bountifulneſſe, and authoritie, as they haue done, and doe ſtill: and that which they doe, they muſt doe it more. Parents muſt dedicate the fitteſt of their children to the ſeruice of God, in the miniſterie, and not to vſe it in the laſt place for a ſhift, as they doe. For commonly, the eldeſt muſt be the heire, the next the lawyer, the youngeſt the diuine. Students muſt loue and affect this calling aboue all other. 1. Cor. 14. 1. Laſtly, all men muſt make praier, that God would proſper and bleſſe all Schooles of learning, where this kind of teaching is in vſe.

Here againe it appeares, that Chriſt is God, and more then a meere man, becauſe he is oppoſed to man: and that Paul receiued authoritie, and the keies of the kingdome of heauen, immediately of Chriſt, as well as Peter.

13. For ye haue heard of my conuerſation, in time paſt, howe that I perſecuted the Church of God ex-

treamely,

treamely, and wasted it.

14. And profitted in the Iewish religion, aboue many of my companions, of mine owne nation, and was much more zealous of the Traditions of my fathers.

In the former verse, the Apostle set downe, that he learned the Gospel, not of man, but of Iesus Christ, immediately. This in the next place, he goes about to prooue at large. His reason is framed thus. If I learned the Gospell of any man, I learned it either before, or after my conuersion: but I learned it neither before, nor after my conuersion of any man. The first part of his reason is here confirmed thus: before my calling and conuersion, I professed Iudaisme, and I liued accordingly, persecuting the Church, and suppressing the Gospel of Christ, and profiting in my religion aboue many others: therefore I was not then fit to heare and learne the Gospell of Christ of any man. This argument he further confirmes, by the testimonie of the Galatians thus: That this was my conuersation in Iudaisme, ye are witnesses: for ye haue heretofore heard as much.

In the example of Paul, two points are generally to be considered. The first, that the distinction of man and man, ariseth not of the will, or naturall disposition of man, but of the grace and mercie of God. For Paul an Elect vessell for nature and disposition, before his conuersion, is as wicked as any other. And he saith, Rom. 9. 11. that the difference betweene man and man before God, is *not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* Therefore it is a Pelagian errour, to thinke that men, doing that which they can, doe by nature occasion God to giue them supernatural grace. The second point is, that Paul here makes an open, and ingenious confession of his wicked life past. And hence I gather that this Apostle, and consequently the rest, writ the scriptures of the new Testament by the instinct of Gods spirit, and not by humane pollicie, which (no doubt) would haue mooued them to haue couered

and

and concealed their owne faults, and not to haue blazed their owne ſhame to the world. And therefore the bookes of ſcripture, are not bookes of pollicie (as Atheiſts ſuppoſe) to keepe men in awe, but they are the very word of God. Againe, the end of this plaine confeſſiō is, that Paul might thereby cōfirme, and iuſtifie, his owne calling, to the office of an Apoſtle. This ſerues to giue a checke to ſuch perſons, as vſe to fit and rehearſe their wicked liues paſt, in boaſting and reioycing manner.

In Pauls example there be two things to be conſidered, his profeſſion before his calling, and his conuerſation. His profeſſion was Iudaiſme: and this hindred him from imbracing the goſpell. It may here be demanded, what Iudaiſme, or the Iewiſh religion is? *Anſwer.* In the daies of Chriſt, and the Apoſtles, there were three ſpeciall ſects among the Apoſtles, Eſſeis, Sadduceis, and Phariſes. And the Phariſes were the principall, and their doctrine was commonly imbraced of the Iewes. And therefore by Iudaiſme (as I take it) Phariſeiſme is here meant. Nowe the principall doctrines of the Phariſes were theſe. I. They held, that there was one God, and that this God was the father, without any diſtinction of perſons: for when Chriſt mentioned the diſtinction of the father, and the ſonne, they would not acknowledge it, Iohn 8. 19. II. They acknowledged in the Meſſias but one nature: for when it was asked thē, howe Chriſt beeing the ſonne of Dauid, ſhould neuertheleſſe be his Lord; they could not anſwer. Math. 22. III. They held, that the kingdome of the Meſſias, was an earthly kingdome: and with this opinion, the Diſciples of Chriſt were tainted. IV. They held, that the keeping of the morall lawe, ſtood in externall obedience, as appeares by the ſpeeches of Chriſt, reforming their errours, Math. 5. 6. 7. chap. V. They maintained a naturall freedome of the will, in the obſeruing of the law, Luk. 18. *Lord I thanke thee* (ſaith the Phariſie) *I doe thus & thus.* VI. They held a iuſtification by the workes of the lawe, without the obedience of the Meſſias. Rom. 9. 3. VII. Beſide the written word and law of Moſes, they had many vnwritten traditions, which they obſerued preciſely: and the obſeruation of them was accounted the worſhip of God, Math. 15. 3. 9. Other points they held, but theſe are the principall. It may further be demaunded, how the Iewes could hold ſuch hereticall, & damnable opinions, and yet be the people of God? *Anſwer.* They

had for their parts forſaken God: but God had not forſaken them, becauſe the Temple was yet ſtanding, and the ſacrifices with the outward worſhip yet remained among them. In this regard they were ſtill a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a ſmall remnant of them, that truely feared God, and beleeued in the Meſſias. Of which ſort, were Ioſeph, Marie, Zacharie, Elizabeth, Simeon, Anna, Ioſeph of Arimathia, Nicodemus. Againe, it may be demanded, howe the Iewes beeing ſuch a people of God, ſhould fall away to ſo dānable a religion. *Anſwer.* They neither loued, nor obeyed the doctrine of Moſes, and the Prophets: and therefore God in iudgment left them to the blindeneſſe of their owne mindes, and the hardneſſe of their own hearts. Iſai. 6. The like may be our caſe. If we loue and obey not the Goſpel, more then we haue done, our religion may ende in ignorance, ſuperſtition, and prophaneneſſe, as theirs hath done.

The ſecond thing in Pauls example, is his conuerſation, whereby he liued and conuerſed according to his religion. The like ſhould be in vs. For the profeſſion of the faith, and godly conuerſation are to goe together. Phil. 1. 27. Faith in the hart is a light, and workes are the ſhining of this light. Math. 5. 16. Chriſt hath redeemed them that beleeue *from their vaine conuerſation.* 1. Pet. 1. 18. Heere many of vs doe amiſſe, diſioyning faith, and good life. And this fault is the greater, becauſe it is an occaſion to our aduerſaries to miſlike, and reiect our religion.

Pauls conuerſation hath two partes, his perſequution of the church, and his profiting in his religion.

Perſequution properly is the afflicting of the people of god for their faith and religion. In this we are not to follow Paul, but to doe the contrary, that is, by all meanes to ſeeke the good of the church. After Gods glory immediatly, we are to ſeeke the comming, and aduancement of the kingdome of God. Now this kingdome, is a certen eſtate and condition of men, whereby they ſtand ſubiect to the word and ſpirit of God. And this ſubiection to God, and Chriſt, is the propertie of them that be members of the church of God. All, both rich, and poore, conferred ſomething (according to their abilitie) to the building of the Temple, which figured the church of God.

The

The fault of our times is, that we build our ſelues, and our worldly eſtates, and little reſpect the common good of the church.

In the perſequution of the church by Paul, two pointes are to be conſidered, the manner, and meaſure, or accompliſhment. The manner is, that he perſequuted the church *extreamely* or *aboue meaſure*. That which Paul did in his religiō, we muſt doe in ours. The good things, that we are to doe, we muſt doe them *with all our might*. *Eccleſ. 9. 10.* our dutie is to keepe our hartes in the feare of God, and we muſt doe it *with all diligence*. *Prou. 4. 24.* It is our duty to ſeeke gods kingdome, and we muſt *take it with violence*. To enter into life is our duty, and we muſt *ſtriue to enter*. To pray is our duty, and we muſt *wraſtle in praier*, *Rom. 15. 30.* Ioſias turnes to God with all his harte. The law requires, that we ſhould loue God, with all the powers of body and ſoule, and with all the ſtrengh of all the powers. In earthly things we muſt moderate our thoughtes & cares, but ſpirituall duties muſt be performed with all our might.

The accompliſhment of perſequution, is, that Paul waſted the church, and made hauocke of it. Here I conſider 2. points, *what is waſted?* & *who is the waſter?* For the firſt, it is the church. Here 2. queſtiōs may be demāded, the firſt is, how the church can be waſted? *Anſwer.* In reſpect of the inward eſtate thereof, which ſtandes in election, faith, iuſtification, glorification, it cannot be waſted. In reſpect of his outward eſtate, it may be waſted, that is in reſpect of mens bodies, and in regard of the publike aſſemblies, and the exerciſes of religion. The ſecond queſtion is, why God ſuffers his enemies to waſt his owne church? *Anſwer.* Iudgement beginnes in Gods houſe: and his iudgements ſometime are very ſharpe, whether they be inflicted for triall or correction of ſinnes paſt, or for the preuenting of ſinnes to come. As in the bodie, ſometime there is no hope of life, except armes, and legges be cut off: euen ſo is it in the church. Hence it appeares that there ſhall be a laſt iudgement, and that there is a life euerlaſting in heauen: becauſe the wicked man floriſheth in this world, and the godly are often oppreſſed.

The waſter of the church is Paul. By whome we learne that ſinne, where it takes place, giues a man no reſt till it hath

brought him to a height of wickednes. Hatred hauing entred into Caines heart, leaues him not, till it haue causéd him to imbrue his hands in his brothers bloud. Coueteousnes makes Iudas at length to betray his master, and hange himselfe. Blind zeale makes Paul not only to persequute, but also to wast the church. Therefore it is good to auoide the first beginnings, yea the very occasion of sinne.

The second part, and point in Pauls conuersion, is, that he profittes in his religion. Thus should we profit in the gospell of Christ. It is gods commandement *be ye perfect as your heauenly father is perfect*: that is, indeuour to come to perfection. Math. 5. 48. All the faith we haue or can obtaine is little enough in the time of temptation. Iob that said in his affliction, *though the Lord kill mee I will still trust in him*, saith also that *God wrot bitter things against him and made him to possesse the sinnes of his youth*. Iob. 13. 15. v. 26. It is a token that a man is dead in his sinnes, when he doth not growe, or increase in good things. 1. Pet. 2. 2. In this regard great is the fault of our daies, for many are wearie of the gospell, many stand at a staie without profiting; many goe backward. The cause is this. Commonly men liue as it were without the lawe: and thinke it sufficient, if they doe not grossely offend: not considering that the lawe of God, is a lawe to our thoughtes, and affections, and all the circumstances of our actions. That we may hereafter make good proceedings in our religion, we must remember 3. caueats. One, that we must indeuour to see, and feele in our selues the smalenes of our faith, repentance, feare of God &c. And the great masse of corruptions that is in vs. Thus with the beggar, we shall be alwaies peecing, and mending our garment. The second, that as trauellers, we must forget things past, and goe on to doe more good. Psal. 3. 14. The third, that we must set before vs the crowne of eternall glorie & seeke to apprehend it 1. Tim. 6. 11. thus did Moses Heb. 11.

In Pauls profiting, two things must be considered, the measure, and the thing in which he profited. The measure in *that he profited aboue many others*. Hence we learne that in matters of religion there should be an holy Emulation, and contention, among vs: and our fault is that we contend, who shall haue the most riches, and honour, or goe in the finest apparell, and striue not to goe one beyond another in good things. Againe,

Pauls

Pauls modeſtie muſt here be obſerued. He doth not ſay that he profited more then all but *more then many*: and he ſaith not, more then his ſuperiors, but *more then his equalls* for time: and he ſaith not more then all the world; but *more then they of his owne nation*. This modeſtie of his, muſt be learned of vs, for it is the ornament of our faith: and therefore muſt be ioyned with our faith.

The matter or the thing in which Paul profited, is that he was *abundantly zealous for the traditions of the fathers*. Here I conſider three points. I. What zeale is? *Anſw.* It is a certen feruencie of ſpirit, ariſing of a mixture of loue, and anger, cauſing men earneſtly to maintaine the worſhip of God, and all things pertaining thereto, and mouing them to griefe, and anger, when God is any way diſhonoured. II. For what is Paul zealous? *Anſwer.* For the outward obſeruation of the law, and withall, for Phariſicall vnwritten Traditions: which therefore he cals the Traditions of his fathers. III. What is the fault of his zeale? (for he condemnes it in himſelfe) *Anſwer.* He had the zeale of God, but not according to knowledge. For his zeale was againſt the word, in that it tended to maintaine vnwritten Traditions, and iuſtification by the workes of the lawe, out of Chriſt, Rom. 10.2.

Hence we learne ſundrie things (For that which Paul did in his religion, are we to doe in the profeſſion of the Goſpell.) Firſt, we are to addict and ſet our ſelues earneſtly, to maintaine the trueth, and the practiſe of the Goſpel. Chriſt was euen conſumed with the zeale of Gods houſe. Ioh. 2. The angell of the Church of Laodicea is blamed, becauſe he is *neither hotte, nor cold*. Rev. 3. He is accurſed of God, *that doeth the worke of God negligently*, Ierem. 48. Secondly, we are to be angrie in our ſelues, and grieued, when God is diſhonoured, and his word diſobeyed. When the Iſraelites worſhipped the golden calfe, Moſes in holy anger, bruſt the tables of ſtone. Dauid wept, and Paul was humbled for the ſinnes of other men. Pſal. 119.136. 2. Cor. 12.21. Thirdly, we are here taught, not to giue libertie to the beſt of our naturall affections, as to zeale; but to mortifie them, and to rule them by the word, Numb. 15. 39. otherwiſe they will cauſe vs to runne out of order, like wild beaſts, as here we ſee in Paul. Laſtly, let it be obſerued, that Paul here condemnes zeale, for the maintenance of vnwritten Traditions.

And let the Papists consider this.

15. But when it pleased God (which had seperated me from my mothers wombe, and called me by his grace.)

16. To reueale his sonne in me (*or to me*) that I should preach him among the Gentiles, immediately I communicated not with flesh and blood.

17. Neither came I to Hierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe to Damascus.

Paul before prooued, that he learned not the Gospell of any man before his conuersion: here he further prooues, that he learned it of no man after his conuersion. And the substance of his reason is this, because immediately vpon his conuersion, he conferred with no man; but went, and preached in Arabia, and Damascus.

In the words I consider foure things. First, the causes of Pauls conuersion. And here he sets down three degrees of causes, depending one vpon another. The first is, the good pleasure of God, whereby he doth whatsoeuer he will, in heauen, & earth, in these words [*when it pleased.*] The second, is, his seperation from the wombe: which is an acte of Gods counsell, whereby he sets men apart to be members of Christ, and to be his seruants, in this, or that office. This separation is said to be *from the wombe*; not because it began then, for it was appointed by God before all times, euen from eternitie, as all his counsels are. But the

the H. Ghost hereby signifies, that all our goodnesse, and all our dexteritie, to this or that office, is meerely from God: because we are sanctified, dedicated, and set apart in the Counsell of God, from all eternitie, and therefore from the wombe, or from our first conception, and beginning. The third cause is, vocation by grace; the accomplishment of both the former, in the time which God hath appointed. The second thing is, the manner or forme of Pauls vocation, in these words [*to reueale his sonne to me.*] The third is, the end of his vocation, to *preach Christ among the Gentiles.* The last is, his obedience to the calling of God: in the 16. and 17. verses.

To begin with the efficient causes of Pauls conuersion: here we see the order and dependance of causes, in the conuersion, and saluation of euery sinner. The beginning of our saluation, is, in the good pleasure of God: then followes seperation, or election to eternall life: then vocation by the word and spirit: then obedience to the calling of god, & after obedience, euerlasting life. This order Paul here sets down, and the consideratiō of it, is of great vse. Hence it appeares to be a doctrine erroneous, which beginnes our saluation, in the preuision of mans faith, and good workes. For in Pauls order, workes haue the last place. And it must be Gods pleasure, that man shall doe a good worke, before he can doe it. And if seperation to eternall life, should be according to faith, or workes, then we should make seperation of our selues, as well as God. And vocation is not for workes, but that we might doe good workes. Eph. 1. 4. Secondly, by this order it appeares, that the saluation of them that beleeue, is more sure, then the whole frame of heauen and earth: because it is founded in the vocation of God, which is without repentance, in the counsell of seperation, and in the pleasure of God. Thirdly, by obseruing well this order, we may attaine to the assurance of our election. For if thou hast beene called, and hast in trueth answered to the calling of God, by obedience, thou maist assure thy selfe, of thy seperation from the womb, to euerlasting life, because this order is (as it were) a golden chaine, in which, all the linkes are inseperably vnited. Lastly the consideration of this order, serues to mortifie the pride, & arrogancie of our hearts, in that it ascribes all to God: and nothing to man, in the cause of saluation. Read Ezech. 16. 63.

Againe by the consideration of these 2. causes, we gather that

that God hath determined what he will doe with euery man, and that he hath in his eternall counsell assigned euery man his office and condition of life. For there is in God a pleasure whereby he may doe with euery man what he will. And by his eternall counsell, he seperates euery man from the very wombe to one calling, or other: and accordingly he calles them in time by giuing gifies, and will, to doe that, for which they were appointed. And this I vnderstand of all lawfull callings, in the familie, church, or common wealth. Thus Christ was called from the wombe, and set apart to be a mediatour. Isai. 47. 1. and Iohn. 6. 27. Ieremie to be a prophet Ierem. 1. 5. Christ is said to giue Apostles, Prophets, Pastors teachers. Eph. 4. 11. God sent Ioseph vnto Egipt to be the gouernour thereof, and a releeuer of Iacobs familie. Gen. 45. In this regard the Medes and Persians are said to be *the sanctified ones of God* Isai. 13. 3. and *the men of his counsell*, Isa. 46. 11.

The vse. Hence we are all taught, to walke in our callings with diligence, and good conscience. Becausse they are assigned vs of God. Hence we are taught to yeeld obedience to our rulers & teachers: becausse they that are our rulers and teachers, were seperated from the wombe to be so, and that by God himselfe, without the will of man. Hence we may gather assurance of Gods protection, and assistance in our callings: for in that he hath appointed vs our callings, he will also defend vs in them. 2. Cor. 3. 46. Isay. 49. 2. Hence we may learne patience, and contentation in all the miseries, and troubles of our callings, for in what calling soeuer thou art, thou wast ordained to it by God from thy mothers wombe. Thinke on this. Hēce we learne thankfulnes to god, becausse our calings, gifies, and the exequution of our callings, is wholy of God: and this Paul signifies, when he saith that our seperation to our offices, and callings, was from our first conception. Hence we learne to depend on Gods prouidence for the time to come. For if he prouided our callings, when we were not, he will much more aide, and blesse vs in them now while we haue a beeing. Read. Psalme. 22. 8. 9. Poore parents that cannot leaue landes, and liuings to their children after their deceasse, let them comfort themselues in this; that there children are from their mothers wombe, seperated to some good office, and condition of life, by the wisdome of God: and that a good office, or calling is

better

better then land and liuing.

Thirdly, it appeares hence that the time of all euentes, is determined in the counſell of God. For God determines with himſelfe the time in which he will call, and conuert Paul. By this we are taught, in our praiers not to limit God to any time for the accõpliſhment of our requeſts: for the diſpoſition of time is his, and that is to be left to his wiſdome. Againe in our afflictions and temptations we may not make haſt, for helpe and deliuerance before the time, but waite the leaſure of God, who hath decreede the time of deliuerance. *He that beleeues makes no haſt. Iſai. 28. 16.* Habacuk muſt waite *becauſe the viſion is for a time appointed. Hab. 2. 1.* Dauids eyes and ſtrength failed *in waiting on God. Pſal. 69. 3.* Daniel waites on God. 70. yeares, and then praies for deliuerance out of captiuitie, the time beeing expired. This ſerues to diſcouer the wickednes of them, that beeing in any kind of miſerie, cannot ſtaie the leaſure of God till he deliuer them by good meanes, but they will haue preſent remedie, though it be from the deuill: and if helpe cannot be had when they deſire, they preſently make away themſelues.

The ſecond point is, the Forme of the calling, or conuerſion of Paul in theſe wordes [*to reuele his ſonne in me*] that is, to teach me the doctrine of the redemption of mankind by the ſonne Ieſus Chriſt. Here I conſider, to whome reuelation is made, and how?

For the firſt, reuelation of the ſonne is made to cruell, and perſequuting Paul, a deſperate ſinner. Hence euery man can gather, that God hath mercy for great, and notorious offenders, as for Paul, and ſuch like: and the collection is good. For *God is much in ſparing Iſai. 55. 7.* And yet here it muſt be remembred, that all deſperate offenders, ſhall not finde mercie; vnleſſe they be *great in their repentance* as God is *great in mercy.* For Gods mercy hath a double effect in vs, one is, remiſſion of ſinne, by the imputaton of the merit of Chriſt: the other, the mortification of originall ſinne, by his efficacie. And theſe two be inſeperable, as we ſee in Paul, on whome God ſhewed great mercie, whoſe repentance alſo was notable. As the woman Iohn. 7. *had many ſinnes forgiuen her, ſo ſhee loued much. v. 47.* By this we ſee the great, and common abuſe of the mercy of God. Men euery where preſume vpon the greatnes of gods

mercie, and they make Chriſt a packe-horſe, lading him with their burdens, and there is little or no amendment of life.

The manner that God vſed in reuealing the ſonne to Paul, ſtands in two things: *Preparation* and *Inſtruction*.

Preparation is a worke of God, whereby he humbled Paul, ſubdued the pride, and ſtubberneneſſe of his heart, and made him tractable, and teachable. This humiliation is outward, or inward. The outward, was partly by lightening from heauen, that caſt him to the earth, and made him blinde: and partly by a voice reprouing him: *Saul, Saul, why perſecuteſt thou me?* The inward humiliation, was in a ſight, and horrour for his ſinnes. The ſinnes that God reuealed to him, are theſe: the firſt was, an height of wickedneſſe, that in perſecuting the Church, he made warre euen againſt God himſelfe. Secondly, God made manifeſt vnto him the meaning of the tenth commandement, and, that ſecret luſt without conſent of will, was ſinne. Rom. 7.7. And thus the lawe killed him, that was aliue, in his owne opinion, when he was a Phariſe.

The *inſtruction* whereby God taught the ſame to Paul, hath two parts. The firſt is, the call of God, whereby he inuites Paul to become a member of the ſonne of God. And this he did, firſt, by propounding vnto him the commandement of the Goſpel, which is to repent and beleeue in Chriſt. Secondly, by offering to him the promiſe of remiſſion of ſinnes, and life euerlaſting, when he beleeued. The ſecond part of inſtruction, is a reall and liuely teaching, when God made Paul in his heart to anſwer the calling, according to that, Pſalme. 27. v. 5. *When thou ſaidſt ſeeke ye my face, mine heart anſwered, I will ſeeke thy face, O Lord.* And in Zacharie, 13.9. *He ſhall ſay, it is my people, and they ſhall ſay, the Lord is our God.* This is a ſpirituall Eccho, that is made in the heart. The ſound of Gods word, goes through the world, and the hearts of men, which be as Rocks and ſtones, make anſwer. And this worke of God, that makes man yeild to the calling of God, is in ſcripture, a kind of diuine teaching: thus the father is ſaid to teach the ſonne, *by drawing*, Ioh. 6.44. And God is ſaid to teach vs his waies, when he guids vs by his ſpirit in the land of righteouſneſſe, Pſal. 143. That this reall, and heauenly kind of teaching, may take place, God by his grace, puts a kind of ſoftneſſe into the heart, whereby it is made ſubiect, and obedient to the word. And it hath two parts. One is an acknowledgement

by

by faith, that the ſonne is our redeemer. The ſecond is, regeneration, which is the putting off the old man, and the putting on of the newe: which to doe, by the vertue of Chriſt, is to learne Chriſt. Eph.4.20. 23. Thus then God reueales the ſonne to Paul, by preparing him, and making him teachable, by propoũding the doctrine of ſaluation to him, and by cauſing him inwardly to beleeue it, and to obey it. And thus we ſee the manner of the calling, and conuerſion of Paul.

For the better cleering of this doctrine, fiue queſtions are to be anſwered. The firſt is, what was the preuenting grace in the conuerſion of Paul? *Anſwer.* Schoolemen, and Papiſts generally teach, that it was the inſpiration of good motions, and deſires, into the heart of Paul. But it is falſe which they teach: for the heart is vncapable of any good deſire, or purpoſe, till it be regenerate. The trueth is this: that the preuenting grace, in the firſt conuerſion, is the grace of regeneration, and ſecondly, the inſpiration of good deſires, and motions. When Chriſt preuents Lazarus, that he may reuiue againe, he firſt puts a ſoule into him, and then he calls vnto him, and ſaith, *Come forth, Lazarus*, becauſe he was dead: in like manner, we are dead in ſinne, and therefore regeneration (which is the ſoule of our ſoules) muſt be put into vs, before any inſpiration of heauenly motions can take place. Yet after we are once borne anew, good motions and deſires put into our hearts, may be the preuenting grace, for the doing of ſundrie good workes.

The ſecond queſtion is, whether the will of Paul, were an agent, or cauſe, in the effecting of his firſt conuerſion? *Anſwer.* No: ſcripture makes two ſorts of conuerſion: one *Paſſiue*, when man is conuerted by god. In this, man is but a ſubiect, to receiue the impreſſion of grace, and no agent at all. For in the creating, ſetting, or imprinting of righteouſneſſe, and holineſſe in the heart, Will can doe nothing. The ſecond conuerſion, is *Actiue*, whereby man beeing conuerted by God, doth further turne & conuert himſelfe to God, in all his thoughts, wordes, and deeds. This conuerſion is not onely of grace, nor onely of will; but partly of grace, and partly of will: yet ſo as grace is the principall agent, and will but the inſtrument of grace. For beeing firſt turned by grace, we then can mooue, and turne our ſelues. And thus there is a cooperation of mans will, with Gods grace. And Auſten ſaid truely, *He that made thee without thee, doeth not*

Serm. 17. de verbi. Apoſt.

ſaue thee without thee.

The third queſtion is, whether God did offer any violence, to Pauls minde and will, in his conuerſion. *Anſwer.* There is a double violence, or Coaction. One, which doth aboliſh all conſent of will; and this he vſed not. The other, draws out a conſent from the will, by cauſing it of an vnwilling will, to become willing. This coaction or violence, God offered to Paul, and in this ſenſe, they which come to Chriſt, are ſaid to be drawne, Ioh. 6. 45.

The fourth queſtion is, wherein ſtandes the efficacie of the preuenting grace, whereby Paul was effectually conuerted? *Anſw.* The Councell of Trent, and ſundrie Papiſts, incline to this opinion, to thinke that it ſtands *in the event*, in that the will of man applies it ſelfe to the grace which God offereth. But then the efficacie of grace muſt be from mans will: and then man hath ſomething, whereof to boaſt, and he is to thanke himſelfe for the grace of God. Other Papiſts place the efficacie of grace, in the congruitie, or aptneſſe of motions, or heauenly perſwaſiõs, preſented to the mind of the mã that is to be cõuerted. But this opinion alſo, is deuoid of trueth. For there is no efficacie in any motions, or perſwaſions, till there be a change, and newe creation of the will. The true anſwer is this. Outward meanes are effectuall, becauſe they are ioyned with the inward operation of the ſpirit. Inward grace is effectuall: becauſe God addes to the firſt grace, the ſecond grace. For hauing giuen the power to beleeue, and repent, he giues alſo the will and the deede: and then faith and repentance muſt needs followe. And herein ſtands the efficacie of the firſt grace, that God addes vnto it, and *workes the will and the deede*, Phil. 2. 13.

The laſt queſtion is, whether it was in the power of Pauls will, to reſiſt the calling, or the grace of God? *Anſw.* The will for his condition is apt to reſiſt grace: neuertheleſſe, if we conſider the efficacie of Gods grace, and the will of God, he could not reſiſt the calling of God. Euery one that hath heard and learned of the father, comes to Chriſt, Ioh. 6. 45. Gods will determines and limits the will of man: and mans will is an inſtrument to effect the will of god. It may be here demanded; howe the efficacie of grace, may ſtand with the libertie of mans will, if it haue not libertie, to accept or refuſe the grace of God? *Anſ.* Libertie and freedome of will in God, is perfect libertie: nowe

God

God cannot will either good or euill, but onely that which is good. And mans will, the neerer it comes to this will of God, the greater libertie hath it. Therefore to wil that onely which is good, ſo it be freely without compulſion, is true libertie: to be able to will that which is euill, and to reſiſt the calling of God, is not libertie, but impotencie. And he that can onely will that which is good, doth more freely will good, and hath more libertie, then he that can will either good or euill.

The vſe. Miniſters of the Goſpell muſt learne Chriſt as Paul learned him. They may not content themſelues with that teaching which they find in ſchooles, but they muſt proceede further to a reall learning of Chriſt: and that is to beleeue in the ſonne of God, to die to their ſinnes by the vertue of his death, and to liue to God by the vertue of his life. This is a reall & liuely learning of Chriſt. They that muſt conuert others, it is meete they ſhould be effectually conuerted. Iohn muſt firſt eate the booke and then prophecy. Reuel. 10. 9. And they that would be firſt Miniſters of the Goſpell, muſt firſt themſelues eate the booke of God And this booke is indeede eaten, when they are not only in their mindes inlightned, but their hartes are mortified and brought in ſubiection to the worde of Chriſt. Vnleſſe Chriſt be thus learned ſpiritually and really, diuines ſhall ſpeake of the word of God, as men ſpeake of riddles, and as Preiſts in former time ſaid their mattens, when they hardly knewe what they ſaide. Againe ſtudents in euery faculty, are with Paul to learne Chriſt, and that as he learned him. Such perſons deſire and loue good learning: nowe this is the beſt learning of all, to learne to knowe and to acknowledge Chriſt. The knowledge of Chriſt crucified is Pauls learning. The knowledge of the remiſſion of our ſinnes, is the learning of Dauid that great prophet. For this title he giues to the 32. Pſalme, The vnderſtanding of Dauid. Laſtly all men are on this reall manner with Paul to learne the ſame. For he is an example to all that ſhall beleeue in him to life euerlaſting 1. Tim. 1. 12. Paul biddes vs doe the good things which we haue ſeene in him. Philip. 4. 9. *Hoc urge.*

The third point is the end of Paules converſion in theſe wordes [that he might preach him among the gentiles.] Here I conſider what he muſt preach, namely the ſonne Chriſt: and to whome? namely among the nations. Againe of the

preaching of Christ, I consider two thinges: the first is, why Christ must be preached rather then Moses? Answer, there be two causes. One is, because Christ is the substance or subiect matter of the whole Bible. For the summe of the scriptures may be thus gathered together. The sonne of God made man, and working our redemption, is the saviour of mankind: but Iesus the sonne of Marie is the sonne of God made man, working our redemption: therefore Iesus the sonne of Marie is the saviour of mankind. The maior is the summe of the old testament: the minor is the summe of the new: and the conclusion is the scope of both. The second cause is. The law is the ministerie of death: and the Gospell (which is the doctrine of saluation by the sonne) is the instrument of God to beginne and to confirme all graces of God in vs that are necessarie to our saluation. Therefore the doctrine principally to be preached is the Gospell, and not the lawe.

Secondly it may be demanded, what it is to preach Christ? Answer: it is a great worke, and it containes 4. ministeriall actions. The first, generally to teach the doctrine of the incarnation of Christ and of his three offices, his kingly office, his propheticall office, and his priesthood with the exequution therof. The second, to teach that faith is an instrument ordained of God to apprehend and to applie Christ with his benefits. The third is to certifie and to reuele to euery hearer, that it is the will of God to saue him by Christ in particular, so be it he will receiue Christ. For when the Gospell is preached, God thereby signifies vnto vs, that his will is to giue vs life euerlasting 1. Ioh. 5. 11. The last is to certifie and to reueale to euery particular hearer, that he is to apply Christ with his benefits to himselfe in particular, and that effectually by his faith, that a change and conuersion may followe both in hart and life. 1. Ioh. 3. 23. And thus when these things are rightly performed, Christ is preached. Hence it appeares that to learne Christ, is not only to know him generally, but also effectually to apply him to our selues by our faith, that there may be a change and renouation of the whole man. They which learne Christ, must thus learne him, els can they not be saued.

The second point is, that Paul must *preach to the gentiles*. there be two causes of it: one, that the prophecies of the calling of the gentiles might be fulfilled, Psal. 2. and 110. Isai. 2.

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The ſecond, becauſe at the death of Chriſt the deuiſion which was betweene the Iewes and gentiles was quite aboliſhed. Eph. 2. 13. Here I obſerue the difference betweene Apoſtles, and ordinary Miniſters. Their charge is a ſett, and particular congregation; whereas the charge of an Apoſtle is the whole world.

The 4. and laſt point is the obedience of Paul to the calling of God, in that he *went and preached the Goſpell.* Here a queſtion may be demaunded: whether Paul performed his obedience, by vertue of the grace which he had formerly receiued without the helpe of new and ſpeciall grace, or noe? Anſwer. noe. His obedience proceedes from the firſt grace, helped or excited, by ſpeciall grace. In the regenerate, that haue power to doe good, God workes the will, and the deede, in euery good worke. Phil. 2. 13. And it is a certaine truth: we doe not that which we are able to doe, vnleſſe God make vs doe it, as he made vs able to doe it. Therefore to the doeing of euery new acte, there is new, and ſpeciall grace required.

In Pauls obedience, I conſider 3. points. 1. When he obeyed? *Immediatly.* How? *without deliberation* or conſultation. when? *In Arabia and Damaſcus.*

For the firſt, in that he obeied God in going to preach immediatly, we learne how we are to anſwer and obey the calling of God, that calles to amendment, and newneſſe of life: namely in all haſt, without deferring of time. Hebr. 3. 8. *To daie if ye will heare his voice, harden not your hartes:* and *v. 13. exhort one an other while it is called to day. Pſal. 119. 60. I made haſt and did not delaie to keepe thy commandements.* And there be good reaſons. why we ſhould no longer deferre our conuerſion to God. The ende of our life is vncertein: and looke as death leaues vs, ſo ſhall the laſt iudgement find vs. Secondly, when we delay our repentance, we add ſinne to ſinne, and ſo *treaſure vp wrath againſt the day of wrath. Rom. 2.* Thirdly, when we deferre to obey and turne to God, we growe to perfection in ſinne: and *ſinne beeing perfected bringes forth death. Iam. 1. 14.* Laſtlie, late repentance is ſeldome, or neuer, true repentance. For when men are dying, their ſinnes forſake them, and they doe not commonly forſake their ſinnes. God hath called vs in England more then 40. yeares together, and yet many of vs haue not liſtned to the call of God but deferred to obey: let

vs

vs now presently amend, and turne to God: least if we still deferre the time of our repentance, Gods iudgements come forth in hast vpon vs.

The manner of his obedience is, that Paul *did not communicate with men*: that is, conferre, and consult with them, touching his doctrine, and calling. And this he amplifies by a comparison, thus: *He did not consult with any man, no not the Apostles of Hierusalem.* And he addes a reason of his doing: because they were but *flesh and blood*, in respect of God: and indeede it is vnmeete to consult with men, touching the matters of God.

Hence I gather, that Gods word, whether preached or written, doth not depend on the authoritie of any man, no not on the authoritie of the Apostles themselues; it is sufficient to authorize it selfe. Christ *receiues not the testimonie of man*, Iohn. 5. 34. And it is an errour, to thinke that the Church doth authorize the word, and religion, in the consciences of men For the Church it selfe is founded on the word. The Church cannot consist without faith, nor faith without the word.

Secondly, hence I gather, that there is no consultation, or deliberation, to be vsed at any time, touching the holding, or not holding of our religion. He that will followe Christ, may not put his hand to the plough, and then looke backe againe to his friends, to see what they will say, Luke, 9. 61. He that would be wise, must denie his owne wisdome, and become a foole, 1. Cor. 3. 18. The three children would not consult, touching the worshipping of the image, but said: *be it knowne to thee, O king, that we will not worship thy gods*, Dan. 3. When the iudge gaue Cyprian the martyr leaue to deliberate a while, whether he would denie his religion: he answered, that *in diuine matters deliberation is not to be vsed.* By this I gather, that the Schoolemen haue done euill, which haue turned all diuinitie into Questions, and haue made of the articles of our faith, a questionarie diuinitie. Secondly, by this we are taught, that in the day of triall, we may not consult of the change of religion: but we must be resolute, and tread vnder foote the perswasions of flesh and blood.

Thirdly our obedience to God must be without consultation. We must first trie what is the will of God, and then absolutely put it in exequution, leauing the issue to God. Abram is called of god to forsake his countrie & kindred. Gen. 12. he de-

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rectly then giues attendance to the commandement, and goes as it were blind fold, he knowes not whither. God promiſed him a childe in his old age, he beleeues God without any reaſoning, or diſputing the caſe with himſelfe, too or fro: Rom 4.20. But the common manner is, (though we knowe the will of God) to diſpute the caſe, and to conſult with our friends, and to practiſe according to carnall counſell. Eue liſtens to the counſell of Satan, and neglects Gods commandement. Saul beeing forbidden to offer Sacrifice in Gilgal, till Samuel came to doe it; conſults with himſelfe, whether he may doe it or not: and followes his owne reaſon, againſt Gods commandement, and loſt his kingdome for it. And this kind of deliberation, whereby mē conſult what is to be done, is the cauſe of the manifold rebellions of men, in the world.

In that man is tearmed here, *fleſh and blood*, we are taught, not to put confidence in man: we are taught to humble our ſelues before God: we are taught, euery day, to prepare our ſelues againſt the day of death, and the day of iudgement: yea to account euery new day, as the day of death, becauſe we are but fleſh and blood.

The third point is, where Paul firſt preached? namely, *in Arabia and Damaſcus*. Arabia is a region of the world, where Mount Sina ſtandes, and where the children of Iſrael wandered 40. yeares. The inhabitants thereof, were of two ſorts: ſome more ciuill, and ſome barbarous. Ciuill, as the Iſraelites, Amalechites, Madianites, &c. (Yet were they profeſſed enemies of the people of God.) Barbarous, as the Eaſterne part of Arabia, to ward Babylon. For the inhabitants dwelt in Tents, and liued like wilde and ſauage men, by robbing, and ſtealing, and conſequently by killing. Iſai. 13.20. Ierem. 3.2.

Here we ſee Pauls eſtate and condition, when he firſt begins the exequution of his Apoſtolicall function. God then laies vpon him a ſharpe and waighty triall. For he goes alone into Arabia, and he muſt become a teacher to his owne profeſſed enemies, yea to a ſauage generation of whoſe conuerſion he had no hope, in mans reaſon. And this hath bin an vſuall dealing of God, with his owne ſeruants. When Moſes was called to deliuer the Iſraelites, and was in the way, the Lord, for a defect in his family, comes againſt him, to deſtroy him, Exod. 4.24. Dauid is annointed king of Iſrael: and withall Saul is raiſed vp, to

perſecute him, and to hunt him, as men hunt Partridges in the mountaines. Ionas is called to preach to Ninive, and withall God forſakes him, and leaues him to himſelfe, ſo, as he is caſt into the ſea, and deuoured of a fiſh: and after this, beeing deliuered, he muſt goe preach at Niniue. When Chriſt was in his baptiſme (as it were inaugurated the Doctor of the Church) preſently after, before he begun to preach, he is carried into the wilderneſſe, to be with wild beaſts, and to be tempted of the deuill, Mar. 1. v. 12. And the reaſons of this dealing of God, are manifeſt: by this meanes ſinnefull men, are made fit for the office of teaching. For the ſaying is true, *Reading, praier, and temptation, make a Diuine.* Againe, by this meanes they are cauſed to depend on the prouidence, and protection of God, and they are made fit for the aſſiſtance, and preſence of Gods ſpirit, who dwels onely with them that are of humble, and contrite hearts. Nowe then, let not them, that in any notable change of their liues, finde notable temptations, be diſcouraged; for this is a condition that befalls them, by a wiſe and ſpeciall prouidence of God. For it was the ſpirit of God, that led Chriſt into the wilderneſſe, to be tempted, after his baptiſme.

Againe, here we are taught, to acknowledge three things in God. His power, in that he ſets vp his kingdome, where it is moſt oppugned, and raignes in the middeſt of his owne enemies; namely, the wicked and ſauage Arabians, according to that in the Pſalme, 110. v. 2. His goodnes, in that he ſends Paul to preach repentance, to the people, that are in the ſnare of the deuill, at his will. 2. Tim. 2. 26. His trueth, in that he nowe fulfils things foretold by Dauid. Pſal. 72. 10. *The kings of Sheba & Saba ſhall bring gifts:* that is, Ethiopians and Arabians.

18. Then after three yeares, I came againe to Ieruſalem, to viſit Peter, and abode with him fifteene daies.

Paul hauing prooued before, that he learned not the Goſpel of any man, no not of the Apoſtles at Hieruſalem: goes about nowe to anſwer exceptions, that might be made againſt his reaſon. And firſt of all, it might haue beene obiected, that he

he was ſeene at Hieruſalem ſundrie times: and therefore in all likelyhood, went thither to be inſtructed. To this he anſwers three things: that he went thither *three yeares after* his conuerſion, and not before: that he went *to viſit Peter*: that he *abode there fifteene daies*. For the firſt, where he ſaith, he preached 3. yeares in Arabia and Damaſcus, and then after went to Hieruſalem, and abode there fifteene daies (for ſome ſpeciall cauſes:) we ſee Paul is readie, and able to make a good account of the ſpending of his time, both for daies and yeares. And good reaſon: for time is pretious, and great care ought to be had of the expending of it. After Pauls example, we muſt ſo liue, that we may be able to giue a good account of the ſpending of our daies. That this may be done, we muſt learne *to number our daies*, and, *to redeeme the time*. *To number our daies*, is to conſider the ſhortneſſe of our liues, and that we are euery day ſubiect to death: and withall ſeriouſly to bethinke our ſelues, of the cauſes of this our condition; namely, our ſinnes, both originall, and actuall. When this twofold conſideration takes place, we then beginne to number our daies. The numbring of our time, and the parts thereof, brings vs to the redeeming of it. *To redeeme our time*, is to take time, while time ſerues, ſpecially for ſpirituall vſes, and for the amendement of our liues. When *time* is thus numbred and redeemed, then ſhall the good account be made before God and men. Wherefore miſerable is the caſe of them, that ſpend their daies in idlenes, in riot, and ſporting, in chambering, and wantonneſſe. For they neither number time, nor redeeme it: and therefore they are farre from any good account.

The ſecond point is, that Paul goes vp to Hieruſalem *to viſit Peter*, that is, to ſee him, to be acquainted with him, to talke, and conferre with him. Hence it appeares, that there is a lawfull kind of peregrination, or pilgrimage: in that Paul iourneies frō Arabia to Ieruſalem, to ſee Peter. Thus the Queene of Saba, went vp to Ieruſalem, to heare the wiſdome of Salomon. The lawe of God, was, that all the males in Iſrael, ſhould thriſe in the yeare, goe vp to the place which god had appointed, Deut. 16. This law was practiſed by Elkana & Anna, 1. Sam. 1. by Ioſeph and Marie, by the Steward of Candaces queene of Ethiopia. Act. 8. Neuertheleſſe, Popiſh pilgrimage is vtterly to be condemned, for two cauſes. One is, becauſe it is made a part of

Gods worſhip, whereas nowe in the newe teſtament, all religious diſtinction of places is aboliſhed, 1. Tim. 2. 8. Liſt vp pure hands *in euery place* vnto God. Some alleadge, that vows, which were not commanded, were neuertheleſſe parts of Gods worſhip, among the Iewes. I anſwer: though men were not commanded to vowe, yet the matter and forme of vowes was commanded. And in that God commanded the manner of vowing, he allowed the acte of vowe-making: let the Papiſts ſhew the like allowance for their pilgrimage. The ſecond reaſon is, becauſe popiſh pilgrimage, is not to liuing men, but to the Reliques and images of dead men: which kind of peregrination, was neuer vſed in the world, till after the Apoſtles daies. For pilgrimage to reliques, came in, 300. yeares after Chriſt, and pilgrimage to Images, after 600. yeares.

In that Paul goes about to viſit Peter, the Papiſts gather the Primacie of Peter, ouer all the Apoſtles, but falſely. For this viſitation argues reuerence: and reuerence is giuen, not onely to ſuperiors, but alſo to equalls. Againe, primacie is twofold: *Primacie of order*, and *Primacie of power*. *Primacie of order*, was due vnto Peter, in that he was firſt called to be an Apoſtle, and he was in the faith before Paul. And in this regard, he was reuerēced of him.

The third point is, that Paul abides with Peter at Ieruſalem, and that fifteene daies. His abode with Peter, was in token of mutuall conſent, and fellowſhip. Like ſhould be the conſent of the Miniſters of the Goſpell. For their office is to publiſh and perſwade peace betweene God and men, to which they are vnfit, that cannot maintaine peace among themſelues. And all beleeuers ſhould be of one minde, ſpeaking and thinking the ſame things: and this cannot be, vnleſſe there be a conſent of them that are guides. This conſent therefore is to be maintained, and greatly to be praied for. And when there cannot be conſent of iudgement, by reaſon of humane frailtie, yet ſo long as the foundation is maintained, there muſt be conſent in affection. And iniuries offered, may not diſſolue this bond. Though the Church of Ieruſalem ſuſpected Paul, and would not at the firſt acknowledge him for a Diſciple. Act. 9. 26. yet did he for his part, accept of their loue, and fellowſhip.

Whereas he addes, that his abode with Peter was but for 15. daies: hereby he ſignifies that he learned not the Goſpell of him:

him: for it could not be learned in ſo ſhort a ſpace: neither could Paul by the teaching of any man become an Apoſtle in ſo little time.

19 And none other of the Apoſtles ſawe I, ſaue Iames the Lords brother.

It might happily be obiected againſt the former verſe, that Paul might be taught of ſome other Apoſtle beſide Peter, and that at Ieruſalem: to this he anſwers two things. One, that there was none of the Apoſtles at Ieruſalem but Iames: (beſide Peter before named) the ſecond, that he did but ſee Iames.

Here I gather that if there be any mother church in the world, it is rather Ieruſalem then Rome, becauſe the Goſpel was firſt preached there & went thence into the whole world: and Ieruſalem was for a time guided by two of the cheefe Apoſtles, Iames, and Peter.

In that Iames is called our Lords brother three things may be demanded. One, which Iames this was? Anſwer. It was Iames the ſonne of Alpheus: for he liued 14. yeares after this, Gal. 2. 9. whereas Iames the ſonne of Zebedeus liued not ſo long, becauſe he was put to death by Herod. The ſecond thing is, how Iames ſhould be the Lords brother? Anſwer. In ſcripture, children of the ſame wombe, are brethren: men of the ſame bloud, are brethren; as Abram and Lot. Gen. 13. 8. Men of the ſame countrie are brethren, thus Sauls countrimen are called his brethren. 1. Chron. 12. 2. And Iames is called our Lordes brother, not beacuſe he was of the ſame wombe, but becauſe he was of the ſame bloud or kindred: for Ehe had two daughters, Marie eſpouſed to Ioſeph, & Marie Cleophas, who afterward was maried to Alpheus of whome came Iames here mentioned. Iames therefore was the coſin-german of Chriſt. Therefore Heluideus failed when he went about to infringe the perpetuall virginitie of the virgin Marie out of this place, as if ſhe had more ſonnes beſide Chriſt. The third thing is, what benefit Iames had by beeing the Lords brother? Anſwer. He is here called the Lords brother only, for diſtinctions ſake in reſpect of the other Iames the ſonne of Zebedeus: and

this brother-hood doth not make him the better Apoſtle, or the better man. Outward things doe not commende vs to god. And it is the ſpirituall kindred, by meanes of faith, and our new birth, that bringes vs into fauour with God. Mathew. 12. 49.

20 Nowe the things which I write, I ſpeake before God, I lie not.

Before, Paul hath auouched ſundrie thinges of himſelfe: that he preached in Arabia, & Damaſcus: that he went thence to Ieruſalem: that he did not learne the Goſpell there of Peter, Iames, or any other Apoſtle. Now ſome men might happily ſay, that theſe ſayings of his are but falſe and fabulous auouchments: therefore in this verſe Paul defends himſelfe, and iuſtifies his owne ſayings, by a diuine teſtimony.

The wordes containe 2. partes. An anſwer to an obiection concealed, on this manner; I may be thought to lie, but indeede *I lie not*. The ſecond is, a confirmation by oath, *Before God I ſpeake it*. Touching the firſt parte, there be two pomtes to be handled: what is a lie? And whether it be a ſinne or no?

A lie is when we ſpeake the contrarie to that we thinke with an intention to deceiue. More plainly, in a lie there be 4. thinges: the firſt is, *to auouch and affirme that which is falſe*. The ſecond is *to ſpeake with a double harte Pſal. 12. 2*. That is to ſpeake againſt knowledge, and conſcience, as when a man ſaith that is true which he knowes to be falſe, or that is falſe, which he knowes to be true. This makes a lie, to be a lie, and this diſtinguiſheth an vntruth, from a lie. For here it muſt be obſerued, that a man may ſpeake that which is falſe, and not lie: namely if he ſpeake that which is falſe, thinking it to be true. For then though he erre and is deceiued, yet he ſpeakes not againſt conſcience, and conſequently he ſpeakes no lie. Againe, a man may ſpeake that which is true, and yet lie: for if he ſpeake that which is true indeede, and ſpeake it as a trueth, and yet thinke it to be falſe, he lies indeed: becauſe he ſpeakes the truth, againſt his conſcience. The third thing in a lie, is, *a minde or intention to deceiue, or hurte*. For in the ninth commandement that is a falſe teſtimonie that is againſt our neighbour. The 4.

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pointe is, that *he which speakes that which is false, vpon a vanitie of minde without reasonable cause, is a lier.* Thus bosters, & flatterers, are liers. And these are the things which concurre in the making of a lie.

For the better conceiuing of the nature of a lie, we must put difference between it and sundrie other things incident to speach. First, we must put difference betwene a lie and a *Parable* or *figure*. In a parable indeed there is something supposed or fained; as for example, when the trees are brought in conferring, and consulting aboute their king, Iud. 9. 8. neuertheless a parable is farre from falsehoode, or lying: for by things fained, it signifies and declares an vnfained truth.

Againe, difference must be put betwene a lie and *the concealement of a thing*: for it is one thing to speake against our knowledge, and another to speake that which we knowe. And concealements, if there be a reasonable cause, and if it be not necessary for vs to reueale the thing concealed, are not vnlawfull. Thus Abram speakes the truth in parte, calling Sara his sister, and conceales it in part, not confessing her to be his wife. Gen. 12. 10. Thus Samuel by Gods appointment reueales that he came to Gilgall to offer sacrifice, and conceales the annointment of Dauid, that he might saue his life. 1. Sam. 16. 5. Ionas preaches that Niniue shall be destroyed within 40. daies, and he conceales the condition of repentance. The like did Isaie to Ezechias, Isa. 38. 1.

Thirdly, a difference must be made between lying and *fayning*: which some call *simulation*: not *dissembling*, but rather *sembling* (if I may so terme it.) And that is, when something is spoken not contrary, but beside, or diuers to that which we thinke. And this kind of fayning, if it be not to the preiudice of truth, against the glory of God, and the good of our neighbour, & haue some conuenient and reasonable cause, is not vnlawfull. It was not the will and counsell of God to destroy the Israelites for their idolatrie. And he doth not speake vnto Moses any thing contrary to his will, but something that is beside, or diuers vnto it, when he saith. *let me alone, that my wrath may waxe hott and I may destroy them: Exod. 32. 10.* And this he spake, that he might stirre vp Moses to feruencie in praier for the Israelites, and the Israelites to vnfained repentance. Iosua hauing besiged Ai meant not to flie, yet doth he faine a flight, that he

might

might draw his enemies out of the citie & deſtroy thē. Ioſ. 8.5. There is a kind of deceit called *dolus bonus*, that is, *a good deceit*, and of this kind was the act of Ioſua. Thus Phyſitians for their good, vſe to deceiue the ſenſes of their impotent patients. Thus parēts inſinuate vnto their childrē, terrible things, of the beare, and bull-begger, that they may keepe them from places of hurt and danger. And this may be done without fault, for it is one thing to contrary the truth, and an other to ſpeake or doe ſomething diuerſe vnto it without contrariety.

The ſecond point is, *whether to lie, be a ſinne, or no?* the anſwer is, yea. For euen in this place, Paul puts lying from himſelfe, and that with an oath. The deuill is ſaid to be the author of all lies, Ioh. 8. And it is Gods commandement, that we ſhould *put away lying*, Eph. 4. 25. It is obiected, that *the ſporting*, and *officious lie*, is not againſt charitie, to the hurt of any, but for the good of men. I anſwer, firſt, though it be not to the hurt of our neighbour, yet is it to the hurt and preiudice of trueth. Secondly, they are deceiued to whom theſe lies are told. Thirdly, he hurts himſelfe that tels a lie, though it be for the good of men: for when he ſpeakes the truth indeede, he is leſſe beleeued. Laſtly, though theſe kind of lies, ſeeme to be good in reſpect of their ende, yet are they not good in reſpect of their nature, and conſtitution. For in ſpeaking, there ſhould be a conformitie, and conſent, betweene the tongue, and the minde; which is not, when any lie is vttered. Secondly, it is obiected, that the Egyptian Midwiues, ſaued the male children of the Iſraelites: and Rahab the ſpies, by lying. Exod. 1. 19. Ioſ. 2. 5. and that they are commended for this. I anſwer, we muſt diſtinguiſh the worke done, from the exequution of the worke. The worke in ſauing the children, and the ſpies, was a fruite of faith, and the feare of God, and it is cōmended: but the manner of putting theſe workes in exequution, by lying, is not approoued. If it be ſaid, that faith, and the feare of God, cannot ſtand with a manifeſt ſinne: I ſay againe, that faith, and the feare of God, are imperfect in this life, and therefore they are ioyned with many frailties; and actions of faith, are mixed with ſundrie defects, and ſinnes.

Now then, we are to be exhorted, to make a conſcience of lying, and to ſpeake the trueth from our hearts. And there be many reaſons to induce vs to the practiſe of this dutie. Firſt, it is Gods commandement, Iam. 3. 14. Secondly, lying is a conformitie

mitie to the deuill, and by truth we are made conformable to God, who is truth it ſelfe. Thirdly, we are ſanctified by the word of truth, Ioh.17.17. and guided by the ſpirit of truth: and therefore we are to deteſt lying, and deceit. Fourthly, truth is a fruit of Gods ſpirit, Gal.5. and a marke of Gods child, Pſal.32. v.2. he hath the pardon of his ſinnes *in whoſe ſpirit there is no guile.* and Pſal.15.2. *he ſhall reſt in the mountaine of God, who ſpeakes the truth from his heart.* Laſtly, deſtruction is the lyers reward. Pſal.5.6. *God will deſtroy them that ſpeake lies:* and they muſt haue their portion in the lake that burnes with fire and brimſtone. Reuel.22.15.

Thus much of the anſwer to the obiection: now followes the confirmation by oath [*before God.*] Here it may be demanded, how theſe words can be a forme of ſwearing? *Anſ.* In an oath there be foure things. The firſt is, *an Aſſeueration of the truth.* The ſecond is *Confeſſion*, whereby the partie that is to ſweare, acknowledgeth the power, preſence, and wiſdome of God, in ſearching the heart, and that he is both witnes, & iudge of all our doings. The third is, *Inuocation of God*, that he would be a witneſſe with vs, and to vs, that we ſpeake the truth. The laſt is, *Imprecation*, that God would be a iudge to take reuenge vpon vs, if we lie. Now then, the forme of an oath is a certen forme of wordes, in which not all, but ſome of the principall parts of an oath are expreſſed, and the reſt concealed, and yet to be vnderſtood. Ierem.4.2. there is the forme of an oath, *The Lord liueth*, and here onely *confeſſion* is expreſſed. The forme of ſwearing, *I call God to witneſſe to my ſoule*, 2.Cor.1.23. expreſſeth the third part, namely inuocation. The words, Ruth. 2.17. *The Lord doe thus and thus vnto me*, is an *Imprecation*. The common forme, *The Lord thee helpe through Ieſus Chriſt*, is partly praier, and partly imprecation. And the forme in this place is directly a confeſſion, that God is preſent, to witnes and iudge the truth. Thus commonly in all formes of oaths one part is expreſſed, and the reſt are infolded.

Here firſt we learne, that the forme of an oath, is to be plaine, and direct in the name of God, and not indirect, or oblique, in the name of the creatures, Gods name concealed. And it is the flat commandement of God, Math.5.34. It is alleadged, that Paul 1.Cor.15.31. ſweares *by his reioycing in Chriſt.* I anſwer; the words of Paul, *by my reioycing*, are not an oath, but an

obteſtation: for the meaning of his wordes is this, that his ſorrowes and afflictions which he indured for Chriſt, would teſtifie (if they could ſpeake) that he died daily. Thus Moſes called heauen and earth to witnes, without ſwearing: for in an oath the thing by which he ſweares, is made not onely witnes, but alſo iudge. Neuertheleſſe, it is not vnlawfull to name the creatures in the forme of an oath, if they be conſidered as pledges, preſented vnto God, that he ſhould puniſh vs in them, if we lie. Thus Paul ſweareth, *I call God to witnes to (or vpon) my ſoule.* Here they are to be blamed, whoſe common ſwearing, is by the creatures, as by their faith, by their troth, by the Maſſe, Marie, by this bread, by this drinke, &c.

Secondly, here we learne to vſe an oath, onely in the caſe of extremitie, namely, when a neceſſarie truth is to be confirmed, & whē this cannot be don by any reaſon, or proofe to be foūd among men vpon earth, then may we flie vnto heauen for proofe, and make God our witnes. Thus Paul confirmes his owne calling, when all other proofes failed. And it muſt further be obſerued, that in extremities he vſeth an oath but ſeldome. This ſeemes to condemne their wickednes, that crie at euery word in their common talke, *before God, before God.*

Thirdly, before we ſweare, we are to vſe great meditation, conſideration, and preparation: and therefore Paul in ſwearing vſeth a word of attention, and ſaith, *Behold, I ſpeake it before God.* This condemnes the raſh, and cuſtomable ſwearing of men in their common talke: who alſo in that they commonly and raſhly ſweare, commonly forſweare themſelues.

In that Paul confirmes his writings by oath, it appeares that they are of God. For if he had ſworne falſly, God would haue taken reuenge vpon him, and his writings, before this: which he hath not done.

Whereas Paul ſaith, *Before God I ſpeake it:* he teacheth vs after his owne example to bring our ſelues into the preſence of God, to walke before him as Enoch did, Gen. 5. 22. and as Abraham was commanded, Gen. 17. 1. and to doe whatſoeuer we doe as in the ſight and preſence of God: and to be afraid to ſinne, becauſe of his preſence. This is the true feare of God, and this is the right practiſe of religion.

21 After that I went into the

coaſts

coaſts of Syria and Cilicia: and I was vnknowne by face to the Churches of Iudea which were in Chriſt.

22 But they had heard onely ſome ſay, He which perſequuted vs in times paſt, now preacheth the faith which before he deſtroied.

23 And they glorified God in me.

Here Paul anſwers an other obiection, which may be framed thus: Though Paul learned not the Goſpel of the Apoſtles at Ieruſalem, yet might he happily learne it of them in other Churches of Iudea. To this Paul anſwers three things. The firſt is, that *he went from Ieruſalem into Syria, and Cilicia.* The ſecond, that *he was not knowne in perſon to the Churches of Iudea*, but onely by hearſay: and he ſets downe the report that went of him. The third is, that the Churches of Iudea did not diſgrace and ſlander him, but *they glorified God for him.* Of theſe in order. For the firſt, that Paul went from Ieruſalem ſtraight into Syria, and Cilicia, the regions of the Gentiles, there be two cauſes. One, becauſe Paul was ordained ſpecially to be the Apoſtle of the Gentiles, Act. 9. 15. Rom. 15. 16. The ſecond, becauſe Cilicia was his owne countrey: for he was borne in Tarſus a towne in Cilicia: and his loue to his countrey, no doubt, was great. For in the like caſe, he could haue wiſhed himſelfe to be accurſed for his countrimen the Iewes. From this firſt anſwer, I gather two things. Firſt, if any Apoſtle aboue the reſt, be the Paſtour and vniuerſall Biſhop of the Church ouer the whole world, it is Paul, and not Peter: becauſe he ſpecially was ordained to teach and conuert the nations. The ſecond is, that Pauls often and daungerous iourneies, muſt teach vs to attend on our callings with care and diligence, and not to be diſmaied with the troubles that ſhall befall vs.

The ſecond anſwer, that Paul was knowne to the Chriſtian Iewes, *not by face, but by hearſay*: this may ſeeme ſtrange, conſidering Paul was at Ieruſalem, and trauailed through Iurie, into Syria, and Cilicia: but it is the truth: and the reaſon of it is plaine. The office of an Apoſtle, is not to build vpon the foũdation of an other, or to ſucceede any man in his labours, but to plant and found the Church of the new Teſtament, *where Chriſt had not bin preached or named*, Rom. 15.20. In this the Apoſtles differ from all the Miniſters of the new Teſtament whatſoeuer. And this is the cauſe why Paul was not knowne to the Churches of Iudea. And here we ſee, that Succeſſion (which the Papiſts magnifie) is not alwaies a note of the true Church, and the true Miniſterie. For the miniſterie of the Apoſtles, and the Apoſtolicall Churches wanted it. And this is for the greater commendation of them.

Againe, it is ſaid, that Paul was not knowne to the Churches of Iudea, which were in Chriſt. Where let it be obſerued, that 4. yeares after the aſcenſion of Chriſt, the Apoſtles had gathered, and planted ſundrie Chriſtian Churches in Iudea. This greatly commends the efficacie, and power of the Goſpel. For hardnes of heart had ouerſpread the nation of the Iewes, and they had reiected and crucified the Lord of life. And thus, that is verified which Chriſt ſaith, that his Diſciples beleeuing in him, ſhould doe greater things, then he had done, Ioh. 14.12. for he by preaching did not conuert multitudes of the Iewes, and range them into Churches, as the Apoſtles did. Here againe, we ſee that the Goſpel, by means of the corruption of man, is an occaſion of diuiſions. For after the goſpel was preached by the Apoſtles, there aroſe a diuiſion of Churches among the Iewes. Some were Churches in Chriſt, and ſome out of Chriſt; namely, the Synagogues which refuſed Chriſt. We may not therfore nowe a daies take offence, if ſchiſmes and diſſentions followe, where the Goſpel is preached: it is not the fault of the Goſpel, it is the fault of men.

That Paul might the better ſhewe, that he was known to the Churches of the Iewes, onely by heare-ſay, he expreſſes the report that went of him. Hence I gather, it is not vnlawfull to tell and heare reports, or newes, ſo be it, they be not to the preiudice of the trueth, of the glory of God, and the good name of men. Nay it is commendable to report, and heare newes, that concernes

cernes the increaſe of Gods kingdome, and the conuerſion of wicked men.

In the report, two things arē ſet downe, what Paul did? *He once perſecuted vs, and deſtroyed the faith:* what he now doth? *He preacheth the Goſpel.* By this we ſee that verified, which Iſai foretold, that the lyon, the wolfe, the lambe, &c. ſhould peaceably liue togither. Againe, here we ſee, that all things vpon earth, are ſubiect to change and alteration: ſo as it may be ſaid, heretofore it was thus, and thus, but nowe it is otherwiſe. Therefore in miſeries, we may not be ouer-much grieued, for they are changeable: and in earthly things, we may not reioyce ouer much, becauſe they are mutable, and ſubiect to daily alterations. Our ſpeciall care muſt be, to auoide eternall and vnchangeable euils; as death, and the cauſe of death, namely, ſinne; and to purchaſe to our ſelues, the good things which are euerlaſting; namely, the fauour of God, and euerlaſting life.

Furthermore, the thing which Paul aimed at, in perſequuting the Church, is to be conſidered, and that was, *that he might deſtroy the faith.* By *faith*, we are to vnderſtand the doctrine of the Goſpel, and with all, the vertue, or gift of faith, whereby it is beleeued: for the deuill & his inſtruments, ſeeke the ouerthrow of both. Chriſt ſaith, *Satan deſired to ſift his Diſciples*, that is, to ſift all their faith out of their hearts, and to leaue nothing in thē, but chaffe, Luk. 22. 32. Here then, it may be demanded, whether faith may be loſt, ſpecially in the children of God, in the time of temptation, and perſecution? I anſwer thus. There be three degrees of faith. The firſt conſiſts in two things, *knowledge* of the Goſpel, and *Aſſent* to the trueth of it. This faith the deuils haue, and it may be loſt; and beleeuers by this faith, may quite fall away. The ſecond kind of faith, containes knowledge, aſſent, a taſte, or ioy in the goodneſſe of God, a zeale to the word of God, and apparent fruits of holineſſe. This faith alſo (beeing better then the former) may be loſt in the daies of perſecution: and beleeuers by this faith, may fall quite away. Luk 8. 13. The third faith, (called the faith of the Elect) containes three parts, knowledge of the Goſpel, aſſent to the trueth of it, and apprehenſion, whereby we doe receiue, and apply Chriſt with his benefits to our ſelues, or the promiſe of remiſſion of ſinnes, and life euerlaſting. This faith may be greatly waſted, for things appertaining to it, may be loſt, as boldneſſe to come vnto God,

the ſenſe or feeling of ſpiritual ioy, and ſuch like. Againe, it may be buried for a time in the heart, and not ſhew it ſelfe, either by fruits, or any profeſſion: and in reſpect of the meaſure of it, it may be leſſened and maimed: and if we reſpect the nature of it, it is as apt to be loſt, as any other grace of God: for there is nothing by nature vnchangeable, but God. Neuertheleſſe, where this faith is in trueth, it is neuer by affliction and temptation put out or extingniſhed: becauſe God in mercie confirms it, by newe grace. Chriſt ſaith to Peter, *I haue prayed for thee, that thy faith faile not*, Luk. 22. 32. And this priuiledge haue all the godly, for God promiſeth that *they ſhall not be tempted aboue their ſtrength*, 1. Cor. 10. 13. Indeede, perſecutors are ſaid to deſtroy the faith: becauſe this is their intent, and they indeauour to doe what they can, but God preuents their deſires, by eſtabliſhing true faith, that it may not vtterly faile.

It may be obiected to the contrarie, on this manner. The child of God may fall into perſecution, and denie Chriſt: by this fall, he is guiltie of a grieuous offence: beeing guiltie, he hath not pardon of his offence: and beeing without pardon, he is without faith. Touching guiltineſſe, I anſwer thus. The child of God, when he falls, is indeed guiltie: but howe? Guiltie in reſpect of himſelfe, or as much as in him lies: becauſe he hath done that which is worthy of death, and he hath done all he can to make himſelfe guiltie. But he is not guiltie to condemnation, becauſe God on his part, doeth not breake off the purpoſe of adoption, and adiudge him to wrath.

Secondly, touching the pardon of his offence, I anſwer thus. In pardon there be foure degrees: the degree of pardon before all worlds: the promiſe of pardon in the beginning of the worde, *The ſeed of the woman, &c.* The procurement of pardon vpon the croſſe: and the donation, or the giuing of the pardon. This donation is an action of God, whereby he giues and communicates Chriſt vnto vs, and applies to our conſciences the remiſſion of our ſinnes. In this donation, there is required a hand to giue, and a hand to receiue. The hand of God, whereby he giues, is the word preached, and the ſacraments: the hand to receiue, is our faith. The giuing of pardon is neceſſarie: for though ſinnes be pardoned, in the decree of God, by his promiſe in the word, and by procurement vpon the croſſe: yet pardon, is no pardon to vs, till it be giuen vnto vs by God. Furthermore,

thermore, this giuing is not altogether at one inſtant, but it beginnes in the conuerſion of a ſinner, and is often iterated in the vſe of the word, and ſacraments, to the death. Paul wils the Corinthians reconciled to God, ſtill to be reconciled, 2. Cor. 5. 21. And we are taught, euery day to pray to God, to giue vs the pardon of our ſinnes. This giuing is twofold; conditionall, and abſolute. Conditionall, when God giues the pardon of ſinne, vpon condition. Thus in baptiſme, and in the firſt conuerſion of a ſinner, all ſinnes without exception, are pardoned; yea future ſinnes: yet not ſimply, whether a man repent, or no, but vpon condition of future repentance. The abſolute donation is, when a man repents, or renewes his repentance: for then the pardon of ſinne, is ſimply, and fully without condition, applied and reuealed to the conſcience. When Dauid confeſſed his ſin, Nathan, in the name of the Lord ſaith, *Thy ſinne is forgiuen thee*, 2. Sam. 12.

Now then, to come to the point, the child of God hath pardon of his fall, in reſpect of the decree to pardon, in reſpect of the generall promiſe of pardon, in reſpect of the procurement of pardon, in reſpect of the conditionall donation of pardon, which is made in baptiſme: and he may be ſaid to want pardon, in that the pardon of his offence is not fully and abſolutely giuen him till he recouer himſelfe, and renewe his repentance. If it be here demaunded, what the childe of God askes, when he praies for pardon day by day? I anſwer, he praies for two things. Firſt, that God would continue to ſhew his fauour, and to impute the merits of Chriſt vnto him, wheras he for his part by his offence deſerues to be depriued of all fauour. Secondly, he asks the giuing of the pardon, that is, that God would certifie his conſcience thereof.

The vſe. Seeing the intent of the Deuill and wicked men, is to deſtroy the faith (as it appeares in this place, and in the firſt temptation wherewith Satan aſſaulted Chriſt, Math. 4.) we muſt haue a ſpeciall care of our faith. And firſt we muſt looke that our faith be a true faith, leaſt we be deceiued, as the fooliſh virgins. Secondly, we muſt keepe and locke vp our faith in ſome ſafe and ſure place, namely in the ſtore houſe or treaſurie of a good conſcience. 1. Tim. 1. 19. Thirdly, our care muſt be to increaſe in faith, that our hearts may be rooted and grounded in the loue of God. And for this cauſe we are to

make

make continuall experiences, and obſeruations of the loue of God toward vs, and to laie them all together, and to build a ioyfull concluſion therevpon.

The third anſwer of Paul is, *And they glorified God for mee:* that is, the churches of Iudea when they heard of my calling, & conuerſion, they conſidered therein the power, the goodnes, and the mercie of God, and with ioy they gaue him thankes for it. In this practiſe of the church, we learne that our dutie is to ſanctifie & glorifie the name of God, in euery worke of his. And this ſanctification hath 2. partes. The firſt is, the conſideration of the diuine vertues that ſhew themſelues in euery worke of God, as his wiſdome, power, iuſtice, mercie, prouidence, preſence, &c. The ſecond is, praiſe and thankſgiuing to God for the ſame. And this practiſe muſt be inlarged to all his workes without exception, to his iudgements, as well as to his workes of mercie. Therefore we are commaunded in perſequution *to ſanctifie God in our hearts, 1. Pet. 3. 17.* And Moſes, becauſe he failed in the doing of this duty, was barred the land of Canaan. Num. 20. 12. In England god hath wrought his wonderous workes among vs. He hath giuen vs peace and protection againſt our enemies, with the Goſpell for the ſpace of 40. yeares and more. And our dutie is to glorifie God in theſe workes of his: but alas, we doe it not. For the Goſpell of ſaluation is little regarded of the moſt, and little obedience is yeelded to it. This neglect of ours, in glorifying & praiſing of God is a great ſinne: and it ſtandes vs in hand to repent of it betime, leaſt God take away his word from vs, and leaue vs to ſtrange illuſions, to beleeue lies.

Again, here we ſee what is the right maner of honouring of the Saints, and that is to glorifie God in them and for them. As for religious worſhip of adoration and inuocation, it is proper to God: and the Saints deſire it not. Reuel. 22. 9.

CHAP. II.

1 Then 14. yeares after I went vp againe to Ieruſalem with Barna-

bas,

bas, and tooke with me Titus alſo.

2 And I went by reuelation, and communicated with thē of the Goſpel, which I preach amōg the Gentiles, but priuately with them that were the chiefe, leaſt by any meanes I ſhould runne, or had runne in vaine.

IN this chapter, Paul proceedes to iuſtifie and defend, his immediate, & extraordinarie calling. And this whole chapter ſeemes to depend on the laſt wordes of the former chapter, againſt which the Aduerſaries of Paul might happily obiect on this manner: Though the Churches of Iudea glorifie God for thee, yet will not the Apoſtles doe it; becauſe thou teacheſt otherwiſe then they teach. To this obiection, Paul makes a double anſwer, in this chapter. The effect and ſumme of the firſt, is this: I went vp to Ieruſalem: I conferred with the Apoſtles there: I had their conſent, and approbation. And the anſwer containes three parts. The firſt, of Pauls iourney to Ieruſalem, in the firſt verſe: the ſecond, of his conference with the Apoſtles, in the 2. verſe: the third, of the approbation which they gaue him, from the 3. v. to the eleuenth.

In his iourney, I conſider foure things. The firſt is, the Manner of his iourneying, in theſe wordes, *I went vp*, or, *aſcended to Ieruſalem*. And this he ſpeakes, becauſe Ieruſalem was placed, and ſeated vpon a mountaine, and compaſſed with moūtaines, Pſal. 125. or againe, in reſpect of the dignitie and excellencie of the place: as we in England are ſaid to goe vp to London, from all the parts of the land, becauſe it is the cheife citie.

The ſecond thing to be conſidered in the iourney is, the time when, in theſe words, *then after fourteene yeares*. Here two

queſtions are to be demaunded. The firſt is, of which of his iourneies muſt this be vnderſtood? (for he made fiue iournies to Ieruſalem.) The firſt, from Arabia: the ſecond, when he and Barnabas were ſent by the Church of the Gentiles to carrie almes to Ieruſalem: the third, when he went to the Councell at Ieruſalem: the fourth, when he went vp for the keeping of his vowe: the laſt, is mentioned Act. 19.21. *Anſw.* Theſe words are not ſpoken of the firſt, for that was but three yeares after his conuerſion: neither can they well be vnderſtood of the ſecond, becauſe Paul then was ſent by the Church, and therefore he went not by reuelation. And they cannot well be vnderſtood of the third: for then Paul would here haue mentioned the Councell of Ieruſalem, whereof he was a principall member, ſpecially ſeeing he hath occaſion ſo to doe, and it ſerued much for his purpoſe. The fourth, & fifth iourneys were after a longer time then fourteene yeares. It is likely therefore, that this iourney here mentioned, and deſcribed by Paul, is none of the fiue mentioned by Luke, but ſome other. The ſecond queſtion is, When theſe fourteene yeares muſt beginne? *Anſ.* It is vncerten. Some thinke, they muſt beginne at his conuerſion; ſome three yeares after, when Paul went firſt to Ieruſalem: and either may be a truth. None muſt here take offēce. For though circumſtances of time, and place, beeing things of leſſe moment, cannot alwaies be certenly gathered, yet hiſtories for their ſubſtance and doctrines pertaining to ſaluation, are plainly ſet downe. And here we are put in minde, to be content to be ignorant in ſome things, becauſe the ſpirit of God hath more darkly expreſſed them, or againe becauſe we cannot, by reaſon of our blindnes, gather them.

The third point is, concerning the companions of Paul in this iourney, namely *Barnabas, and Titus.* And Paul takes them with him, that they might be witneſſes to the Iewes of the doctrine he taught among the Gentiles: and againe, to the Gentiles of the conſent that was betweene him, and the reſt of the Apoſtles. For the law of God is, that euery matter ſhall be eſtabliſhed by the teſtimonie of two, or three witneſſes. Hence we learne, that if a queſtion ariſe of the doctrine which is deliuered in the publike Miniſterie, then the hearers that are able to iudge, muſt be witneſſes, and the triall is to be made by them. Thus ſaith Chriſt in the like caſe, *Why aske ye me? aske them that heard*

heard me, Ioh. 18. 21. Therefore great care, and circumspection is to be had of things publikely deliuered. Againe, whereas Paul makes Barnabas a Iew, and Titus a Gentile, his companions, we are taught, to imbrace with a brotherly loue, not onely the men of our owne countrey, but also such as be of other nations, specially if they beleeue. For then they are all children of one father, and pertaine all to one familie: and there is no difference of nations now. It is a fault therefore, that men of one nation carrie in their hearts, a generall dislike, and hatred oftentimes of them with whome they deale and conuerse, and that because they are of such, or such countries.

The fourth point is, the cause of his iourney, in these words, *and I went by reuelation.* Here we are taught, that for the iournies we make, we are to haue some good and sufficient warrant: though not a reuelation, yet a commandement, or that which counteruailes a commandement: as when we trauaile by vertue of our callings. When Noe had made the Arke, he enters into it at Gods commandement: he abides in it: and when the earth was in part dried, he presumes not to goe out, till the Lord bad him. Here, three sorts of men are to be blamed. Pilgrimes, that trauell to Ierusalem, or other countries in way of merit, or religion. For they haue no warrant. Secondly, trauellers, that goe from countrey to countrey, and out of the precincts of the Church, vpon vaine curiositie, to see fashions. Such when they trauell from their own countries, yet they trauell not from their vices, but rather goe deeper into them, and come home againe, with many bad and corrupt fashions. The last, are beggers, & Rogues, that passe from place to place, that they may liue in idlenes, & vp̄ the sweat of other mens brows.

Thus much of the iourney: now followes the Conference, in these words; *and I communicated, &c.* Here generally I gather, that Conferences both priuate, and publike, are laudible, and to be maintained; specially, when they tend to the maintenance of vnitie, and consent in doctrine. The Papists blame vs Protestants, for condemning Conferences (as they say) and Councells. But they doe vs wrong. Indeede the Councell of Trent we reiect, and condemne. For in it, against all equitie, the Pope was both partie, and iudge. In it there was no libertie to make triall of truth. For nothing was propounded but by the liking and consent of the Pope. Againe, the whole Coun-

cell consisted of such as were of the *Italian faction*, whose faith was pinned on the Popes sleeue. Neuertheleſſe, we allow all Christian Councells, lawfully gathered: and we desire there might be a Generall Councell, for the triall of truth, and for the staying of vnsetled minds: these three caueats beeing remembred. One, that the Councell be gathered by Christian Princes, to whom the right of calling a Councell belongs. The other, that the Pope be no iudge, but a partie. The third, that Christ in his word be the iudge, and that the Delegates in the Councell be but as witnesses, determining all things by the written word.

In this conference, we are first to consider the manner of conferring, which was vsed. Paul saith, *he communicated with them*, that is, he laid downe vnto them, and expounded the Gospel which he preached; and this he did priuatly, that is, with the Apostles, one by one, in plaine and familiar manner, as one friend doth with an other. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Onely Paul declares his doctrine, and they giue assent. Hence it appeares, that Paul doth not submit the truth of his doctrine to triall. For he was resolued of it, and he accursed him that taught otherwise: but his intent was to seeke the approbation of the Apostles, that he might stop the mouth of his aduersaries.

The second point is, the matter of the conference, and that is the Gospel which Paul preached. Here the Papist gathereth, that the Church is the iudge, in all questions pertaining to religion, and the word: because it is here the thing that is iudged. I answer, first, that they gather amisse. For Paul doeth not here submit the Gospel which he preached, to the iudgement of the Church of Ierusalem. And it is false, which they teach: for the soueraigne iudge of all questions, and controuersies in religion, is Christ alone. The power to determine and resolue in cases concerning faith, and good life, is inseperably annexed to his person; and in it are we to rest. The principall voice of the iudge, and the definitiue sentence, is the written word. And the office of the Church, is no more but to gather, declare, testifie, and pronounce this sentence. It is obiected, that when a question is propounded, the scripture cannot speake, nor Christ in the Scripture, but the Church onely: I answer againe, that God as-

aſcribes to the written word, a voice, or ſpeech, Rom. 3. 19. And the ſcripture ſpeakes ſufficiently, to the reſoluing of any mans conſcience, in all matters pertayning to ſaluation. Again, they alleadge, that the Church is before the ſcripture; and therfore it beeing moſt auncient, muſt be the Iudge. I anſwer, that the Church was before the writing of the word, but not before the word which is written. For the church preſuppoſeth faith, and faith preſuppoſeth a word of God. Vpon this our doctrine, they further vpbraid vs, that we wil be tried by nothing, but by the ſcriptures, euen as the malefactour, that will not be tried by the Queſt, but by the euidence. I anſwer, for the ſatisfying of our aduerſaries, we ſubmit our ſelues to the triall of the Church and Councels, ſo be it, the three cautions before remẽbred, be duly obſerued: ſpecially, that all things be iudged, and tried by the written word, and by reaſons gathered thence.

Againe, the Papiſts hence gather, that the ſcriptures are to be approoued by the Church. *Anſ.* Thus much we graunt: yet ſo, as we hold, that the principal approbatiõ of the word, (wherby we are mooued to beleeue and obey,) is in the word, & frõ the word, and not from the church. For the ſcripture hath his euidence within it ſelfe, which is ſufficient to make vs beleeue the word to be the word, though the Church ſhould ſay nothing.

The third point is, concerning the perſons, with whome Paul conferred: namely, *with them that were the cheefe*, that is, with them that were in price and account, as Peter, Iames, &c. Here we ſee, what is the honour and worſhippe that is due to excellent men, namely, a pretious and reuerend eſtimation. Thus the name of Dauid was in price in Iſrael for his vertues. 1. Sam. 18. laſt. And thus with the Papiſts, are we content to honour the Saints. Again, here the Papiſts gather, that they are hereticks, that after Pauls example, will not go vp to Rome, to Peter, and his ſucceſſour, to haue their doctrine and religion tried and examined. I anſwer, firſt, we are content to be tried by the writings of Peter, Iames, Iohn, Paul, &c. And this is the commandement of God, in doubtfull caſes: *To the Law and the teſtimonie.* Iſai. 8. Secondly, I anſwer, that we haue a commandement, not to goe vp to Rome at this day, to haue our religion tried. Reuel. 18. *Come out of Babylon my people.* Thirdly, I anſwer, that the Biſhop of Rome is Peters ſucceſſour, not in teaching, but in denying Chriſt. And the learned Papiſts confeſſe,

that for this ſucceſſion, they haue but a humane faith, grounded vpon humane hiſtorie.

The fourth point is, the Ende of the conference, *Leaſt I ſhould runne*, that is, leaſt I ſhould preach, or had preached in vaine. Theſe words of Paul, are not ſimply to be taken. For the Miniſterie of man, and euery ſermon, brings forth the fruite which God hath appointed. And whether it be vnto the hearers, the ſauour of life, or the ſauour of death, it is alwaies a ſweet ſauour vnto God. The words therefore carrie this meaning: Leaſt my preaching ſhould be of leſſe vſe, and profit: or againe, leaſt I ſhould preach in vaine, in reſpect of that good which is looked for at the hands of an Apoſtle. And this Paul ſpeakes, becauſe a rumor went abroad, that his doctrine in many things, was contrarie to the other Apoſtles. And by this meanes, many were kept from receiuing the Goſpell, and the faith of weake beleeuers was quenched. Now then, the ende of the conference was, to ſtay this falſe report, that the Miniſterie of Paul, might haue paſſage, and that with greater profit.

Hence the Papiſts gather, that the doctrine of Paul was vncerten, and vnprofitable, till it was approoued by Peter. I anſwer, that Paul ſought the approbation of his doctrine, at the hands of Peter, and the reſt: not becauſe it was vncerten, and vnprofitable; but becauſe it was ſlaundered: and the ſlaunder was, that he taught otherwiſe then Peter did. Nowe to cut off this ſlander, he vſeth meanes to manifeſt his conſent with Peter, and therefore ſeekes approbation at his hand.

Againe, when Paul ſaith, *Leaſt I ſhould runne in vaine*, he giues vs to vnderſtand, that the Miniſterie of the word, is not a worke of eaſe, or pleaſure, but a labour: nay a continued labour, like to the running in a race. It were therefore to be wiſhed, that miniſters of the Goſpel, would ſo labour, and walke in this calling, that they might be able to ſay with Paul, *I haue fought a good fight, I haue finiſhed my courſe*. &c. 2. Tim. 4.

Thirdly, hence it appeares, that all beleeuers ſhould haue a certen knowledge of their faith and religion. The procuring of this, was the thing that Paul aimed at, in this conference with the Apoſtles at Ieruſalem. We muſt not *be as children, carried away with euery winde of doctrine*, Eph. 4. 14. Gods word requires faith in vs: and faith preſuppoſeth certen knowledge. The firſt, and ſecond commandements require, that we knowe

God,

God,and his will, diſtinguiſh him from falſe gods, and his worſhippe,from falſe worſhippe.Here comes the fault of our times to be conſidered:moſt men among vs, doe not knowe their religion,neither can they diſtinguiſh it from errour,and falſe religion. A foule negligence. We take paines to learne trades,and occupations,that we may haue wherewith to preſerue this temporall life:what a ſhame then is it, that we learne not better to know the doctrine of true religion, whereby our ſoules are to be ſaued?

Laſtly,here we learne, that the office of the Miniſter is,not onely to teach and preach, but alſo to ſtudie, and take care, howe by preaching he may doe the moſt good.

3. But neither yet Titus, which was with me,though he were a Grecian,was compelled to be circumciſed.

After the Conference, followes the Approbation, which was giuen to Paul. It ſtands in foure things. The firſt, that the Apoſtles did not compell Titus to be circumciſed, v.3. The ſecond,that they added nothing to his doctrine,v.6. The third, that they gaue him the hands of fellowſhip,v.7. The laſte, that at his departure,they required of him nothing, but the giuing of Almes,v.16.

For the firſt,the words, *And Titus was not compelled to be circumciſed*,carrie this ſenſe:I,for my part was readie to circumcise Titus,if there had beene a meete occaſion: falſe brethren would haue impoſed a neceſſitie vpon vs:then I and Titus refuſed:and the Apoſtles did not vrge me to circumcise him.

Here it may be demanded, howe this text can well ſtand with Act. 16.v.3. for there Paul circumciſeth Timothie, a Grecian:and here he refuſeth to circumcise Titus, though he were a Grecian.I anſwer thus. Circumciſion was at this time,a thing indifferent.From the firſt inſtitution, to the comming, and ſpecially to the death of Chriſt, it was a thing commanded,a Sacrament,and a part of Gods worſhip. Againe,after the planting of the Church of the newe teſtament,it was vtterly aboliſhed,and a thing in reſpect of vſe, vtterly vnlawfull.In the middle

middle time, that is, while the Gospel was in publishing to the world, and the Church of the newe Testament was yet in founding, it was a ceremonie free, or indifferent. It may be obiected, that the whole Ceremoniall law was abolished in the death of Christ: I answer, it was so: and circumcision was abolished, in respect of faith, and conscience: yet so, as the vse thereof was left to the libertie of the people of God for a while. Circumcision at this time was as a *corps that is dead, yet vnburied, and onely laid out*; and so it must remaine for a time, that it may be buried with honour. It may againe be obiected, that baptisme was come in the roome of circumcision: and that therefore circumcision was but an idle and emptie ceremonie. I answer, it was not vsed as a Sacrament at this time, or as a part of Gods worship, or as a matter of necessitie, but onely as a free ceremonie, and that onely then, when it tended to the edification of men.

Beeing then a thing indifferent, it might as occasion serued be vsed, or not vsed. Therefore Paul condescending to the weaknes of the beleeuing Iewes, circumcised Timothie: and that he might not offend the godly, and hinder Christian libertie, he refused to circumcise Titus.

Here a great question is answered, whether we may vse things indifferent, as oft as we will, and howe we will? The answer is, No. Things are not called indifferent, because we may vse them indifferently, or not vse them when we will, and how we will: but because in themselues, or in their owne nature, they are neither good nor euill, and we may vse them well, or ill, & we may againe not vse them well, or euill. Furthermore, there be two things which restraine the vse of things indifferent: the lawe of charitie, and the lawes of men. The lawe of charitie is this, *Things indifferent in the case of scandall, cease to be indifferent, and are as things morall*, that is, either forbidden, or commanded. Paul saith, if to eate flesh, be to the offence of his brother, he will eate no flesh while the world stands. 1. Cor. 8. 13. And though he circumcised Timothie, yet would he not circumcise Titus, least he should offend the godly, and by his example, hurt Christian libertie.

Likewise, the good lawes of men, whether ciuill or Ecclesiasticall, tending to the common good, and seruing for edification, restraine the vse of things indifferent, so that they which

shall

ſhall doe otherwiſe, then theſe lawes command, with a contemptuous, or diſloyall minde, are guiltie before God; yet here two cautions muſt be remembred. One, that the lawes of men doe not chaunge the nature of things indifferent: for it is the propertie of God, by willing this or that, to make it good, or euill. Neither doe they take away the vſe of things indifferent. For libertie graunted by a ſoueraigne power, cannot be reuerſed by an inferiour power. Therefore humane lawes doe no more, but temper, and moderate, the ouercommon vſe of things indifferent. The ſecond caution is, That when the ende of a law ceaſeth, when there is no contempt of the authoritie that made the law, when no offence is giuen: a thing indifferent remaines in his free vſe without ſinne, or breach of conſcience.

Againe, here we learne, that a thing indifferent, when it is made neceſſarie to ſaluation, (as Circumciſion was) is not to be vſed. This concluſion ſerues to ouerthrow the Popiſh religion. For it ſtands in the obſeruation of things indifferent, as meates, drinkes, apparell, times, &c. And the vſing, or the not vſing of them is made neceſſarie euen in regard of mans ſaluation. For the abſtinence from things that are by nature indifferent, is made a part of Gods worſhip, and meritorious of eternall life. For example: to marrie, or not to marrie, is for nature a thing indifferent: and therefore when abſtinence from marriage is made neceſſarie (as it is in diuers orders of men and women) the nature of the thing is changed, which God hath left free, and it is a doctrine of deuills, which is taught.

Here againe we learne, to make difference of perſons. Some are weake, ſome are obſtinate. Weake ones are ſuch, as hauing turned vnto God, and carrying in their hearts a purpoſe in all things to pleaſe God, neuertheleſſe doe ſundrie things amiſſe, vpon ſimple ignorance, or badde cuſtome, till they be better informed. Of theſe Paul ſaith, that *he became all to all, that he might ſaue ſome*, 1. Cor. 9. 22. and for their ſakes he condeſcended to circumciſe Timothie. And if we that haue ſcarce a drop of mercie in vs, muſt thus beare with them that are weake, much more will God doe it, who is mercie it ſelfe. The good ſhepheard *brings home the ſtray ſheepe vpon his ſhoulders: he carries his lambs in his boſome*. Iſa. 40. 11. *He will not quench the ſmoaking flaxe*, Iſa. 42. *he ſpares them that feare him, as a father*

ſpares his child. Malach. 3.17. This beeing alwaies remembred, that weake ones truly turne to God, and carrie in their hearts an honeſt purpoſe not to ſinne againſt his lawes at any time wittingly, and willingly. Obſtinate perſons, are ſuch as profeſſe the faith, and yet hold and practiſe bad things, of wilfull ignorance, and of malice. Theſe perſons are not to be borne with, nor to be reſpected: and in reſpect of them, Paul would not circumciſe Titus.

Laſtly, in that Titus was not compelled to be circumciſed, it may be demanded, whether Recuſants may be compelled to the exerciſes of religion? I anſwer, yea: for exerciſes of religion are not things indifferent, as Circumciſion was. Ioſias made a couenant with the Lord, and *he cauſed all his ſubiects to ſtand to it*, 2.Chron.34.32. The king at the marriage feaſt of his ſonne ſaith of the gueſts, *Compell them to enter in*, Luk.14.23. It is obiected, that men may not be compelled to beleeue. I anſwer: it is the commandement of God, *proue the ſpirits*, 1.Ioh.4.1. and this commandement pertaines to all perſons. Therfore though men may not be compelled to beleeue: yet may they be compelled to come to the congregation, to heare our ſermons, and therein the reaſons and grounds of our doctrine, that they may trie what is the truth, and cleaue vnto it. For this is their dutie.

4 For all the falſe brethren, that crept in: who came in priuily to ſpie out our liberite which we haue in Chriſt Ieſus, that they might bring vs into bondage:

5 To whome we gaue not place by ſubiection, for an houre that the truth of the Goſpel might continue with you.

Paul had ſaid before, that Titus was not compelled to be circumciſed: now he addes, *For all the falſe brethren*, that is, though

though the falſe brethren did what they could to the contrarie. Here then Paul ſets downe, who were the cauſe that Titus was not circumciſed, namely, certaine perſons at Ieruſalem, and them he ſets forth by two properties, *they are falſe brethren*, and *they crept into the Church*. Touching the firſt, by it we learne, that the Church of God vpon earth, euen when it is at the beſt, hath wicked men, and hypocrites in it. In Adams family, there is Cain: in the Arke, there is Cham: in Chriſts family, or ſchoole, there is Iudas. In the Church of Ieruſalem, planted and gouerned by the chiefe Apoſtles, there be falſe brethren. The true ſheepe be often without, and wolues within. Therefore we may not ſo much as dreame of a perfection of the Church of God vpon earth; ſo long as wicked men be mixed with true beleeuers.

Againe, theſe aduerſaries of Paul, are called *falſe brethren*, becauſe they ioyned Circumciſion with Chriſt, as a neceſſarie cauſe of iuſtification, and ſaluation. Hence it followes, that the Church of Rome, is *a falſe Church*: becauſe it ioynes workes with Chriſt, in the caſe of our iuſtification, and that as meritorious cauſes.

Their ſecond propertie is, that *they crept into the Church*, which I conceiue on this manner. The Church of God is as a ſheepefold, or houſe, Ioh. 10. 1. Chriſt is the onely dore. Now Paſtours, that teach Chriſt aright, are ſaide *to enter in by this dore*: they which teach any other way of ſaluation, are ſaid *to clime in an other way*: and they which teach Chriſt, ioyning ſome other thing with him in the cauſe of ſaluation, are ſaid *to Creepe in*: becauſe in appearance, they maintaine Chriſt; and yet, becauſe they adde ſome thing to Chriſt, they neither enter nor continue in the true Church, with any good warrant from God. In this, they are like the ſerpent. Liuing creatures were all placed in Eden: and Man was placed in the garden of Eden called Paradiſe, and ſo were not beaſts. How then comes the ſerpent in? why, in all likelihood, it crept in. And ſo doe falſe brethren into the Church. Hence I gather that falſe brethren, are not true, and liuely members of the viſible Church: though they be members in appearance. For if they were in their right place, they ſhould not be ſaid to creepe in. The true members of the Church creepe not into the myſticall bodie, but are built and ſet vpon the foundation by God. It may be alleadg-

ed, that they are baptised, and thereby made members of the Church. I answer: that faith makes vs members of Christ, and consequently of the true Church: and baptisme doth but seale our insition into Christ, and serues as a meanes of Admission into the outward societie of the congregation: and the outward washing doth not make any man a member of Christ. Againe, it followes hence, that false brethren are not members of the Catholike church. For the visible church is part of the Catholike: and therefore they which are not reall members of the true visible church, are not members of the Catholike.

Againe, in that false brethren creepe into the congregation, hence it appeares, that no man can set downe the precise time, when errours had their beginning. For the authors thereof enter in secretly, not obserued of men. *The enuious man sowes his tares, when men be asleepe*, Math. 13. It sufficeth therefore, if we can shew them to be errours by the word, though we cannot designe the set time when they began. The time when a shippe sinketh, we often obserue: but the time when it first drew water, we doe not. Let the Papists thinke vpon this.

Paul, hauing thus declared who were the causes that Titus was not circumcised; goes on, and shewes, how they were causes. The effect, and summe of his declaration, is this: They vrged the obseruation of the Ceremoniall law, as necessarie: and hereupon we refused to circumcise Titus. First therefore, Paul sets downe how they vrged circumcision, and that by three degrees. First, *they came in priuily*. Secondly, *they spie out their libertie*. Thirdly *they labour to bring them into bondage*. Againe, Paul sets downe the manner of their refusall, in three things. *We gaue not place for an houre*. We gaue not place *by subiection*. We gaue no place, *that the truth of the Gospel might continue with you*.

The first degree or steppe in their vrging of circumcision, was, that *They came in priuily*: that is, they ioyned themselues in fellowship with the Apostles, & in shew pretended the furtherance of the Gospel: & yet indeed meant nothing lesse: though their fraud, & wickednes was not perceiued. Here then the foundation they lay of all their naughtie dealing, is their dissebling, which Paul here notes & condemns. On the contrarie, our dutie is, to be indeed that which we professe our selues to be: & to professe no more outwardly, then we are inwardly: and to approue our hearts to god, for that which we professe before me.

The

The ſecond ſteppe or degree is, that they *ſpie out the libertie vvhich Paul, and the reſt had by Chriſt*: that is, they conferre with the Apoſtles, and inquire of them what libertie they haue by Chriſt, in reſpect of the Ceremoniall lawe of God: and this they doe, not of a minde deſirous to learne, but for aduantage ſake. There be two kinds of ſpying: one lawefull, the other vnlawefull. Lawefull, as when in iuſt and lawefull warre, we inquire into the counſells and doings of our enemies. Numb. 13. 1. Vnlawefull, when men prie into any thing, or matter, to finde a fault. Thus hypocrites ſpie faults in the perſons and liues of men; that they may haue ſomwhat whereby to diſgrace them, Math. 7. 4. Thus Atheiſts prie into the ſcriptures, that they may confute them. Thus ſundrie hearers, come to ſermõs, that they may carpe. Thus our enemies, inquire into our religion, that they may finde (as they ſuppoſe) exceptions, vntruthes, and contradictions. And in the Church of Ieruſalem, falſe brethren inquire, how farre Chriſtian liberty extends, that they may ouerthrow it. This kind of ſpying, is a common fault; we muſt take heede of it, and apply the eie of our minde to a better vſe. Firſt, we are to be ſpies, in reſpect of our owne ſinnes, and corruptions, to ſpie them out. Lam. 3. 40. *Let vs ſearch our waies, and inquire, and turne againe to the Lord.* Again, we are to plaie the ſpies, in reſpect of our ſpirituall enemies, that we may finde out the temptations of the fleſh, the world, and the deuill. Thirdly, we muſt be as ſpies, in ſearching of the Scriptures, Ioh. 5. 39. that we may vnderſtand the words of the lawe of God, and find comfort to our ſoules.

The third and laſt degree of vrging, is, that the falſe brethren ſeeke to *bring the Apoſtles in bondage*, that is, to binde them to a neceſſarie obſeruation of the ceremoniall lawe. Here let vs marke the practiſe, and pollicie of the deuill. Libertie from ſinne, death, and the ceremoniall lawe, is the treaſure of the Church: and therefore the deuill ſeekes to ouerthrow it, by holding men in bondage vnder aboliſhed ceremonies. Thus at this day, they of the popiſh Church, are in bondage vnder an heape of humane traditions, beeing indeede, a yoake farre heauier, then that of the ceremoniall lawe. Againe, when men profeſſe the name of Chriſt, the deuill is content with it: and he indeauours with all his might, euery where to hold them vnder the bondage of ſinne, and to hold them in his ſnare at his will.

Thus vnder the name of Chriſtianitie, there be ſwarmes of Atheiſts, Epicures, Libertines, worldlings, and prophane perſons. At this time, according to auncient cuſtome, we celebrate the memoriall of the birth of Chriſt: and yet no time ſo full of diſorder as this. For the moſt that profeſſe Chriſt, take and challenge to themſelues, a licentious libertie, to liue and doe as they liſt: and this kind of libertie, is flat bondage. But they that are ſeruants of Chriſt indeed, ſhould take heede of this bondage: *For beeing free from ſinne, they ſhould be ſeruants of* nothing but *righteouſneſſe*, Rom. 6. 18. They that be of a corporation, ſtand for their liberties: what a ſhame then is it, that men ſhould loue bondage, and neglect the ſpirituall libertie, which they haue by Chriſt.

Thus, we ſee, howe the falſe brethren vrged circumciſion: now let vs come to Pauls refuſall. The firſt point is, that *they would not giue place for an houre*. It ſeemes they were requeſted to vſe circumciſion but once; but they would not yeeld, ſo much as once: becauſe their acte would haue tended to the preiudice of Chriſtian liberty, in all places. Here we learne, that we may not vſe the leaſt ceremonie that is, in the caſe of confeſſion, before our aduerſaries, that is, when they ſeeke to oppreſſe the trueth, by face, or by fraud, and make ceremonies, ſignes, and tokens, of the confeſſion of any vntrueth. Iulian the Emperour ſitting in a chaire of eſtate, gaue gold to his ſouldiers, one by one, withal cōmāding to caſt of frākincenſe, ſo much as a graine into the fire, that lay vpon an heatheniſh altar, before him. Nowe Chriſt in ſouldiers refuſe to do it: and they which had not refuſed, afterward recalled their acte, and willingly ſuffered death.

Theodoret. hiſt. lib. 4. c. 16.

Againe, here we learne, that we are not to yeeld from the leaſt part of the trueth of the Goſpel, that God hath reuealed to vs. This truth is more pretious, then the whole world beſide: and heauen and earth ſhall rather paſſe, then the leaſt tittle of it ſhall not be accompliſhed. The commiſſion of the Apoſtles, was to teach them, to doe all things, which God had commanded. Therefore the vnion or mixture of our religion with the popiſh religion, is but a dreame of vnwiſe Politickes: for in this mixture, we muſt yeeld, and they muſt yeeld ſomething: but we may not yeeld a iot of the truth reuealed to vs. *There is no fellowſhip of light with darkeneſſe*. 1. Cor. 6. Colacinthus a

naughtie

naughtie pot hearbe, marred a whole pot of pottage. 2. King. 4.40. Chriſt ſaith in the like caſe of the Phariſies; *Let them alone: they are the blinde leaders of the blind*, Math. 15. 14. We may yeeld in things indifferent, but not in points of religion. In matters of this world, we may be indifferent, and of neither ſide: but in matters of God, we may not. There is no halting betweene two religions.

The ſecond point is, they gaue not place *by way of ſubiection*. The reaſon is, the Apoſtles were of higheſt authoritie, ſimply to be beleeued in their doctrine. And they had extraordinarie authoritie, to puniſh them that rebelliouſly withſtood them. Act. 5.5. & 10. & Act. 13.20. 2. Cor. 10.6. For this cauſe, they were not to ſtand ſubiect to the iudgement, and cenſure of any man. They willingly ſuffered their doctrine to be tried; yet were they not bound to ſubiection, as other miniſters of the new teſtament are, 1. Cor. 14.32. 1. Ioh. 4.1. It may be ſaid, if they would not giue place by ſubiection, howe then gaue they place? *Anſwer*. There is two kinds of yeelding: one by tolleration without approbation, the other by ſubiection, which is the greateſt approbation that can be. By the firſt, it may be, Paul was content to giue place, but not by the ſecond. Here we ſee, howe we are to yeeld, to the corruptions of the times, in which we liue, whether they be in manners, or in doctrine. We are to giue place by meeke and patient bearing of that which we cannot mende: but we are not to giue place by ſubiection. Luk. 10.16.

The third point is, the ende of Pauls refuſall, *That the truth of the Goſpell might continue*: that is, that the Goſpel might be preſerued in puritie, and integritie in all things. And by this Paul giues vs to vnderſtand, that if circumciſion be made a neceſſarie cauſe of iuſtification, and ſaluation, the truth of the Goſpel doeth not continue. Here let vs obſerue, that when iuſtification, or ſaluation is aſcribed to workes, or Sacraments, the truth of the Goſpell giues place, and falſhood comes in the roome. Wherefore the religion of the Church of Rome, is a meere deprauation of the Goſpel, for it makes workes to be the meritorious cauſes of iuſtification, & ſaluation. Nay, which is more, it teacheth men to worſhip a peece of bread, and to inuocate dead men, and to kneele downe to ſtockes, and ſtones.

6 And of them that ſeemed to be great,

o I learned nothing, or, I was not taught.

great[o] —: (what they were in times past, it makes no matter to me: God accepteth no mans person:) for they that are the cheife, did not communicate any thing to me.

Here Paul laies downe the second signe of his approbation, namely, that in conference, he learned nothing of the cheife Apostles. And this he expresseth in the first words: in which, the concealement which he vseth, is to be obserued. For hauing begun a sentence, he breakes it off in the middle, and conceales the latter part, and leaues it to be supplied by the reader thus, *Of them that seemed to be great, I was not taught*, or, *I learned nothing*. The like forme of speaking, is vsed 1. Chron. 4. 10. Where Iabez saith, *If the Lord blesse me and be with me*; concealing the end of his sentence, *I will be thankefull, thus, and thus.*

In the roome of this concealement, Paul puts an answer to an obiection. For some man might take exception, against his former speech, thus: Thou callest the Apostles *Great*, but thou speakest fainedly: for thou knowest, they were but poore fishermen. To this he makes answer thus: *What they were once, it makes no matter to me.* Then he renders a reason of his answer: *God accepts no mans person.* This done, he proceeds, and renders a reason of his first speech: he learned nothing of the cheefe Apostles: becaule, *they did not communicate any thing to him*, either in doctrine or counsell.

The vse. This verse serues to expound other places in S. Iohn. Where Christ promiseth to *giue his spirit to his Disciples, to teach them all things*, Ioh. 14. 26. and *to led them into all truth*, Ioh. 16. 13. Now these promises directly, and properly, concerne the Apostles: and they are here verified in Paul. Who was so farre forth taught by God, and lead into all truth, that the cheife Apostles could not teach, or communicate, any thing to him. For all this, though Paul and the rest, were led into all truth, that they could not erre, yet were they not led into all holinesse of life, that they could not sinne. Paul saith, *to will is present with me*, but he addes, *that he cannot doe the good*

be

he would. Chriſt ſaith to all the Apoſtles, *He that is waſhed and is all cleane, muſt ſtill haue his feete waſhed,* Ioh. 13.10. Wherefore they are to be rebuked, that thinke there muſt be no want at all in them that are Preachers of the Goſpel: and hereupon take occaſion to deſpiſe their Miniſterie, if they can ſpie any thing amiſſe in their doings. Vpon the ſame ground, they might reiect the Miniſterie of the Apoſtles. For though they could not erre in preaching, and writing, and though they had no neede to be taught of any man, yet were they not free from ſinne in their liues; and the chiefe of them ſundrie times fayled.

Againe, here we learne, that there is a good, and lawfull kind of boaſting: and that is, when a man is diſgraced, and his diſgrace is the diſhonour of God, and the diſgrace of the Goſpel. This makes Paul here to ſay, that *he learned nothing of the chiefe Apoſtles.* For if he had ſaid otherwiſe, he ſhould haue bin reputed to be no more but an ordinarie diſciple: and the doctrine, which he taught before this conference, ſhould haue bin called in queſtion. For this cauſe, he ſtands vpon it, that they did not communicate any thing vnto him. Vpon the like occaſion he profeſſeth that he will boaſt, 2.Cor.11.16. Here the ſaying of Salomon may be obiected, *Let an other mans mouth praiſe thee, and not thine owne,* Prou. 27. 2. I anſwer, it ſufficeth for the truth of ſundrie prouerbs, if they be commonly, ordinarily, and vſually true, though they be not generally true. Thus ordinarily, men are not to praiſe themſelues: yet in a ſpeciall and extraordinarie caſe, it may be otherwiſe. And the manner which Paul vſeth in commending of himſelfe, is to be obſerued. Firſt, he doth it in great modeſtie: becauſe in ſpeaking of himſelfe, he concealeth that part of the ſentence, which ſhould haue ſerued to expreſſe his praiſe. Secondly, in praiſing of himſelfe, he is not carried with enuie, but his care is, to maintaine the good name of the reſt of the Apoſtles; when he ſaith, *What they haue bin, it is no matter to me.* Here then we ſee, that the Atheiſts doe Paul wrong, who challenge him for pride, and preſumption, as though he could not brooke an equall, and withall skorned to learne of any. Againe, by Pauls example we are to take notice of a common ſinne. Mens hearts are ſo poſſeſſed with ſelfe-loue, and they are ſo addicted to their owne praiſe, that it is griefe to them, to heare any praiſed beſide themſelues:

whereas loue binds vs as well to take care for the good name of others, as of our owne.

When Paul ſaith, *What they were in times paſt, it matters not to me:* we learne, that we are to eſteeme of men, not as they haue bin, but as they are. Peter, Iames, and Iohn, though they had bin fiſhermen, yet are they honoured of Paul, as Apoſtles. Therefore when men haue repented, we may not vpbraid thē with their liues paſt. Neither may we take occaſion to contemne them that be in authoritie; becauſe we haue knowne what they haue bin heretofore: but euery man is to be eſteemed according to his calling, and according to the grace of God giuen him. Like is Gods mercifull dealing toward vs. For he accepts men, not as they haue bin, but as they are when they repent. Therefore if Sathan ſhall at any time obiect thy life paſt: ſay vnto him thus: *Tell me not what I haue bin: but tell me what I am, and what I will be.* This ſufficeth when we repent.

God accepteth the perſon of no man] By perſon is meant, not the ſubſtance of a man, or the man himſelfe, but the outward qualitie, or condition of man, as countrey, ſexe, birth, condition of life, riches, pouertie, nobilitie, wiſdome, learning, &c. And God is ſaide, *not to accept the perſon*, becauſe he doth call men, beſtow his gifts, and giue iudgement, according to his owne wiſe and iuſt pleaſure, and not according to the outward appearance, and condition of the perſon. Read Iob. 34. 19. It may be obiected, that God deales not equally with them that are equall: becauſe all men are equall in Adam, and of them he chooſeth ſome to eternall life, and refuſeth others. I anſwer: he is ſaid to accept perſons, that deales vnequally with men, beeing bound to deale equally: now God is not thus bound: becauſe he is a ſoueraigne, and abſolute Lord ouer all his creatures, and may doe with his owne what he will, Math. 20. 16. Secondly, it may be obiected, that *God had reſpect to Abel, and his ſacrifice*, Gen. 4. 4. *Anſ.* The condition of man is twofold, outward, inward. Outward, ſtandes in worldly, and ciuill reſpects. Inward, ſtandes in a pure heart, good conſcience, and faith vnfained. For this onely was Abel reſpected, Hebr. 11. 4. Though God accept not the outward perſon, *yet in euery nation he that feareth God, is accepted of him*, Act. 10. 34. Thirdly, it may be obiected, that God iudgeth euery man according to his

his workes. *Anſ.* Though workes appeare outwardly, yet the roote and ground of them, is in the heart. And the iudgement of God is according to them, as they are fruits of the faith of the heart.

The vſe. All men are in this to be like vnto God their heauenly father: not accepting perſons in their dealings. As Magiſtrates in the exequution of iuſtice, Deut. 1. 17. Miniſters in teaching, and in the reproouing of ſinne, Mark. 12.14. and all beleeuers, who are not to haue religion in acceptation of perſons, Iam. 12. 1. This acceptation is the ruine of ſocieties. And it is the common fault. For vſually elections are made, offices beſtowed, and iuſtice exequuted with partialitie, and with blind reſpects to countrey, kinred, friendſhip, money.

Secondly, we are all taught, to feare the iudgement of God, and to prepare our ſelues with all diligence, that we may be found worthie to ſtand before God, in that great day. For we muſt come naked before him, and he will haue no reſpect to our birth, our riches, our learning. Therefore it is good for vs now to put on Chriſt, that in him we may be accepted. For with him the father is well pleaſed.

Thirdly, we may not ſet our hearts vpon the outward things of this world: becauſe God doth not reſpect vs for them. But we are earneſtly to ſeeke after the things that make vs accepted with God; as true faith, righteouſnes, and good conſcience. Rom. 14.17.

Againe, ſuperiours muſt be admoniſhed to deale moderately with their inferiours, Coloſſ. 2.11. Againe, inferiours are to comfort themſelues, if they be oppreſſed: in that God the iudge of all, accepts no perſons.

Laſtly, here we learne, that when we ſhall haue immediate fellowſhip with God in heauen, all outward reſpect of perſons ſhall ceaſe. God himſelfe, and the lamb Chriſt Ieſus, ſhall be all in all to the Elect.

In the ende of the verſe, Paul addes: *for they communicated nothing to me.* but to the contrarie Rom. 1.12. may be obiected. Where Paul deſires to come to Rome, *that he might be comforted by their mutuall faith both his, and theirs. Anſw.* Though the Apoſtles did communicate nothing to Paul in reſpect of doctrine, or iudgement; yet might they, or the meaneſt beleeuers, conferre ſomething vnto him, in reſpect of comfort, or the

confirmation of his faith: and thus much he ſignifieth to the Romanes. Here is a good *item* for them, that come to no ſermons, becauſe they can learne nothing. Put the caſe they were as learned as the Apoſtles, yet might they profit in hearing in reſpect of comfort, of faith, and good affection.

7 But on the contrarie, when they ſaw that the Goſpel ouer the vncircumciſion was committed vnto me, as *the Goſpel* ouer the circumciſion was to Peter:

8 (For he that was mightie by Peter in the Apoſtleſhip ouer the circumciſion, was alſo mightie by me toward the Gentiles.)

9 And when Iames, and Cephas, and Iohn, knew the grace of God that was giuen to me, which are accounted pillars, they gaue to me, and to Barnabas, the right hãd of fellowſhip, that we ſhould preach to the Gentiles, & they vnto the Circumciſion.

The wordes of more difficultie, are thus to be explaned. *Contrariwiſe* that is, they did communicate nothing to me in way of correction, but on the contrarie they gaue me the hand of fellowſhip. Againe, the words [*Circumciſion*, and *vncircumciſion*] ſignifie the nation of the Iewes, and the Gentiles, the one

circũciſed,the other vncircũciſed. And whē Paul ſaith, that *the grace of God was giuen to him*,he meanes ſpecially, the gift of an Apoſtle. Rom.1.5. Laſtly,*to giue the right hand of fellowſhippe to Paul*,is to eſteeme and acknowledge him, for their collegue, or fellowe Apoſtle,by giuing the right hand in token thereof.

The contents of the words are theſe. Here Paul ſets downe the third ſigne of his approbation, namely, that the cheife Apoſtles acknowledged him for their fellow Apoſtle, v.9. Secondly,he ſets down the manner,how the cheefe Apoſtles acknowledged this fellowſhip: and that was,by making a couenant with Paul,that he ſhould preach to the Gentiles, and Peter to the Iewes. Thirdly,he ſets down the impulſiue cauſe,that mooued the Apoſtles to receiue Paul to their fellowſhip: and that was the decree of God, whereby he ordained, that Paul ſhould be the cheife Apoſtle to the Gentiles, and Peter the cheife Apoſtle among the Iewes,v.7. Laſtly, he ſets down the ſignes,whereby the Apoſtles knew, that Paul was ordained the Apoſtle of the Gentiles:and they are two, the grace of god giuen him,and the power of his Miniſterie, among the Gentiles,v.8,9. Furthermore,the things here contained, are in a ſyllogiſme diſpoſed,thus:

When the Apoſtles ſaw that I was ordained the cheife Apoſtle of the Gentiles, and Peter of the Iewes, they acknowledged me for their fellow Apoſtle,and made a couenant with me,that I ſhould preach to the Gentiles,and Peter to the Iewes.

But when I was with them at Ieruſalem, they ſaw that I was ordained the cheife Apoſtle of the Gentiles, and Peter of the Iewes.

This *minor* is omitted, yet the proofe thereof, is ſet down thus. For they ſaw the efficacie of my miniſterie among the Gentiles,and the grace of God that was with me. Therefore they acknowledged me for their fellow Apoſtle,&c.

The vſe. This text makes notably againſt the primacie of Peter. Firſt therefore, let vs obſerue the Ordinance of God here plainely expreſſed, that Paul ſhould be the cheife Apoſtle of the Gentiles,and Peter the cheife Apoſtle of the Iewes. And this may elſe where be gathered. For the commiſſion of the twelue Apoſtles ran thus,that *they muſt firſt preach to Ieruſalem and Iudea,then to Samaria:and in the laſt place,to the vttermoſt part of the earth.* Act. 1. 8. And Pauls commiſſion was,

that he ſhould firſt preach to the Gentiles, and in the ſecond place to the people of Iſrael, Act. 9.16. It may be obiected, that the commiſſion of all the Apoſtles, was to goe into all the world, and to preach to all men without exception, Mar. 16. 15. *Anſwer.* This power and libertie, Chriſt gaue to all the Apoſtles, and he did not take it away afterward: neuertheleſſe, he ordered it by a ſecond decree, that Paul ſhould ſpecially haue care of the Gentiles, and Peter of the Iewes. And this the Lord did in great wiſdome, that confuſion and diſcord might be auoided, and a regard had of all prouinces through the world.

Hence it followes, that the primacie of Peter, ouer Iewes & Gentiles, is a ſuppoſed thing. For the ordinance of God, is, that Peter ſhall be cheife *ouer the Iewes*, and not *ouer the Gentiles*, which were almoſt all the world beſide. And thus the ſupremacie of the Pope goes to the ground, for if he hold of Peter, and ſucceede him in authoritie, and office, (as he pretends) he muſt challenge a ſuperioritie ouer the Iewes, and he hath nothing to doe with vs. For Paul was cheife ouer the Gentiles, and not Peter.

Secondly, this Ordinance of God giues vs to vnderſtand, that the place, Math. 16.18. *Thou art Peter, and vpon this rocke will I build my Church, &c. and I wil giue thee the keies of the kingdome of heauen:* doth not containe a promiſe made to Peter, of a primacie ouer all the Apoſtles, and ouer the Catholike church. If Chriſt had meant any ſuch thing, in theſe words, he would not haue aſſigned the Iewes to Peter, and all the nations of the world beſide, to Paul. Thus we ſee, how this text, for many hundred yeares, hath beene abuſed, and is ſtill, at this day.

Thirdly, it is falſe which the Papiſts teach, that the place in S. Iohn, *Feede my lambes*, and *feede my ſheepe*, giues a primacie to Peter, ouer the whole world. For by the ordinance of God, this feeding of lambes, and ſheep, is limited to the nation of the Iewes.

Laſtly, whereas Euſebius ſaith in his Chronicle, that Peter was Biſhop of Rome, and ſate there 25. yeares, it hath no likelihood of truth: for then Peter liued in the breach of an expreſſe commandement of God, for a long time: becauſe the Iewes were his ſpeciall charge.

Againe, it is to be obſerued in this text, that Iames, Peter, Iohn, are made equall, all beeing pillars; and Iames is firſt named:

med: and that not without cauſe. For not Peter, but Iames was the Preſident of the councell of Ieruſalem: becauſe he ſpake the laſt, and concluded all, Act. 15. 13. Therefore the firſt naming of Peter, in other places of ſcripture, is no ſufficient proofe of his ſupremacie.

Thirdly, Peter here is ſaid to make a couenant with Paul, *that he ſhall be the Apoſtle of the Gentiles, and Peter of the Iewes*. But if Peter had bin head of the Church for 14. yeares togither; and had but known the primacie, which the Papiſts giue to him, he would not haue conſented to this order. It is alleadged, that Paul was the cheife Apoſtle ouer the Gentiles, in reſpect of paines and labour, and not in reſpect of iuriſdiction. I anſwer, this diſtinction hath no ground in the word of God. Againe, Paul was an Apoſtle, and vſed his Apoſtolicall authoritie ouer the Gentiles: and there is no *Eccleſiaſticall perſon* that is, or can be aboue an Apoſtle. For he was ſimply to be beleeued in preaching and writing, and had extraordinarie power giuen him by God, to puniſh them that rebelled.

Againe, Paul here ſaith, that *the Goſpel was committed to him and Peter*, that is, that they were put in truſt with it. Hence we learne 3. things. The firſt, that the Goſpel is not ours, but gods; and that men are but the keepers of it. For this we are to praiſe God. The ſecond is, that the miniſters of the word, are to keep, and maintaine the truth of it, with all faithfulneſſe and good conſcience: and further, to apply it to the beſt vſe, and to the greateſt good of men. For this charge lies vpon them that are put in truſt. The third is, that the Goſpel is a ſpeciall treaſure. For this, we in England are to giue vnto God all thankfulnes, ſpecially, by bringing forth the fruits of the Goſpel. In this dutie the moſt of vs come ſhort: and therefore we may iuſtly feare, leaſt God take from vs the goſpel of life, and giue it to a nation, that will bring forth the fruit of it.

Moreouer, in that Paul ſaith, that *God was mightie by him, and Peter, to the Iewes and Gentiles*, we are to conſider the efficacie of the Miniſterie. Of it three cautions are to be obſerued. The firſt, that grace or power to regenerate, is not included in the word preached, as vertue to heale, in a medicine: Paul ſaith, *He that planteth, and he that watereth is not any thing*, 1. Cor. 3. 7. To regenerate, is the proper worke of God, not agreeing to angels, no not to the fleſh of Chriſt, exalted aboue men and angels.

gels. For the vertue to renew or regenerate, is not in it, as in a ſubiect, but in the godhead of the ſonne. The ſecond caution is, that grace is not inſeparably annexed, and tyed, to the word preached, for to ſome it is the ſauour of death, to death. The third is, that the preaching of the word is an externall inſtrument of faith, and regeneration: and the proper effect of it, is to declare, or ſignifie. And it is an inſtrument: becauſe, when the miniſters of the word, doe by it ſignifie and declare, what is to be done, and what is the will of God, the ſpirit of God inwardly inlightens the minde, and inclines the heart to beleeue, and obey. Hence we learne that it is a magicall fiction, to ſuppoſe that fiue words, *For this is my bodie*, ſhould tranſubſtantiate the bread, into the bodie of Chriſt. Secondly, we learne, that the Sacraments doe not conferre grace, *ex opere operato, by the worke done*. For the word and Sacraments, are both of one nature (Sacraments beeing a viſible word.) Now the word, & the preaching of it, doth not conferre grace, but onely declare what God will conferre. Thirdly, by this it appeares, that charmes or ſpels, haue not force in them to cure diſeaſes, and to worke wonders, but by ſatanicall operation. For the beſt word of all, euen the word preached, hath it not. Laſtly, we are here to be put in mind, that we looſe no time in hearing of the word; for it is a meanes whereby we are clenſed and renewed. *Euery branch that bringeth forth fruit, God purgeth it* by his word and other meanes, *that it may bring forth more fruite*, Ioh. 15.

It is a thing to be obſerued, that the Apoſtles at Ieruſalem, acknowledged Paul to be an Apoſtle: becauſe he had the gift of an Apoſtle, and becauſe his miniſterie was powerfull amõg the Gentiles. Therefore, they which haue the gift of teaching, by whome alſo God is powerfull in the conuerſion of ſinners, are Miniſters certenly called of God. Let them thinke on this, that vtterly condemne the miniſterie of the Church of England. For many teachers among vs, can ſhew both the gift of teaching, and the power, or efficacy of their miniſtery.

It is worth the marking alſo, that the Apoſtles are called *Pillars*. Here we ſee, what is the charge of the miniſters of the word, namely, to ſuſtaine and to vphold the Church, by doctrine, praier, counſel, good life. Elizeus is called of Ioas, *The charrets and horſemen of Iſrael*, 2. King. 13. 4. And the Church of God vpon earth, is called *the Pillar and ground of trueth*, in

respect of the Ministerie of the word. 1. Tim. 3. 15.

Againe, in that all ministers in their places (according to the measure of gifts receiued) are *pillars*, they are admonished hereby to be constant in the truth, against all enemies whatsoeuer. It is the praise of Iohn the Baptist, that he was *not as a reed shaken of the winde*, Math. 11. 7. All beleeuers are to stand fast in temptation, against their spirituall enemies, Eph. 6. 13. and this they shall the better doe, if they be directed by the good example of their teachers.

Thirdly, in that Ministers are *pillars*, we are taught to cleaue vnto them, and their ministerie, at all times, in life and death. For we are *liuing stones in the temple of God*, Christ is our *foundation*, and they be *pillars* to hold vs vp: and therefore not to be forsaken. Deut. 12. 19.

Furthermore, Paul at this time was not accounted a pillar: for he saith thus, *Iames, Cephas, Iohn, are accounted pillars*; as who should say, I am accounted none. Thus Paul goes through good report, and euill report, and is content to be contemned.

Lastly, the example of concord among the Apostles is to be obserued: in that they giue the right hands of fellowship one to an other.

10 Warning onely that we should remember the poore: which thing also I was diligent to doe.

In these words, Paul sets downe the fourth and last signe of his approbation at Ierusalem, on this manner. At my departing the Apostles warned me to remember the poore, and of no other thing did they giue me warning: therefore there was a full and perfect consent betweene vs.

In the wordes, two things are set downe, the Apostolicall warning, and the practise of it by Paul. The warning in these words, [*Warning onely that we should remember the poore.*] In them three points are to be considered. The first, that the Church of Ierusalem is in extreame pouertie. And the causes of it may be two. The first, because the poorer sort receiued the Gospel: thus it was in Corinth, 1. Cor. 1. 26. *Not many wise according to the flesh, not many mightie, not many noble.* The like

we in experience at this day: the poorer ſort among vs doe more heartily receiue it then they of the richer ſort. By this we are taught, that we may not fixe our loue, and our confidence vpon riches: & they that buie, muſt be as though they bought not, and they that poſſeſſe, as though they poſſeſſed not. Becauſe riches ſteale away the heart. The ſecond cauſe of their pouertie was, that *they were deprived of their riches for the profeſſion of the name of Chriſt.* 1. Theſſ. 2. 14. Heb. 10. 34. Here we are taught to ſit downe, and to recken what the profeſſion of Chriſt will coſt vs to the vttermoſt: and we muſt put this in our account, that we muſt be readie, and willing to part with the deereſt things in the world, for the name of Chriſt. And this reckning and reſolution muſt we daily carrie about with vs.

The ſecond point is. Why the Church of Ieruſalem muſt be releeued by the Gentiles, conſidering by Gods law Deut. 15. 11. euery place muſt releeue his owne poore. *Anſ.* We are firſt of all, debters to our owne poore, and they muſt firſt be releeued: this done (in the caſe of extreame neceſſitie) we are debters to the poore a thouſand miles off. And in this caſe, did the Apoſtles craue releeſe of the Gentiles, for them of Ieruſalem.

The third point is, that the Apoſtles themſelues are carefull for the gathering of releeſe. Hence we learne, that it is the office of Paſtours and teachers, not only to preach and diſpence the word, but alſo to haue care of the poore: and this care is to be ſhewed in exhortation, counſell, ouerſight. As for the adminiſtration and execution of matters belonging to the poore, it belongs to others. If the Apoſtles at any time gathered, carried, and diſpenſed releeſe, it was becauſe the Church was not yet founded, and planted, and therefore there was no other to doe it.

Now I come to the practiſe of Paul, in theſe words; *Which thing alſo I was diligent to doe it.* Here firſt let vs marke, that Paul who had ſpoiled and made hauocke of the Church of Ieruſalem, now gathers releeſe, (and as we ſay) begges for it: and, no doubt, the rather that he may make ſome recompence for the wrong he had done. By his example we are taught to make Satisfaction for all iniuries and hurts done to others, and that to the vttermoſt. He that ſteales, according to the qualitie of

his

his theft, muſt reſtore either twofold, or fourefold, Exod. 22. 7. he that maimes a man muſt *pay for his healing, and for his reſting*, that is, for the loſſe of his labour, Exod. 21. 19. Daniel ſaith to Nabuchadnezzar, *O King, breake off thy ſinnes with almes deedes*, Dan. 4. 24. that is, whereas thou haſt bin giuen to cruel-
5 tie, and oppreſſion, ceaſe to doe ſo any more, and make ſome recompence by giuing of almes. Dauid ſaith, it is the propertie of a wicked man, *to borrow, and not to repay*, Pſal. 37. 21. Satisfaction, recompence, and reſtitution, is the way to life by the ap-
10 pointment of God. Ezech. 18. 7. and 33. 15. *If thou reſtore the pledge, and repay that which thou haſt robbed, thou ſhalt liue, and not die.* The Lord ſaith, *Are the treaſures of wickednes yet in the houſe of the wicked?* and he addes, *that he will not iuſtifie the falſe ballance*, Mich. 6. 10, 11. Zacheus, in his conuerſion for known
15 wrongs, reſtores fourefold: and for his vnknown wrongs he giues halfe his goods to the poore. Luk. 19. 7.

Let vſurers, ingroſſers, and all that oppreſſe, or deale deceitfully, remember this; and begin to make conſcience of this duty of Satisfaction, or reſtitution. And that it may the better be
20 practiſed, I will further ſet downe fiue points.

The firſt is, who muſt ſatisfie and reſtore? *Anſ.* He that is the cauſe of any wrong, or loſſe to others: and all they that are acceſſarie. Men may be acceſſarie many waies, by commaundement, by counſell, by conſent, by partnerſhip, by receiuing,
25 by ſilence when a man ought to ſpeake, by not hindring when he ought to hinder, by not manifeſting that which we ought to manifeſt.

The ſecond is, To whom muſt reſtitution be made? *Anſ.* To him that is wronged, and beares the loſſe, (if the partie be
30 knowne and aliue:) if he be dead, to his heires: if all be dead, to the poore. If the perſon wronged be not knowne to vs (as often it falls out) then reſtitution is to be made to the Church, or commonwealth, and reſtitution is to be turned into Almes for the poore. Dan. 4. 24. Moreouer, if both the giuing and the
35 receiuing of a thing be vnlawfull, as in bribes, and Simoniacall gifts; reſtitution is not to be made to the giuer, but, as before, it is to be applied to common vſe, ſpecially to releeſe.

The third point is, What muſt be reſtored? *Anſ.* The things which are of vs vniuſtly receiued, or deteined, either known to vs, or vnknowne. If they be knowne, they are in their owne

kind to be reſtored, or in value, Exod. 21.19. If the partie, who is to reſtore, be in extreame pouertie, and haue not wherewith to make recompence, he muſt doe that which he can, that is, he muſt ſhew a readie and willing minde: and this is done by confeſſion, and by crauing of pardon. If goods to be reſtored, be for their value and quãtitie vnknowne, then reſtitution muſt be made according to the iudgement, and diſcretion of them that are wiſe.

The fourth point is, touching the time when? *Anſ.* In reſpect of preparation of mind, we muſt preſently ſatisfie: yet not in reſpect of execution. For the Act of reſtitution may be deferred, if there be ignorance of the right, or ignorance of the fact, if the reſtorer be in extreame neede: if vpon preſent reſtitution, life, goods, or good name, be indangered.

The laſt point is, in what order and manner, Reſtitution is to be made? *Anſ.* Things certen muſt firſt be reſtored, and things vncerten after. Among things certen, that is, which certenly belongs vnto an other, things bought and not deliuered, are to be reſtored. and *Depoſita*, things committed to our truſt. If things to be reſtored for their value and qualitie be vncerten, the order is this; Reſtitution muſt be made (according to the diſcretion of wiſe men) in ſome part: and for the reſt, pardon to be craued. Againe, in reſtitution warines is to be vſed, leaſt by ſupplying the loſſes of other men, we make to our ſelues the loſſe of good name.

Againe, in Pauls practiſe we ſee an earneſt care and diligence to prouide for the poore. And his diligence is further expreſſed Rõ. 15.25,28. where it is ſaid, that *he miniſtred to the Saints at Ieruſalem*, and withall that he gaue himſelfe no reſt in this dutie, till he had *ſealed this fruit vnto them*, that is, till he ſaw it done according to his deſire. His example muſt be followed of vs. It is not enough for vs to giue good words, and to wiſh well, but we muſt in our places and callings, doe our endeauour that releefe may euen be ſealed to our poore. And there be many reaſons to mooue vs. Firſt, let vs conſider that the charge was very great, to maintaine the altar of the Lord in the old Teſtament with ſheepe, and oxen, and offerings of all kinds: and now in the new Teſtament the poore come in the roome of the Altar. Secondly, the poore repreſent the perſon of Chriſt; and in them he comes vnto vs, and ſaith, *I am hun-*

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grie, I am ſicke, I am naked, I am harbourleſſe: therfore, looke what we would doe to Chriſt, the ſame muſt we doe to them. Thirdly, the poore haue title, and intereſt, to part of our goods: for God is the Lord of them, and we are but ſtewards to diſpoſe and vſe them, according to his appointment. And his will is, that part of our goods be giuen for the releefe of the poore. If this be not done, we are theeues in reſpect of the goods we poſſeſſe. Laſtly, mercie or the bowels of compaſſion in vs, is a pledge, or an impreſſion of the mercie that is in God, towards vs: and by it we may knowe, or feele in our ſelues, that mercie belongs vnto vs. Thus we ſee, what is our duties: nowe let vs conſider what is our fault. Not to blame any perſon or perſons, it is our common fault, that we are backeward and ſlacke in this duties. And the cauſe is, that we doe not heartily giue our ſelues to Chriſt: and this makes vs to be ſo ſlacke in giuing our goods to the poore, 2. Cor. 9. 5. Againe, we commonly liue (as it were) without a law. We doe not with Dauid, ſet the laws of God before vs, Pſal. 119. v. 168. Neither doe we apply our hearts to his ſtatutes, v. 112. For then would we with Dauid, *make haſte to keepe the commandements of God*, v. 60. Specially this great commandement of releefe: and the rather, becauſe the obſeruing of it, is the inriching of vs all.

Laſtly, let vs marke, that Paul beeing warned of the Apoſtles, was diligent to doe that, whereof he was warned. The like muſt we doe. It is not ſufficient to heare, but beſide this, there muſt be in vs a care and diligence to doe and practiſe that which we heare. For this is to build vpon the rocke. And it is a common fault, to heare much, and doe little. Ezech. 33. 24.

v. 11. And when Peter was come to Antioch, I withſtood him to his face: for he was to be blamed.

In theſe words Paul propounds the ſecond anſwer, which he makes to the obiection, mentioned in the beginning of the chap. to this effect. Though the church glorifie God for thee: yet wil not the Apoſtles do it: becauſe thou art contrary to thē. Here Paul anſwers, that there was indeed a diſſention between him and Peter, when he withſtood Peter to his face at Anti-

och: but the fault was not his, but Peters, who was *wholly to be blamed.*

For the better vnderſtanding of theſe words, three points are to be handled. The firſt is, who was reſiſted? The anſwer is, Peter the Apoſtle. For the intent of this chapter is, to ſhewe what agreement there was betweene Paul, and the reſt of the Apoſtles. And there was no Apoſtle of this name but one. Therefore, they among the Auncient, are greatly deceiued, who thinke, that the Apoſtle Peter was not reprooued, but ſome other of that name. The ſecond point is, who reſiſted? *Anſwer.* Paul: and that not for ſhewe and faſhion, but in truth, and good earneſt. And this appeares, becauſe in the words following, he ſets downe a waighty and vrgent cauſe of his reproofe. Therefore Ierom and others are deceiued, who thinke that Paul reprooued Peter [o] *in ſhewe and appearance*, and not in good earneſt. The third point is, what was Pauls minde and meaning, in reſiſting of Peter? *Anſwer.* To doe his office. The kingdom of God, and all things pertaining thereto, muſt haue free paſſage without reſiſtance. The ſecond petition is, *Thy kingdome come.* Iohn the baptiſt preached thus, *Prepare the way of the Lord, and make his paths ſtraight*, Mar. 1. Saint Paul ſaith, *Praie that the word of God may haue free paſſage, and be glorified*, 2. Theſſ. 3. 1. Contrariwiſe, ſuch things as hinder the kingdom of God, muſt be withſtood. Therefore Peter ſaith, *Reſiſt your aduerſarie the deuill, ſtrong in faith.* 1. Pet. 5. 9. And thus men that are inſtruments of euill, are to be withſtood. And here Paul, by an holy reproofe, withſtands Peter for his bad example.

In Paul, here firſt we may behold an example of true vertue, in that he reſiſts euill, to the vttermoſt of his power, following his owne rule, *Abhorre that which is euill, and cleaue vnto that which is good*, Rom. 12. 9. *Haue no fellowſhip with the vnfruitfull workes of darkenes, but rather reproue them*, Eph. 5. 11. In like manner muſt euery one of vs reſiſt euill; firſt, in himſelfe, and then in them that appertaine to him. Therefore Paul ſaith to all, *Put on the armour of God, that ye may reſiſt*, Eph. 6. 13. Here 2 things may be demãded: firſt, *what muſt we reſiſt?* Paul anſwers again, *Principalities, and powers, and ſpirituall wickednes ſes*: that is, the deuill, and all his angels. It may be ſaid, we haue no dealing with them, for they vſe not to appeare vnto vs. *Anſ.* That

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o 'Simulatè, non verè.

the deuill comes not vnto vs viſibly, but in the perſons of euill men, and in the badde examples of all men. This made Chriſt ſay to Peter, Math. 16.23. *Come behind me, Satan, for thou art an offence vnto me*, when Peter would haue diſſwaded him from going to Ieruſalem. Again, it may be ſaid, *In what things muſt we reſiſt them?* Paul anſwereth, *In heauenly things*, v.12. that is, in things which pertaine to Gods kingdome, and concerne either the ſaluation of our ſoules, or the worſhip of God. For the deuill ſeeketh by all manner of euils, to hinder theſe good things. Moreouer, this dutie of reſiſting euill is ſo neceſſarie, that we muſt reſiſt ſinne, if neede be, to the very ſhedding of our blood, Heb. 12.4.

Againe, we haue in Paul an example of bouldnes and libertie in reproouing of ſinne. This was a thing commanded to the Prophets and Apoſtles Iſai. 58.1. *Crie and ſpare not, lift vp thy voice like a trumpet, ſhew my people their tranſgreſſion.* *Ierem. 1.17. Truſſe vp thy loines, ariſe and ſpeake vnto them all that I commaund thee: be not afraid of their faces, leſt I deſtroy thee before them.* Like libertie may the miniſters of the word vſe, obſeruing Pauls rule. 2. Tim. 1.7. *God hath not giuen vs the ſpirit of feare, but of power, and of loue, and of a ſound minde.* Where he ſets downe *three caueats*. Firſt, that this libertie in reprouing, is not the fruite of a bold and raſh diſpoſition, but it is a fruit of Gods ſpirit, and ſo to be acknowledged. Read Mich. 3.8. The ſecõd, that the vſe of this libertie is to be ordered by a ſound mind, whereby we are able to giue a good account of our reproofes, both for the matter, and manner of them. The third is, that all our admonitions muſt be ſeaſoned and tempered with loue: that they tend to the good and ſaluation of them that are reproued. Theſe caueats obſerued, libertie in reproouing ſhall neuer want his bleſſing, Iſai 50.7.

Thirdly, here is an example in *Paul*, of an ingenious & honeſt minde. When he ſees Peter doe amiſſe, he reprooues him to his face. Contrarie to this, is the common practiſe in backbiting, whiſpering, & tale-bearing, whereby it comes to paſſe, that when a man is in fault, euery man knowes it, ſaue he which is in fault. This vice the lawe of God expreſſely forbids, Leu. 19.16. And it is the propertie of a good man, *not to take vp a falſe reporte. Pſal. 15.* And Dauid reproues Saul becauſe he did but lend the eare to tale bearers ſaying *wherefore gineſt*

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thou an eare to mens wordes that say, behould, Dauid seeketh euill against thee? 1. Sam. 24. 10.

In Peter, who when he was reproued made no reply, we see an example of patience and humiltie, whereby he humbled himselfe before the reprouer, when he was conuicted of an offence. The like was in Dauid when he said, *let the righteous smite mee. Psal. 141. v. 5.*

Where as Paul saith, that Peter was to be blamed, or condemned, not in respect of his person, but of his example: we see that excellent men euen the cheefe Apostles are subiect to erre, and be deceiued. It may be said, howe then may we trust them in their writings. I answer, while they were in deliuering any thing to the Church, whether it were by sermon, or writing, they were guided by the infallible assistance of the spirit, and could not erre. Otherwise they might erre, when they were out of this worke, in mind, will, affection, or action. Thus Ionas, when he saw that Niniue was not destroyed, was impotent in his anger. Nathan was deceiued in giuing aduise to Dauid, touching the building of the temple 2 Sam. 7. The Apostles at the ascension of Christ, still dreamed of an earthly kingdome, saying, *When wilt thou restore the kingdome to Israel?* Act. 1. And Peter beeing bidden to arise, and eate of things forbidden by the ceremonial law, said, *Not so Lord*, Act. 10. 14.

Thus then, if Peter was subiect to errour, the pretended successours of Peter, namely, the bishops of Rome, cannot be free from errour. It is alleadged, that Peter erred in life, and not in doctrine. I answer, it was so indeed: yet did his bad example tend to the ruine of doctrine, if it had not bin preuented. Therefore, the errour that was in acte, if we respect the euent, was in doctrine. Againe, I answer, that an errour in action, presupposeth an errour in minde, or at the least, some ignorance: because the minde is the beginning of the thing done. Thus all sinners are called *ignorant persons*. Hebr. 5. 2. And it seemes that the errour of Peter was, that of two euils, it was the best to choose the lesse: that is, to choose rather to offend the Gentiles, then the Iewes, to whome he was an Apostle specially appointed.

Here againe we miserable wrethes are taught to watch and pray, that God would not lead vs into temptation: considering most excellent men are subiect to falling. And men must

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be warned not to abuſe Peters example in boulſtering themſelues in their naughtie waies: by ſaying, we are all ſinners, that the beſt man aliue is a ſinner, that the iuſt man falles ſeuen times a day. For the place in the *Prouerbs* 14. 16. is ſpoken of affliction and not of ſinne: the iuſt man falls ſeuen times, that is, he falles into manifould perills. And further, we ſhould not only conſider the faults of iuſt men, but alſo their conuerſion and repentance. And againe to ſinne and to commit ſinne are two diuers things. Though the godly ſinne yet doe they not keepe a courſe in ſinning and goe on from ſinne to ſinne.

v. 12. For before certen came from Iames, he ate with the gentiles: but when they were come, he withdrew himſelfe, fearing them that were of the circumciſion.

13. And other Iewes diſſembled likewiſe with him: in ſo much that Barnabas was brought into their diſsimulation alſo.

The Apoſtle hath propounded his ſecond anſwer in the former verſe: now he proceedes to make a declaration of it. And firſt, he ſets downe the cauſe why *Peter* was reproued, and the manner of reprofe. The cauſe is the 12 and 13. verſes, namely Peters ſinne. And this ſinne is ſet forth by foure things. By the name of the ſinne, the matter of the ſinne, the cauſe of the ſinne, the effects of the ſinne.

The name of the ſinne is noted, when Paul ſaith, *And other Iewes diſſembled likewiſe with him.* v. 13. where I gather that Peters ſinne was *Simulation*. *Simulation* of it ſelfe is a thing indifferent, and according to circumſtances is either good, or euill. Lawfull ſimulation is, when men conceit that which they may lawfully conceit, and ſignifie ſomething either by word or deede, that is onely beſide the truth, and not contrarie to it.

This was the *Simulation* of Ioseph, who carried himselfe as a stranger to his brethren in Egypt, after he had examined them, and knew who they were. Gen. 42. This was the *Simulation* of Christ, who when he was come to Emaus, *made as though he would haue gone further*, Luke 24. 28. Thus Paul among the Iewes, plaid the Iewe, 1. Cor. 9. 20. Vnlawfull *Simulation* is that, when something is signified, or fained against the truth, or to the preiudice of any. Of this kind was the simulation of Peter, which tended to the preiudice of the Gospel, and to the offence of the Gentiles.

The second point is, the matter of the sinne, or the sinne it selfe, which was on this manner. First, among the Gentiles at Antioch, he vseth Christian libertie, in eating things forbidden by the ceremoniall law: yet after the comming of certen Iewes from Ierusalem, he seperates himselfe from the Gentiles, and plaies the Iewe among the Iewes. Like to this, was the halting of the Israelites betweene God and Baal. 1. King. 18. 21. and the practise of sundrie men, who are Protestants with vs, and yet in other countries goe to Masse: and the practise of our people, who change their religion with the times.

Here we see the great weakenesse of Peter, in that vpon a very little occasion, and that presently, falls away from his profession to his old course. In him we may behold our owne weakenesse, and consider what we are like to doe in like case. We nowe professe the Gospell of Christ: yet if any occasion were offered, it is to be feared, that many of vs would be easily mooued to returne to our old prophanenesse, and to the superstition of poperie. But for the staying and the better establishing of our mindes, let vs alwaies remember, that they shall perish, who withdraw themselues from their faith, profession, and obedience, which they owe vnto God, Heb. 10. 38. Psal. 73. 27.

Againe, here it must be obserued, that Paul in describing the sinne, expresseth two actions, *his eating with the Gentiles*, and *his seperation from them*, the first good, and the latter euill. The beginning of his action was good, but the end of it was naught. The reason is this: the man regenerate is partly flesh, and partly spirit: and hereupon it is, that when we will that which is good, we cannot accomplish it, and euill is present with vs. The child of God is like a lame man, that goes the right way, but

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yet halts at euery ſtep. Abrahã & Sara deſire iſſue, that is from the ſpirit: but they deſire iſſue, by Agar their handmaid, that is, from the fleſh. Rebecca ſeekes the bleſſing for Iacob: that is a worke of the ſpirit: but ſhee ſeekes it by lying, that is from the fleſh: Peter eates with the Gentiles, that is from Chriſtian libertie: he after ſeperates himſelfe, that is from corruption. Thus we ſee that the beſt workes are imperfect, & mixed with corruption: and that for the beſt workes we muſt humble our ſelues, and ſeeke pardon: not in reſpect of the goodneſſe of the worke, but in reſpect of the defect thereof.

It may be demanded, how the acte of Peter ſhould be a ſin, conſidering he did onely abſtaine from certaine meates, that he might auoide the offence of certen Iewes? *Anſwer.* The fact of Peter conſidered by it ſelfe, is not a ſinne: for Paul did the like in playing the Iewe: but the circumſtances make it a ſinne. For firſt of all, Peter doth not onely abſtaine from meates forbidden by the ceremoniall lawe, but alſo he withdrawes himſelfe from the companie of the Gentiles, and keepes company apart with the Iewes. Secondly, he abſtaines not among the Iewes at Ieruſalem, but at Antioch among the Gentiles, where a little before, he had openly done the contrarie, in vſing his Chriſtian libertie. Thirdly, he vſed this abſtinence, when certen Iewes came from Ieruſalem, to ſearch out the libertie of the Gentiles. Fourthly, while Peter ſeekes to auoid the ſmall offence of ſome Iewes, he incurres a greater offence of all the Gentiles. Laſtly, this acte of Peter, did tend to the ouerthrowing of Pauls Miniſterie, and the ſuppreſſing of the truth of the Goſpel. Thus then the act of Peter becomes vnlawfull, that was otherwiſe lawefull, beeing ſimply conſidered by it ſelfe. Here it may be demanded, what Peter ſhould haue done? *Anſ.* He ſhoul haue openly withſtood the Iewes, that came from Ieruſalem: as Paul withſtood them that vrged the circumciſion of Titus: Or againe, before he had plaid the Iew, he ſhould haue aduertiſed the Gentiles, that for a time he was to yeeld to the infirmitie of ſome Iewes.

In Peters example, we are taught, that we muſt not offend God, though all the world be offended. Leſſe offences muſt giue place, when the great offence is at hand: that is, when god is diſhonoured, and the very leaſt part of his trueth is ſuppreſſed.

The third point to be considered, is, the cause of the sinne of Peter: and that was the feare of the offence of the Iewes. Here two questions are to be handled. The first, how Peters feare should be a sinne? *Anſ.* There is a naturall feare created by God, and placed in the heart of man. This feare of it selfe is good. Neuertheleſſe by the corruption of nature it becomes euill. And it is made euill two waies. One is, when men feare without cause, as when the disciples feare Christ walking vpon the sea, and feare drowning when Christ was in the ship with thē. The other is, whē there is no measure in feare. As whē men so feare the creature, that they neglect their dutie to God. This was Peters feare, and it was a sinne in him. For God is to be feared, simply because he is Lord of bodie and soule, and can destroy both: and he is to be feared for himselfe, whereas euery creature is to be feared in part onely, and for God, Rom. 13.3, 4. By this we are taught, daily to inure our selues in our hearts to feare God aboue all things.

The second question is, how Peter could haue the feare of God, considering he feared men more then God, at the least in this one action? *Anſ.* There are three kinds of feare. One is, without all sinne: this was in Adam, and in Christ. The second is, altogether sinnefull, in the wicked and vngodly, because it is seuered from faith, and obedience: as when there is a feare of men, without the feare of God. The third is, a mixed feare, in them that are regenerate, in whome the feare of God is ioyned with the corrupt feare of man. And in this mixture otherwhiles the one preuailes, otherwhiles the other. And this feare was in Peter: in whome at this time the carnall feare of man, preuailed against the true feare of God.

Paul notes feare to be the cause of Peters sinne, that he may thereby signifie vnto vs, what kind of sinne it was, namely, a sinne not of *malice*, but of *infirmitie*. A sinne of infirmitie is, when there is a purpose in the heart not to sinne: and yet for all this, the sinne is committed, by reason the will is ouercarried by temptation, or by violence of affection, as by feare, anger, lust. Thus Peter sinned. And let it be remembred, that to sinne of infirmitie is properly incident to such as be regenerate, as Peter was. Euery wicked man makes his sinne his infirmitie: fornication is the infirmitie of the fornicatour, drunkennes the infirmitie of the drunkard, &c. but it is false which they say. For

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they ſinne with all their hearts when they ſinne.

The fourth, and laſt point is, the Effect of Peters ſinne, in drawing the Iewes, and Barnabas, to the like diſſimulation. Here we ſee the contagion of euill example. And hence we learne, that Miniſters of the word muſt of neceſſitie ioyne with good doctrine, the Example of good life. For firſt of all, it is the expreſſe commandement of God. 1. Pet. 5. 3. *Be patternes of the flocke.* 1. Tim. 4. 12. *Be an enſample in word, conuerſion, loue, ſpirit, faith, puritie.* Phil 4. 8. *What ye haue ſeene in me, that doe.* Math. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works.* Secõdly, practiſe in the Miniſter is a part of his teaching. For the multitude doe not marke ſo much what men ſay, as what men doe. Herod did many things, not becauſe Iohn the Baptiſt was *a good Miniſter*, but becauſe he was *a good man*, Mark. 6. 20. Thirdly, Miniſters haue not the preſence & protection of God, vnleſſe their liues be vertuous and godly. *If thou turne, thou ſhalt ſtand before me.* Ierem. 15. 19. *God reuealeth his ſecrets to the Prophets his ſeruants.* Amos 3. 7. Laſtly, fearefull iudgements of God belong to Miniſters of wicked liues. Deſtruction befalls the ſonnes of Eli and their families, becauſe they by leud example made the people of God to ſinne. 1. Sam. 2. 24. The like befell the ſonnes of Aaron for their preſumption.

Againe, all ſuperiours are warned to goe before their inferiours by good example. When Moſes went into Egypt to be the guide of the Iſraelites, the Lord would haue deſtroied him, by reaſon of the bad example in his owne familie, namely, the vncircumciſion of his child. Dauid, for his euill exãple, whereby he cauſed the enemies of God to blaſpheme, is puniſhed, and that after his repentance, that men might ſee in him an example of Gods iudgement againſt ſinne. 2. Sam. 12. 14.

Here againe we ſee that the conſent of many together, is not a note of truth. Peter, Barnabas, and the Iewes, all together are deceiued, and Paul alone hath the truth. Panormitane ſaith, that *a laie-man bringing Scripture, is to be preferred before a whole Councell.* Paphnutius alone had the truth, and the whole Councell of Nice, inclined to errour.

14 But when I ſaw that they went not with a right foote to the truth of

the Goſpel, I ſaid to Peter before all men: If thou beeing a Iew liueſt as the Gentiles, and not like the Iewes, why conſtraineſt thou the Gentiles to doe like the Iewes?

In theſe words, Paul ſets downe the reproofe of Peter, and the whole manner of it. In it, many points are to be conſidered. The firſt is, the time of this reproofe: and that was ſo ſoone as Paul ſaw the offence of Peter. Here we learne, that we muſt reſiſt, and cut off the firſt beginnings of temptation, of ſinne, and of ſuperſtition, becauſe we are prone to euill: and therefore if it once ſet footing in vs, it will take place.

The ſecond point is, the foundation of the reproofe in theſe wordes [*when I ſaw,*] and that is a certen knowledge of Peters offence. Here we are to take notice of the common fault, and that is, that we vſe to cenſure, and condemne men ſpecially publike perſons, vpon ſuſpitions, and coniectures, and heare-ſay. Whereas we ſhould not open our mouthes to reproue, till we haue certen knowledge of the fault. Moreouer, publike perſons, as Magiſtrates and Miniſters, haue their priuiledge, that an accuſation is not to be receiued againſt them, without there be a proofe by two or three witneſſes. 1. Tim. 5.20.

The third point is, the fault reproued, which is here expreſſed by an other name, *not to walke with a right foote to the truth of the Goſpel:* that is, not to conuerſe with men, and to carrie himſelfe ſo, as he may be ſutable to the ſinceritie of the Goſpel, both in word, and deede.

Here is a notable dutie ſet downe for all men, *To walke with an euen foote according to the truth of the Goſpel:* and this is done, when in word and deede, and euery way, we aſcribe all the good we haue, or can doe, to grace, to mercie, and to Chriſt: when againe, in word, and deede, and euery way, we giue all thanks to God, for grace and mercie by Chriſt. Here two ſorts of men are to be condemned, as haulters in reſpect of the truth of the Goſpel. The firſt, are Papiſts, who ioyne Chriſt and workes in the cauſe of our iuſtification, and ſaluation. The ſe-

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cond, are carnall Proteſtants, and all other ſorts of men, that profeſſe the name of Chriſt, and withall challenge to themſelues a libertie to liue as they liſt. For they walke contrarie to the Goſpel, diſioyning iuſtification, and ſanctification, faith, and good life, remiſſion of ſinne, and mortification. This is the rife and common ſinne of our daies. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings ſonne, but we come not with the marriage garment. It is to be feared, this very ſinne will baniſh the Goſpel, and bring all the iudgements of God vpon vs. Let vs therefore, repent of our vneuen and haulting liues: and preuent the Lords anger, by walking worthie the Goſpel of Chriſt.

It will be ſaid, how muſt we performe this dutie? *Anſ.* Two rules muſt be remembred. The firſt is, that we muſt haue and carrie in vs a right heart. For the want of this was Simon Magus condemned, Act. 8. 21. A right heart is an humble and an honeſt heart. The humble heart is, when in the eſtimation of our owne hearts, we abaſe our ſelues vnder all creatures vpon earth, and that for our offences: when againe, in the affection of our hearts, we exalt the death, and blood of Chriſt, aboue all riches, aboue all honours, aboue all pleaſures, aboue all ioyes, and aboue all that heart can thinke, or tongue can ſpeake. The honeſt heart is, when we carrie, and cheriſh in our hearts the ſetled purpoſe of not ſinning: ſo as if we ſinne at any time, we may in the teſtimonie of a good conſcience ſay, that we ſinned againſt our purpoſe. The ſecond rule is, that we muſt make ſtraight ſteppes to our feete, Hebr. 12. 13. And that is done, when we endeauour to obey God, according to all his commandements, Pſal. 119. 6. and alſo, according to all the powers of the inward man, that is, not onely in action, but alſo in will, affection, and thought. Let vs alſo applie our hearts to the doing of this, leaſt if we come to the marriage of the kings ſonne without the garment of a right heart and life, we heare the ſentence, *Binde them hand and foote, and caſt them into vtter darknes, there ſhall be weeping and gnaſhing of teeth.*

The fourth point is, the place of reproofe: [*before all men:*] for they that ſinne openly to the offence of many, are openly to be reproued. 1. Tim. 5. 20.

The fifth point is, concerning the reaſons which Paul vſeth

for

for the restraining of the sinne of Peter. The first is set downe in the 16. verse, *If thou beeing a Iew, &c.* Here the meaning of some words are to be opened. To *Iudaise*, or *to liue as a Iew*, is to obserue (and that necessarily,) a difference of meates, and times, according to the ceremoniall law of Moses. To *Gentilize*, or *to liue as a Gentile* is to vse meats, and drinks, and times, freely without difference. Peter is said, to *compell the Gentiles to Iudaise*, not by teaching of any doctrine, (for the Apostles neuer erred, in teaching and deliuering any thing to the church of God: this is a principle:) therefore he constrained them by the authoritie of his example: whereby he caused them to thinke that the obseruation of the Ceremoniall law was necessarie.

The first reason then is framed thus: If thou beeing a Iew, vsest to liue as the Gentiles, thou maist not by thy example compell the Gentiles to Iudaize in the necessarie obseruation of ceremonies: but thou beeing a Iew, vsest to liue as the Gentiles: therefore thou maist not compell the Gentiles to liue as Iewes.

Here first, let vs obserue the force of euill example: it compells men to be euill. Therefore let all superiours, Magistrates, Ministers, and all gouernours of families, looke to their examples. For if they be euill, they constraine others also to be euill.

Here againe, we see what wonderfull subiection the ancient beleeuers yeelded to the ministerie of the word. For if the actions of the Apostles compelled men to do this or that, what then did their doctrines, and heauenly exhortations do? When Iohn the Baptist preached, *the kingdome of heauen suffered violence, and the violent tooke it to themselues.* When the disciples preached in Iewrie, *they saw Satan falling downe from heauen like lightning.* The weapons of Paul were *spirituall, to cast downe holds, and to bring euery thought in subiection to God.* Here, the fault of our time is to be considered. We haue the forme of godlines, in hearing and in outward profession, but we want the power of it. For we doe not in heart yeeld subiection by suffering our selues to be vrged, and compelled to obedience by the authoritie of the ministerie.

Matth. 11. 12. Luk. 10. 18. 2. Cor. 10. 4.

Thirdly, here we see wherein stood Peters sinne: namely, in that he constrained men to a necessarie obseruation of the Ceremo-

remoniall lawe: by his example bidding the Gentiles to the doing of that which the Gospel hath made free. Therefore great is the wickednes of the Romane religion: in that it placeth a necessitie in many things, in the vse whereof, Christ hath procured vs an holy, and Christian libertie. In this respect the vowes of perpetuall continencie, of povertie, and regular obedience, are falsly tearmed *states of perfection*: and are indeede *estates of abomination*.

15 We which are Iewes by nature, and not sinners of the Gentiles:

16 Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ: which (I say) haue beleeued in Iesus Christ, that we might be iustified, by the faith of Iesus Christ, and not by the works of the law: because by the workes of the law, no flesh shall be iustified.

Here Paul laies downe the second reason of his reproofe: it is framed thus. That, which we defend, both in iudgement, and practise, that must we vrge, and not the contrarie: but iustification by faith without workes we defend both in iudgement, and practise: therefore we must vrge it, and not the contrarie, namely, the necessarie obseruation of the law.

The *maior* is wanting: the *minor* is expressed in the 16. v. and it is amplified by an argument of things diuers, thus: Though we be Iewes, to whome the law was giuen: yet we forsake the law, and looke to be iustified by the faith of Christ. Secondly, the *minor* is confirmed by a testimony of the psalme: v. 16. *by the workes of the law, no flesh shall be iustified.*

Here two points are to be handled. One, of the distinction

of the Iewes, and Gentiles: the other, of iuſtification.

Touching the diſtinction of Iewes, and Gentiles, ſundrie points are to be handled. The firſt, what is the cauſe of this diſtinction. *Anſ.* The good will and pleaſure of God. Moſes ſaith, *God choſe the Iſraelites aboue all nations*, Deut. 7.6. *he loued them*, Deut. 10.15. *when he deuided the nations, Iacob was his portion*, Deut. 32.8. *He knew them aboue all nations*, ſaith Amos 3.1. And he choſe them, becauſe *he loued their fathers*, Deut. 4.37. Hence we gather, the free Election of God: and that they are deceiued, who thinke, that there was no difference of Iewes and Gentiles in reſpect of God, but in reſpect of themſelues: becauſe the one imbraced Chriſt, the other refuſed Chriſt. But there cannot be a refuſall, where the Meſſias was not knowne: and among the Gentiles he was not ſo much as named. Rom. 15.20.

The ſecond point is, wherein ſtands the difference of Iewes and Gentiles. *Anſ.* Here the Iewes are oppoſed to ſinners of the Gentiles: and therefore by the Iewes are meant an holy, and peculiar people. The diſtinction therefore lies in this, that the one was holy, the other prophane: the one in the couenant, the other out of the couenant. Rom. 9.4,5. Pſal. 147.20. Here two errours muſt be auoided. One, that the difference lay in earthly things: which is not true. For the law was giuen to the Iſraelites: and it was *a ſchoolemaſter to Chriſt*, Gal. 3. and, *an introduction to a better hope*, Hebr. 7.19. The ſecond errour is, that they differed onely in this, that Chriſt was more plentifully and fully reuealed to the Iewes: more darkly, and ſparingly to the Gentiles. But it was otherwiſe. For the Gentiles were *without God, and Chriſt*, Eph. 2.12. and they were left to themſelues, *to walke in their owne waies*, Act. 14.16.

The third point is, how long this difference indured? *Anſ.* Till the death of Chriſt. For the diſciples were forbidden to goe into the way of the Gentiles. Math. 10.5. And Chriſt ſaith, that *he was not ſent, but to the loſt ſheepe of the houſe of Iſrael*, Mat. 15.22. It may be obiected, that here we ſee the difference of Iewes, and Gentiles, is ſtanding, long after the aſcenſion of Chriſt. *Anſ.* Chriſt in his death did fully merit the abolishment of this difference. Eph. 2. neuertheleſſe the execution of this abolishment was by degrees: and it was at this time begunne by the miniſterie of the Apoſtles, yet not accompliſhed.

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The laſt point is, that the Iewes are an holy people by nature: not becauſe holines is conuaied to them by generation, but becauſe euen from their beginning, and birth, by vertue of the couenant, they are holy. *If the roote be holy, the branches are holy*, Rom. 11. 16. If either of their parents beleeue, *their children are holy*. 1. Cor. 7. 14. In a ciuill contract, the father and his heire make but one perſon, and the father couenants for himſelfe, and his poſteritie: euen ſo, in the couenant of grace, he beleeues for himſelfe, and withall makes his poſteritie partaker of the ſaid couenant: and thus the poſteritie becomes holy. It may be obiected, that whatſoeuer is borne of fleſh is fleſh. *Anſ.* The parent ſuſtaines a double perſon. Firſt, he is to be conſidered as a child of Adam, and thus he brings forth a child, hauing with Adams nature, Adams corruption. Againe, he is to be conſidered as a beleeuer: and thus albeit he doth not propagate his faith and holines to his child, yet by meanes of his faith, his child is in the couenant, and conſequently is to be accounted holy in the iudgement of charitie, till God manifeſt the contrarie. Againe, it may be obiected, that if the children of beleeuing parents be borne holy, they want originall ſinne. *Anſ.* The children alſo ſuſtaine two perſons. Firſt, they are to be conſidered as children of the firſt Adam: and thus they are conceiued and borne in ſinne, and are children of wrath. Againe, they are to be conſidered as children of beleeuing parents: and thus by meanes of the couenant, they are children of God; and originall ſinne which is in them is couered from their firſt beginning, and not imputed to them.

The vſe. There was no abſolute neceſſitie of circumciſion. For they which died before the eight day, were borne holy, and conſequently, in the couenant: and therefore might be ſaued. And thus Baptiſme was not of abſolute neceſſitie: for the children of beleeuers are borne holy and Chriſtian: and therefore dying in the want of baptiſme, may for all that be ſaued. The ſeale of the couenant is not of like neceſſitie, with the couenant it ſelfe.

Secondly, here we learne, that it is not the act of baptiſme to conferre the firſt grace: but onely to confirme, and ſeale it vnto vs. Adoption, and life beginnes not in baptiſme, but before. *If the roote be holy, the branches* ſpringing thence *are holy*. We are borne Chriſtians, if our parents beleeue, and not made ſo

in baptiſme.

Laſtly, if we be borne holy: it is our ſhame that we haue made no more proceeding in holines, then we haue done: the moſt remaine ignorant, and vnreformed; and they of the better ſort, either ſtand at a ſtay, or goe backward.

The ſecond point is, concerning Iuſtification in the 16. v. of which ſundrie things are there propounded. And firſt, I will beginne with the name. The word, *Iuſtifie*, is borrowed from courts of iudgement, and ſignifies a iudiciall act. Otherwhiles it is put for the action of the iudge, and then it ſignifies to abſolue, or to pronounce innocent. Thus Paul ſaith, Act. 13. 39. *That we are iuſtified from all things, from which we could not be iuſtified by the law of Moſes*, that is, abſolued, or cleered. Againe, he oppoſeth iuſtification to accuſation, and condemnation, Rom. 8. 33. Now the contrarie to condemnation, is abſolution. Sometimes againe, the word *iuſtifie*, ſignifies the act of the partie iudged, or of the witneſſes: and then it imports as much, as to giue teſtimonie, or to declare and approoue. Thus Iames ſaith, *Abraham was iuſtified by workes*, chap. 2. v. 22. that is, declared, and approoued to be a iuſt man by workes. In the former ſignification is the word vſed, where the holy Ghoſt deliuereth the doctrine of iuſtification, as in this place.

The vſe. Here we ſee how to diſtinguiſh betweene Iuſtification, regeneration, and renouation. Regeneration is vſually in ſcripture, the change of the inward man, whereby we are borne anew. Renouation is, the change both of the inward and outward man, that is, both of heart and life. Iuſtification, is neither, but a certaine action in God applied vnto vs, or a certaine reſpect or relation, whereby we are acquit of our ſinnes, and accepted to life euerlaſting. Secondly, we muſt here note, that the Teachers of the Church of Rome, miſtake the word, *Iuſtification*. For by it, they vnderſtand nothing els, but a phyſicall tranſmutation of the qualitie, and diſpoſition of our hearts from euill, to good. And by this miſtaking, they haue made a mixture or rather confuſion, of law and Goſpel. Thirdly, here we ſee, what is to be the diſpoſition of the partie iuſtified: (for by the conſequent we may learne the antecedent.) A man therfore that would be iuſtified, muſt come before the iudgement ſeat of God, and there muſt he plead guiltie, and be his owne aduerſarie, condemning himſelfe: and beeing preſſed with the

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terrours of the law, he muſt flie and make his appeale to the throne of grace, for pardon in Chriſt: and then he ſhall be acquit, or iuſtified from all ſinnes. Thus much doth the word *iuſtifie*, import. Thus came the Publican before God, Luk. 18. when he ſaid, *Lord be mercifull to me a ſinner*; and departed iuſtified. Thus in the firſt petition, we are taught to come euery day into the preſence of God, and to acknowledge our debts, and to vſe the plea of mercie, ſaying, *Forgiue vs our debts*.

The ſecond thing to be conſidered, is the ſubiect of iuſtification, or the perſon to be iuſtified, and that is man generally, ſignifying that *a Man is iuſtified*. The holy Ghoſt ſpeaketh thus generally, for two cauſes. The firſt is; becauſe all men without exception haue need of iuſtification, euen they which are regenerate, Rom. 3. 23. And in this place Paul ſaith, that he, and Peter, and the reſt, *haue beleeued in Chriſt, that they might be iuſtified by faith*. Here we are to take notice of the miſerable condition of prophane, and ſecure Epicures, who neuer ſo much as dreame of any iuſtification. The ſecond reaſon is; becauſe God communicates the benefit of iuſtification, generally to all ſorts of men: and this he doth in the Miniſterie of the word, in which he *beſeecheth men to be reconciled to God*. 2. Corinth. 5. v. 21. This muſt be an inducement vnto vs, to come vnto Chriſt, humbling, and iudging our ſelues, that we may be iuſtified. God himſelfe from heauen vſeth reaſons vnto vs daily, to moue vs to the practiſe of this dutie. What meane theſe gratious, and continuall preſeruations, of Prince, and people, Church and land? By them we ſee, it is the good pleaſure of God, to giue vs a time to ſeeke his kingdome and righteouſnes: wherefore let vs not neglect the day of viſitation, but take the time, while it ſerues, that we may turne vnto God, and be accepted of him, and eſcape the woe pronounced vpon Corazin, and Bethſaida.

The third thing to be conſidered, concernes things excluded from iuſtification, as falſe cauſes: namely, the works of the Law. Here it may be demanded, what works are meant. *I anſwer*, firſt, not onely workes of the Ceremoniall, but alſo of the morall law. For all men know, that ceremoniall actions are of no vſe, vnleſſe they be ioyned with morall duties of loue, and mercie. And if Paul meant onely Ceremoniall workes, he needed not to haue made ſo long a diſcourſe againſt iuſtification,

by workes: for he might haue ended the whole matter in a word or twaine, by ſhewing that the ceremoniall law, was abrogated by Chriſt. Secondly, I anſwer, that not onely workes done before faith, are excluded, but alſo workes that follow faith, and are done in the eſtate of grace. For Paul here reaſons thus: If no fleſh be iuſtified by workes, then not we beleeuers: but no fleſh at all is iuſtified: therefore not we beleeuers. Dauid, Pſal. 143. reaſoneth on the ſame manner: *No fleſh ſhall be iuſtified in thy ſight:* therefore I cannot, though otherwiſe I be thy ſeruant, in keeping thy commandements. When Abraham was the father of all the faithfull, and was come to the higheſt degree of faith, and abounded in good workes, yet was he not then iuſtified by workes, Rom. 4. 1, 2. Paul kept *a good conſcience before God and men*, Act. 23. and yet was *he not iuſtified therby*, 1. Cor. 4. 4. And he ſaith, that *we are not ſaued by the workes which God hath ordained that we ſhould walke in*, Eph. 2. 9, 10. And the workes that God hath ordained for vs to walke in, are the beſt workes of all, euen workes of grace. Againe, he ſaith, that *we are not ſaued by workes of mercie*, Tit. 2. 5. It may be obiected, that there is a *Cooperation* of works and faith, Iam. 2. 21. I *anſwer*, that this *Cooperation* is not in the act of iuſtification, nor in the worke of our ſaluation, but in the manifeſtation of the truth, and ſinceritie of our faith, without hypocriſie. And for the declaration and approbation of this, faith and workes ioyntly concurre. Here then we ſee it is a peſtilent and damnable doctrine of the Papiſts, when they teach iuſtificati. on by the workes of the law. Let vs here be warned to take heede of it.

The fourth point is, the Meritorious cauſe of our iuſtification: and that is Chriſt. Here it may be demanded, what is that thing in Chriſt, by and for which, we are iuſtified. I anſwer, *the Obedience of Chriſt*, Rom. 5. 19. And it ſtands in two things, *his Paſſion in life and death*, and *his Fulfilling of the law* ioyned therewith. For *by faith the law is eſtabliſhed*, Rom. 3. 31. *Chriſt was ſent in the ſimilitude of ſinneful fleſh, that the rigour of the law might be fulfilled in vs*, Rom. 8. 4. and *Chriſt is the perfection of the law for righteouſnes to all that beleeue*, Rom. 10. 4. *He that doth not fulfill all things contained in the Law, is accurſed*, Gal. 3. 10. Seeing therefore we cannot performe the things contained therein, by our ſelues, we muſt performe them in the per-

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ſon of our Mediatour: who hath ſatisfied for the threatnings of the law by his paſſion; and hath fulfilled the precepts of the law by his obedience, in all duties of loue to God, and man. We owe to God a double debt. One is, that we are to fulfill the law euery moment, from our firſt beginning, both in regard of puritie of nature, and puritie of action. And this debt was laid vpon vs in the creation, and is exacted of vs in the law of God. The ſecond debt is, a ſatisfaction for the breach of the law. For this double debt, Chriſt is be become our Suretie; and God accepts his obedience for vs, it beeing a full ſatisfaction, according to the tenour of the law.

For the better conceiuing of this obedience, foure queſtions may be demanded. The firſt is, when this obedience beginnes and ends? *Anſ.* Satisfactorie obedience performed by Chriſt, beginnes in his incarnation, & ends in his death. Chriſt ſaith, Ioh. 4. 34. *It is my meate, to doe my fathers will, and to finiſh his worke.* But when was it indeede finiſhed? A little before his paſſion he ſaid, Ioh. 17. 4. *I haue finiſhed the worke which thou gaueſt me to doe.* Againe, in the ſurrendring of his ſoule, he ſaith, *It is finiſhed*, Ioh. 19. 30. S. Paul ſaith, *Chriſt was obedient to the death of the croſſe*, Phil. 2. 8. The triumph of Chriſt beganne vpon the croſſe, Col. 2. 15. and he could not triumph before he had made a full, and perfect ſatisfaction for vs. When Chriſt had procured deliuerance from hell, and Right to life euerlaſting, he there made a perfect ſatisfaction for vs, to the iuſtice of God. And this he did in his death vpon the croſſe. For by the death of the Mediatour, *we receiue the promiſe of euerlaſting inheritance*, Heb. 9. 15. and *with one oblation vpon the croſſe he perfected them that are ſanctified*, Heb. 10. 14. and they cannot be perfected, without the perfect obedience of Chriſt. Chriſt roſe from death, and aſcended into heauen in our roome, and ſtead: and this he could neuer haue done, vnleſſe he had made a perfect ſatisfaction in death. Here it may be asked, *If* ſatisfactorie obedience end in the death of Chriſt, to what vſe ſerue the reſurrection, and aſcenſion of Chriſt, and his ſitting at the right hand of the father? *Anſ.* They ſerue also for our iuſtification, but after an other ſort. For they ſerue to applie & communicate to vs, and to put vs in poſſeſſion of the benefits, which Chriſt hath procured for vs, and purchaſed by his death. S. Paul ſaith, *He aſcended to giue gifts vnto men, and to fill all*

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things. Eph. 4.8. 10. And Christ saith, *When I am exalted, I will draw all men to me*. Ioh. 12.32. And *he liues for euer to make intercession for vs*. Heb. 5.27.

The second question is, how Christ could obey beeing God, and satisfie for vs beeing man? *Ans*. Christ must be considered; not meerely as God, or as man, but as God-man, or Man-god. For the Godhead doth not redeeme vs without the manhood, nor the manhood without the Godhead. Neuertheleſſe, Christ as God and man, may both obey, and satisfie. For, as there are in Christ, two natures, ſo there are two diſtinct operations of the ſaid natures. And as the ſaid natures vnited make one Christ; ſo the operations of the natures concurring and beeing vnited in one, make the compound worke of a Mediatour. Therefore the Obedience of Christ, beeing the worke of a Mediatour, hath in it the operations of both natures. The practiſe, exercise, or exequution of obedience, is from the manhood: therfore it is ſaid, that *Christ bare our ſinnes in his bodie vpon the croſſe*. 1. Pet. 2.24. that *he ſuffered in the fleſh*. 1. Pet. 4.1. that *he made a liuing way by the vaile of his fleſh*. Heb. 10.20. that *we are reconciled in the bodie of his fleſh*. Coloſſ. 1.22. Obedience, is, properly a ſubiection of the will in reaſonable creatures to the will of God: now the will of the Godhead of Christ, admits no ſubiection to the will of God: becauſe the the will of the Godhead (or of God,) is one and the ſame in all the perſons. Christ therefore yeeldes ſubiection onely in reſpect of the will of the manhoode: in which he performes obedience. Moreouer, the operation of the Godhead is to make the ſaide Obedience meritorious and ſatisfactorie for all that ſhall beleeue. In this reſpect Paul ſaith, *God was in Christ reconciling the world vnto himſelfe*, 2. Cor. 5. 18. and that *God ſhedde his blood*. Act. 20.28. namely, in that nature which the ſonne of God aſſumed. Hence ariſeth the value, price, and dignitie of the obedience of Christ.

The third queſtion is, how the Obedience of Christ ſhould be made ours? *Ans*. By the free donation of God. For Christ is really giuen vnto vs in the word, and ſacraments; and conſequently the obedience of Christ is made ours: euen as when a peece of ground is made ours, the commoditie thereof is ours alſo.

The fourth queſtion is, how the obedience of Christ ſhould

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be our iuſtice? *Anſ.* It is not our iuſtice in naturall manner: for then it ſhould be in vs: but by a diuine and ſupernaturall manner, namely, by Gods Acceptation in that he accounts it ours euen as truly, as if it were in vs. And becauſe God accepts it for ours, it is ours indeede: for his willing and approouing of any thing, is the doing of it: and he calls the things that are not, as if they were.

Thus we ſee what the Obedience of Chriſt is. And here two errours muſt be auoided. The one is of ſome Proteſtants, leſſe dangerous, yet an vntruth; namely, that we are iuſtified, onely by the Paſſion of Chriſt. But if this were ſo, we ſhould be iuſtified without fulfilling the law: for (as I haue ſaid) we owe to God a double debt: one by creation, namely, the fulfilling of the law in all things, from our firſt beginning: the ſecond, ſince the Fall of Adam, namely, a ſatisfaction for the breach of the law. Now the Paſſion of Chriſt, is a paiment of the ſecond debt, but not of the firſt; whereas both muſt be anſwered. For *Curſed is he that doth not continue in all things written in the law, to doe them.* The paſſion of Chriſt procureth deliuerance from hell, but alone by it ſelfe conſidered, it doth not purchaſe a right to eternall life.

Obiect. I. Chriſt fulfilled the law for himſelfe: therefore his paſſion alone ſerues for our iuſtification *Anſ.* Chriſt as man fulfilled the law for himſelfe: that he might be in both natures an holy high Prieſt, and ſo continue. Neuertheles as Mediatour, God and man, he became ſubiect to the law: in this regard he did not fulfill the law for himſelfe, neither was he bound ſo to doe.

Obiect. II. That which Chriſt did, we are not bound to doe: but Chriſt (ſay ſome) fulfilled the law for vs: therefore we are not bound to fulfill the law. *Anſ.* That which Chriſt did, we are not bound to doe, for the ſame ende, and in the ſame manner. Now he fulfilled the law in way of redemption, and ſatisfaction for vs: and ſo doe not we fulfill the law, but onely in way of thankfulnes, for our redemption.

Obiect. III. The law doth exact both obedience, and the penaltie alſo. *Anſ.* In the eſtate of innocencie the law threatned the penaltie, and it onely exacted obedience. Since the fall, it exacteth both obedience, and the puniſhment. The threatning of the law, exacts the puniſhment; the precepts exact obedience.

Obiect. IV. Hebr. 10. 19. *By the blood of Christ we haue entrance into the Holy place. Ans.* By the *blood of Christ*, we are to vnderstand the Passion: and the passion may not be seuered from actiue, and voluntarie obedience. For Christ in suffering obaied, and in obeying, suffered. And (as *Chrysostome* saith) *the Passion is a kind of action.* Christ in the oblation of himselfe did not onely offer to God his passion, but also praiers, which are no passions. Heb. 5. 7.

Homil 2. in Act

The second errour is of the Papists: who teach, that the thing by which, and for which, a sinner is formally iustified, is *remission of sinnes, with inherent iustice infused by the holy Ghost.* But this cannot be. For inherent iustice, and iustification, are made distinct gifts of God. Paul saith, *Christ is made vnto vs of God, wisdome, iustice, sanctification*, 1. Cor. 1. 3. Againe, *But ye are washed, ye are iustified, and sanctified.* 1. Cor. 6. 11. Secondly, the iustice whereby a sinner is iustified, is *reuealed without the law.* Rom. 3. 21. Now inherent iustice, or the habit of charitie, is reuealed by the law: and the obedience of Christ, is the onely iustice reuealed without the law. For it is a iustice imputed that the law neuer knew: and in this obedience, Christ performed the law, and more too. For he died for his enemies; and so loued his neighbour more then himselfe. Thirdly, God is not onely a iustifier, but also *iust in iustifying*, Rom. 3. 26. because he iustifieth none but such as bring vnto a him a true and perfect iustice, either in themselues, or in their Mediatour. Prou 17. 15. Now this inward, and inherent iustice is not such. For it is imperfect: because it is increased (as they teach) by a second iustification: and it is in this life mixed with the corruption of the flesh. Fourthly, the righteousnes of a good conscience is an excellent grace, and gift of God: but by it *we are not iustified*, 1. Cor. 4. 4. Lastly, a close errour is to be noted in this Popish doctrine of iustification. For in Popish learning Remission of sinnes, is not onely an abolishing of the guilt, and the punishment, but also of the corruption of sinne: so as the partie pardoned, and iustified, hath nothing in him, that (as they say) God may iustly hate. And yet Paul iustified, and regenerate saith otherwise of himselfe; that *sinne dwelleth in him*; and that *the Law of sinne rebells in him against the law of his minde, and leads him captiue to sinne.* Rom. 7.

The vse of the doctrine. First, in that we are iustified, by an

obedience

obedience out of our ſelues, we are taught, vtterly to denie our ſelues, and to goe out of our ſelues, as hauing nothing in vs whereby we may be ſaued. Here is the foundation of the abnegation of our ſelues. Secondly, the obedience of Chriſt muſt be vnto vs the foundation of our obedience: for he performed all righteouſnes for vs, that we might be ſeruants not of ſinne, but ſeruants of righteouſnes in all duties of obedience. And in his obedience we muſt not onely reſpect the merit thereof, but alſo his holy example in loue, mercie, meekenes, patience, &c. and after it, are we to faſhion our liues. Thirdly, the obedience of Chriſt muſt be the foundation of our comfort. In all daungers, and temptations, we that beleeue are to oppoſe the obedience of Chriſt againſt the fierce wrath of God, againſt hell, death, and condemnation. Certen beaſts, when they are purſued, flie the next way to their dennes, where they hold themſelues euen to death. Chriſt in reſpect of his obedience, is our hiding place, Rom. 3. 26. he is ſet forth vnto the world as *a Propitiatorie*. For as the *Propitiatorie* couered the Arke, and the decaſogue, ſo he couereth our ſinnes, and he hides our bodies, & ſoules, from the furious indignation, and vengeance of God. Let vs therefore by our faith, flie to this our hiding place in the ſtorme and tempeſt of Gods wrath: and let vs there liue and die. Fourthly, this Obedience is the foundation of our happines. For true happines is, to be eaſed of our ſinnes, Pſal. 32. 1. and this eaſe we haue from Chriſt, Math. 11. 28. Laſtly, the conſideration of this obedience, is the foundation of our thankfulnes to God. For if we beleeue that Chriſt ſuffered, and fulfilled the law for vs, we are worſe then beaſts, if we doe not euery way ſhew our ſelues thankfull for this mercie.

The fifth point to be conſidered, is the meanes of iuſtification, namely; *the Faith of Chriſt*. Of which I conſider 3. things. The firſt, what faith is. The Papiſts define iuſtifying faith to be a gift of God, whereby we beleeue the articles of faith to be true, and the whole word of God. But thit faith, the deuills haue. Here they alleadge, that Abraham was the father of all the faithfull, and that his faith was nothing els but a perſwaſion, that he was able to giue him a child in his old age. *Anſ.* Firſt, the obiect of Abrahams faith was double: one leſſe-principall, that he ſhould haue iſhew in his old age: the ſecond, more principall, tbat the Meſſias his Redeemer ſhould deſ-

cend of his loines. And this was the thing which his faith in the promiſe of God ſpecially aimed at. I anſwer againe, that Abraham beleeued not onely the power of God, Rom. 4. 21. but alſo his will, which he had reuealed in the promiſe, *In thy ſeede all the nations of the earth, ſhall be bleſſed.* Secondly, it is alleadged, that Chriſt in the curing of certaine blind men, required no more, but that they ſhould beleeue his power, Math. 9. 28. I anſwer, that the ende of the miracles of Chriſt, was to confirme the certentie of doctrine, ſpecially touching his natures, and offices. And therefore a generall faith touching the diuine power, or Godhead of Chriſt was ſufficient, for the obtaining of a miraculous cure. Thirdly, they obiect, that ſaluation is promiſed to generall faith, Rom. 10. 9. *If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and beleeue that God raiſed him from the dead, thou ſhalt be ſaued.* That Peters faith was generall, Math. 16. 16. *Thou art Ieſus Chriſt, the ſonne of the liuing God.* That the Eunuchs faith was of the ſame kind, Act. 8. 37. *I beleeue that Ieſus Chriſt is the ſonne of God. Anſ.* It is a common rule in ſcripture, that *words ſignifying knowledge, ſignifie alſo the motions and good affections of the heart.* Pſal. 1. *The Lord knowes the way of the righteous*, that is, knowes, and approoues it. 2. Tim. 2. 19. *The Lord knowes who are his*, that is, he knoweth and chooſeth them. Ioh. 17. 2. *This is eternall life to know thee the onely God*, that is, to know and acknowledge thee for our God. If this be true in wordes of knowledge, then much more wordes of beleeuing ſignifie the good motions, and the affiance of the heart. Thus to beleeue Chriſt to be the ſonne of God, in the places before named, is to beleeue that he is God, and withall to fixe our affiance on him: otherwiſe the deuills beleeue thus much. When Thomas had put his finger in the ſide of Chriſt, he ſaide, *My Lord, and my God*, Ioh. 20. 28. And to this ſpeech of his Chriſt ſaith, *Thou haſt ſeene, and beleeued.* This then is true faith not onely to beleeue that Chriſt is God, but alſo that he is our God.

Iuſtifying faith in true manner is defined thus: *It is a gift, whereby we apprehend Chriſt, and his benefits.* Ioh. 1. 12. to beleeue in Chriſt, and to receiue Chriſt, are put both for one. Ioh. 6. faith is the mouth of the ſoule, whereby we eate the fleſh of Chriſt, and drinke his blood. Ioh. 17. 8. To receiue the word of Chriſt, to acknowledge it, and to beleeue it, are put all for one.

Paul

Paul saith, that the Gentiles did apprehend *the iustice which is by faith*, Rom. 9.30. Againe, that *we receiue the promise of the spirit by faith*. Gal. 3.14.

This apprehension stands in two things. The first is, to know Christ, as he propounds himselfe in the word, and sacraments. The second is, To applie him and his benefits vnto our selues. This application is made by a supernaturall act of the vnderstanding, when we beleeue that Christ with his benefits is really ours. It may be obiected, that faith is a certen confidence whereby we beleeue in Christ: and so it is described euen in this text. *Anſ.* I. Faith, and confidence, properly are distinct gifts of God: and confidence is the effect, or fruit of faith. For Paul saith, that *we haue entrance to God with confidence by faith*. Eph. 3.12. And reason declares as much, for a man can not put his confidence in Christ, till he be assured that Christ with his benefits are his. We doe not rest on his goodnes, of whose loue we doubt. Secondly, I answer that confidence, beeing a most notable effect of faith, is often in scripture, put for faith, and faith is described by it (as it is in this place) and yet for nature they are not one, but must be distinguished.

Furthermore, the grounds of apprehension must be considered. For speciall faith, must haue a speciall, and infallible ground. The grounds are three. The first is this. In the Gospel God hath propounded generall promises of remission of sinnes, and life euerlasting by Christ: and withall he hath giuen a commandement to apply the said promises to our selues. 1. Ioh. 3.23. *This is the commandement of God, that ye beleeue in the name of his sonne Iesus Christ:* and we cannot beleeue in Christ, till we beleeue Christ to be our Christ. Now then, a generall promise, with a commandement to applie the same to our selues, is in effect as much as a speciall promise. The second ground is this. Rom. 8.16. *The spirit of God testifieth together with our spirit that we are the sonnes of God.* In this testimonie, foure things must be obserued. The first, that it is sufficient to certifie and assure vs of our saluation. For if the testimonie of two or three witnesses establish a truth among men, then much more the testimonie of God. The second is, that this testimonie may be certenly knowne; els it is no testimonie vnto vs. The third is, that this testimonie is found and perceiued in the vse of the word, praier, sacraments. The last is, that it is e-

ſpecially giuen and felt in the time of great danger and affliction. For when by reaſon of miſerie and trouble, we know not to pray as we ought, then *the ſpirit makes requeſt for vs with groanes that cannot be vttered.* Rom. 8. 26. And in afflictions, Paul ſaith, *the loue of God is ſhedde abroad in our hearts.* Now then, if God giue to them that turne vnto him a teſtimonie that they are the children of God: they for their parts, are by ſpeciall faith to beleeue it. The third ground is this. A ſpeciall faith may be gathered, partly vpon things generally reuealed in the word of God, and partly vpon ſenſe, obſeruation, and experience: the ſame things beeing reuealed generally in the word, and particularly by experience. Vpon this ground may we truly conclude the forgiuenes of our ſinnes, & the ſaluation of our ſoules, on this manner: He which beleeueth, hath the forgiuenes of his ſinnes: but I beleeue in Chriſt (ſaith he which beleeueth:) therefore my ſinnes are forgiuen me. The *maior* or firſt part, is expreſſed in the Word; the *minor* or ſecond part is found true by experience, and by the teſtimonie of the conſcience, which is a certen Teſtimonie. For Paul ſaith. *This is my reioycing, the teſtimonie of my conſcience.* 2. Cor. 1. 12. And the concluſion, is the concluſion of ſpeciall faith. If this be not a good and ſufficient ground, there is almoſt no ſpeciall faith in the world.

Laſtly, we are to conſider the degrees of Apprehenſion, and they are two: there is a *weake apprehenſion*, and there is a *ſtrong apprehenſion*, as there is a weake and a ſtrong faith. The weake faith, and apprehenſion is, when we endeauour to apprehend. This endeauour is, when we bewaile our vnbeleefe, ſtriue againſt our manifold doubtings, will to beleeue with an honeſt heart, deſire to be reconciled to God, and conſtantly vſe the good meanes to beleeue. For God accepts the will to beleeue for faith it ſelfe, and the will to repent for repentance. The reaſon hereof is plaine. Euery ſupernaturall act preſuppoſeth a ſupernaturall power, or gift: and therefore the will to beleeue and repent, preſuppoſeth the power and gift of faith, and repentance in the heart. It may be obiected, that in the mindes of them that beleeue in this manner, doubtings of Gods mercie abound. *Anſ.* Though doubtings abound neuer ſo, yet are they not of the nature of faith, but are contrarie to it. Secondly, we muſt put difference betweene true apprehenſion, & ſtrong ap-

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prehenſion, and ſtrong apprehenſion. If we truly apprehend, though not ſtrongly, it ſufficeth. The palſie-hand is able to receiue a gift, though not ſo ſtrongly as an other. The man in the Goſpel ſaid, *Lord, I beleeue, helpe mine vnbeleefe*, Mar. 9. 24. that is, helpe my faith which by reaſon of the ſmalnes thereof may rather be called vnbeleefe, then faith. This is the common faith of true beleeuers. For in this world, we rather liue by hungring and thirſting, then by full apprehending of Chriſt: and our comfort ſtands rather in this, that we are knowne of God, then that we know God.

The higheſt degree of faith is, a full perſwaſion of Gods mercie. Thus ſaith the holy Ghoſt, that *Abraham was not weake through vnbeleefe, but ſtrong in faith*, Rom. 4. 20. But wherein was this ſtrength? In that *he was fully perſwaded, that God, which had promiſed would alſo performe it.* This meaſure of faith is not incident to all beleeuers, but to the Prophets, Apoſtles, martyrs; and ſuch as haue beene long exerciſed in the ſchoole of Chriſt. And this appeares by the order, whereby we attaine to this degree of faith. Firſt, there muſt be a knowledge of Chriſt: then followes a generall perſwaſion of the poſſibilitie of pardon, and mercie, whereby we beleeue that our ſinnes are pardonable. An example whereof we haue in the prodigall child, Luk. 14. 18. After this, the H. Ghoſt worketh a will and deſire to beleeue, and ſtirres vp the heart to make humble and ſerious inuocation for pardon. After praier inſtantly made, followes a ſetling and quieting of the conſcience, according to the promiſe, Math. 7. 7. *Knocke, it ſhall be opened, ſeeke ye ſhall finde, aske ye ſhall receiue.* After all this, followes an experience in manifold obſeruations of the mercies of God, and loue in Chriſt: and after experience, followes a full perſwaſion. Abraham had not this full perſwaſion, till God had ſundrie times ſpoken to him. Dauid, vpon much triall of the mercie, & fauour of God, growes to reſolution, and ſaith, Pſal. 23. 6. *Doubtleſſe kindnes and mercie ſhall follow me all the daies of my life.*

This diſtinction of the degrees of faith, muſt the rather be obſerued; becauſe the Papiſts ſuppoſe that we teach, that euery faith is a full perſwaſion, and that euery one among vs hath this perſwaſion. Which is otherwiſe. For certentie we aſcribe to all faith, but not fulnes of certentie. Neither doe we teach, that all men muſt haue a full perſwaſion, at the firſt.

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The vſe. If that be the right faith, which apprehends and applies Chriſt vnto vs, then is it a poore and miſerable faith of the Papiſt, to be baptized, and withall to beleeue as the church doth, when it is not knowne what the Church beleeues.

Of the ſame kind is the faith of the multitude amõg vs, whoſe faith is their good meaning, that is, their fidelitie, and truth in their dealings.

Laſtly, if that be faith which truly apprehends Chriſt, there is little true faith in theſe laſt daies. For though the merit of Chriſt be apprehended by faith, yet is not the efficacie of his death: and that appeares by the bad and vnreformed liues of them that profeſſe the Goſpel. Indeede, many ſay they haue and euer had, a ſtrong perſwaſion of Gods mercie: but in the moſt of them it is but a ſtrong imagination: for their faith was conceiued without the word, prater, ſacraments: and it is ſeuered from Good life. We are then all of vs carefully to ſeeke for this true and liuely faith. And the rather, becauſe faith and repentance, are poſſible to all that by grace doe will it. Nay, they which will to beleeue and repent, haue begunne to beleeue and repent: God accepting the will for the deede. Luk. 11. 13. And hauing attained to a meaſure of true faith, we muſt goe on and ſeeke to iuſtifie our ſelues: but yet (as S. Iames teacheth, c. 2.) iuſtifie our faith by good workes: and then ſhall our faith be a meanes to iuſtifie vs, in life and death.

The ſecond point to be conſidered concerning faith, is the manner how it iuſtifieth. The Papiſts teach, that it iuſtifieth, becauſe it ſtirreth vp good motions and good affections in the heart, whereby it prepareth and diſpoſeth man, that he may be fit to receiue his iuſtification: againe, becauſe it beeing an excellent vertue meriteth that God ſhould iuſtifie. But this is falſe which they ſay. For if faith iuſtifieth by diſpoſing the heart, then there muſt be a ſpace of time betweene iuſtification and iuſtifying faith: but there is no ſpace of time betweene them. For ſo ſoone as a man beleeues, he is preſently iuſtified. For euery beleeuer hath the promiſe of remiſſion of ſinnes and life euerlaſting. Againe, in the caſe of iuſtification, Paul oppoſeth beleeuing and doing: faith, and workes of the law: faith therefore doth not iuſtifie as a worke, or as an excellent vertue, bringing forth many diuine and gratious operations in vs. Nay the proper action of faith, which is *Apprehenſion*, doth not iuſtifie

ſtifie of it ſelfe: for it is imperfect, and is to be increaſed to the ende of our daies.

Faith therefore iuſtifieth, becauſe it is an inſtrument to apprehend, and applie that which iuſtifieth, namely, Chriſt and his obedience. As the Iſraelites ſtung of fierie ſerpents were cured, ſo are we ſaued: Ioh. 3. 16. the Iſraelites did nothing at all, but onely looke vpon the braſen ſerpent; ſo are we to doe nothing for our iuſtification and ſaluation, but to fixe the eye of our faith on Chriſt. The bankrupt paies his debt by accepting the paiment made by his ſuretie. It is the propertie of true religion to depreſſe nature, and to exalt grace: and this is done when we make God, the onely worker of our ſaluation, and make our ſelues to be no more but receiuers of the mercie and grace of God by faith, & receiuers not by nature, but by grace, reaching out the beggers hand, namely our faith in Chriſt, to receiue the gift or almes of mercie.

The laſt point is, that faith alone iuſtifieth. For here Paul ſaith, that *we are iuſtified by faith, without the workes of the law:* and that is as much as if he had ſaid, *by faith alone.* Some Papiſts to helpe themſelues tranſlate the words of Paul thus, *Knowing that a man is not iuſtified by the workes of the law,* [ἐὰν μὴ] *if not by faith,* that is, except faith goe withall: then if faith be ioyned with workes, (ſay they) workes iuſtifie. I anſwer, that this manner of tranſlation corrupteth the text. For [ἐὰν μὴ] muſt here be tranſlated, *but:* as appeares by the wordes following, *We haue beleeued in Chriſt, that we might be iuſtified by faith in Chriſt without the workes of the law.* We cannot doe more in the curing of our ſpirituall diſeaſes, then in the curing of the diſeaſes of our bodie: of which Chriſt ſaith, *Onely beleeue,* Mark. 5. 36. When Abraham abounded both in faith and works, Rom. 4. it is ſaid, that *he was iuſtified by faith without workes.*

This doctrine is of great vſe. Firſt, we learne hence, that a man is iuſtified by the meere mercie of God: and that there is excluded from iuſtification, all Merit of congruitie, all meritorious workes of preparation, wrought by vs, all Cooperation of mans will with Gods grace, in the effecting of our iuſtification.

Secondly, we learne, that a man is iuſtified by the meere merit of Chriſt: that is, by the meritorious obedience, which he wrought in himſelfe, and not by any thing wrought by him in

vs. Here then our merits, and satisfactions, and all inward iuſtice, is excluded from the iuſtification of a ſinner. To this end Paul ſaith, that *we are iuſtified freely by the redemption that is in Chriſt*, Rom. 3. 24. that *we are made the iuſtice of God in him* (and not in vs.) 2. Cor. 5. 21. that *he gaue himſelfe to deliuer vs*, Gal. 1. 4. that *he hath purged our ſinnes by himſelfe*, Heb. 1. 3. and not by any thing in vs. Hence it appeares, that the Papiſts erre, and are deceiued, when they teach that Chriſt did merit, that we might merit, and ſatisfie for our ſelues: for then we ſhould not be iuſtified by our faith alone.

Thirdly, hence we learne, that a ſinner is iuſtified by meere faith: that is, that nothing within vs concurres as a cauſe of our iuſtification, but faith; and that nothing apprehends Chriſts obedience for our iuſtification, but faith. This will more eaſily appeare, if we compare faith, hope, and loue. Faith is like an hand, that opens it ſelfe to receiue a gift, and ſo is neither loue, nor hope. Loue is alſo an hand, but yet an hand that giues out, communicates, and diſtributes. For as faith receiues Chriſt into our hearts: ſo loue opens the heart, and powers out praiſe and thanks to God, and all manner of goodnes to men. Hope is no hand, but an eye that wiſhly looketh, and waiteth for the good things, which faith beleeueth. Therefore it is the onely propertie of faith to claſpe and lay hold of Chriſt, and his benefits.

It is obiected, that true faith is neuer alone. I anſwer thus. Faith is neuer alone in the perſon iuſtified, nor in godly conuerſation: but is ioyned with all other vertues. Yet in the act, and office of iuſtification, it is alone. The eye in the bodie is not alone: beeing ioyned with all other parts, hand, foote, &c. neuertheleſſe, the eye in ſeeing is alone. For no part of the bodie ſeeth, but the eye.

Secondly, it may be obiected, that beeing iuſtified by faith alone, we are ſaued by faith alone: and ſo may liue as we liſt. I anſwer, faith muſt be conſidered as an Inſtrument, or as a way. If it be conſidered as an inſtrument to apprehend Chriſt to our ſaluation, we are onely ſaued by faith, on this manner. Yet if faith be conſidered as a way, we are not onely ſaued by faith. For all other vertues and workes are the way to life as well as faith, though they be not cauſes of ſaluation.

Thirdly, it is obiected, that not onely faith, but alſo the ſacra-

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ments ſerue to applie Chriſt? I anſwer, they are ſaide to applie, in that they ſerue to confirme faith, whole office is to applie. And here let vs take notice of the errour of the Papiſts, who teach that our ſatisfactions, ſerue to applie the ſatisfaction of Chriſt, and the ſacrifice of the Maſſe, to applie the ſacrifice of Chriſt vpon the croſſe: whereas nothing indeede applies but faith.

In the ſixt place, we are to conſider the kindes of iuſtification. The Papiſts make two: one, when a man of an euill man is made a good man: the ſecond, when a good man is made better: and this, they ſay, is by workes. But it is falſe which they teach. For the Iewes which were borne an holy and peculiar people to God, by meanes of the couenant, *were iuſtified* (as Paul here ſaith) *by faith without workes*. Againe, he ſaith, that the very ende of our beleeuing is, *that we may be iuſtified by faith without workes*. Therefore there is one onely iuſtification, and no more: and that by faith without workes.

The ſeuenth point is, the ground of this doctrine of iuſtification by faith without workes. And it is laid downe in the end of the 16. verſe, *No fleſh ſhall be iuſtified by the workes of the law*. And this ground is taken, as I ſuppoſe, from Pſalme 143. v. 2. It may be alleadged, that Dauid ſaith thus, *No fleſh ſhall be iuſtified in thy ſight*, and that the other words, [*by the workes of the law*,] are not expreſſed. I anſwer, that the Apoſtles, and Chriſt in citing places of the old Teſtament, applie them, and expound them, and hereupon ſometime adde words without adding to the ſenſe. Moſes ſaith, *Him ſhalt thou ſerue*, Deut. 6. 16. Chriſt alleadging the ſame wordes, ſaith, *Him onely ſhalt thou ſerue*, Math. 4. 10. Dauid ſaith, *Sacrifice and burnt offering thou wouldeſt not, but mine eares haſt thou pearced*, Pſal. 40. 7. the author to the Hebrewes citing this text, ſaith, *Sacrifice and burnt offering thou wouldeſt not, but a bodie haſt thou fitted me*, Heb. 10. 5. And thus the pearcing of the eare is explaned. For indeede it ſignifies to be made obedient: and to this ende was a bodie giuen to Chriſt, that he might obey his fathers will.

The eight, and laſt point is, the practiſe of them that are iuſtified, and that is to beleeue, or put their truſt in Chriſt. *Truſt in the Lord* (ſaith the Prophet) *and ye ſhal be aſſured*, 2. Chron. 20. 20. And Salomon ſaith, *Roll your care on the Lord*, Prou. 16. 2. By meanes of this faith the heart of the righteous is fixed and

ſtabliſhed. Pſal. 117. 7, 8. For the better practiſe of this dutie, two rules muſt be remembred. The one is, that faith and the practiſe thereof, muſt raigne in the heart, and haue all at command. We muſt not goe by ſenſe, feeling, reaſon, but we muſt ſhut our eyes, and let faith keepe our hearts cloſe to the promiſe of God. Nay faith muſt ouerrule nature, and command nature, and the ſtrongeſt affections thereof. Thus Abraham beleeued againſt hope, and by faith was content to offer his naturall and onely begotten ſonne. Hebr. 11. If faith ouerrule nature, then much more muſt it haue all the luſts and corruptions of nature at command. The ſecond rule is, that when we know not what to doe, by reaſon of the greatnes of our diſtreſſe, we muſt then fixe our hearts on Chriſt without ſeperation. He that climes vp a ladder, or ſome ſteepe place, the higher he goes, the faſter he holds. 2. Chron. 20. 12. Iob. 13. 12. Hence is true comfort. Pſal. 27. 13.

17 And if while we ſeeke to be made righteous by Chriſt, we our ſelues are found ſinners, is Chriſt the miniſter of ſinne? God forbid.

For the better vnderſtanding of the latter part of this chapter, it muſt be obſerued, that Paul directs his ſpeach not onely to Peter, but alſo to the Iewes that ſtood by, beeing maintainers of iuſtification by the law.

Some thinke, that in this verſe Paul makes an obiection in the perſon of the falſe Apoſtles, on this manner. If we be iuſtified by Chriſt alone, without the obſeruation of the law, then there is no difference betweene vs Iewes and the Gentiles; but we are as deepe ſinners as they: and if this be ſo, then Chriſt is the miniſter of ſinne. And then they ſay, to this Paul anſwers, *God forbid*. But I ſomewhat doubt, whether this be the ſenſe of the words, becauſe Paul doth not make a direct confutation of this obiection in the words following.

Therefore I rather ſuppoſe, that Paul continues his former ſpeach, euen to the ende of the chapter: and that in theſe words he vſeth a third reaſon, to diſſwade Peter from haulting, betweene the Iewes and Gentiles. And the reaſon will the better

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appeare, if we ſearch the meaning of the words. *If, while we be iuſtified by Chriſt*, that is, by faith in Chriſt, without the workes of the law. *We are found ſinners*, that is, found in our ſinnes, not fully iuſtified, but are further to be iuſtified by the workes of the law. *Is Chriſt the Miniſter of ſinne?* that is, doth it not hence follow, that Chriſt miniſtred vnto vs occaſion of ſinne, in that he hath cauſed vs to renounce the iuſtice of the law? *God forbid*, that is, ye doe all hold it with me as a blaſphemie, that Chriſt ſhould be the miniſter of ſinne.

The argument then is framed thus. If beeing iuſtified by Chriſt, we remaine ſinners, and are further to be iuſtified by the law, then Chriſt is the miniſter of ſinne: but Chriſt is no miniſter of ſinne: therefore they which are iuſtified, neede not further to be iuſtified by the law.

The vſe. Firſt, we learne hence, that it is a blaſphemie to make Chriſt the miniſter of ſinne, who is the miniſter of righteouſnes, yea iuſtice it ſelfe. Iſa. 53. 11. Dan. 9. 25. *He brings euerlaſting righteouſnes.* Ioh. 1. *He is the lambe of God that takes away the ſinnes of the world.* Of this all the Prophets giue teſtimonie. Act. 10. 43. Therefore Atheiſts are no better then deuills, that recken him among the falſe Prophets of the world. And many of them that profeſſe Chriſt are greatly to be blamed, that make Chriſt the greateſt ſinner in the world: becauſe Chriſt died for them: therefore they preſume of mercie, and take libertie to liue as they liſt.

Againe, Paul here teacheth, that they which are iuſtified by Chriſt, are perfectly to be iuſtified; and neede not further to be iuſtified by any thing out of Chriſt; as by the workes of the law. It may be obiected, that they which are iuſtified feele themſelues to be ſinners. Rom. 7. 14. *Anſ.* The corruption of original ſinne, is in them that are iuſtified: yet is it not imputed to them by God, and withall, it hath receiued his deadly wound by the death of Chriſt. Therefore they which are iuſtified, are not reputed ſinners before God. Againe, it may be obiected, that they which are iuſtified, muſt confeſſe themſelues to be ſinners to the very death. *Anſ.* Confeſſion of ſinne is not a cauſe, but a way for the obtaining of pardon. Prou. 28. 14. 1. Ioh. 1. 9. The vncouering of our ſinnes is the way to couer them, before God. The ſinnes therefore of men iuſtified, vpon their humble and ſerious confeſſion, are not ſinnes impu-

ted, but couered.

Vpon this doctrine it followes, that there is not a second iuſtification, by workes, as the Papiſts teach. For he that is iuſtified by Chriſt, is fully iuſtified, and neede not further be iuſtified by any thing out of Chriſt, as by the law. Againe, the ſame perſons teach, that our ſinnes are done away by the death of Chriſt, and we iuſtified in our baptiſme: and that if we fall, and ſinne after baptiſme, we muſt doe workes of penance that we may ſatisfie Gods iuſtice, and be further iuſtified by our works and ſufferings. But then, by their leaues, after we are iuſtified by Chriſt, we are found ſinners, and we are further to be iuſtified, by our owne workes. Now this is the point, which Paul here confuteth.

Againe, by this doctrine we learne, that Chriſt alone is by himſelfe ſufficient, for our iuſtification. *In him* (ſaith Paul) *are we complete*, Col.2.14. He is a well of grace and life neuer dried vp. Ioh.4.14. Thirdly, we muſt content our ſelues with him alone, and with his obedience for our iuſtification, deſpiſing (in reſpect of him) all merits, and ſatisfactions done by man.

Laſtly, here we ſee what muſt be the care of men in this world, namely, to ſeeke to be iuſtified by the faith of Chriſt. It was Pauls principall deſire *to be found in Chriſt, hauing not his owne righteouſnes, but the righteouſnes which is by the faith of Chriſt*. Phil.3.10. The like deſire ſhould be in vs all.

18 For if I build againe the things, which I haue deſtroied, I make my ſelfe a tranſgreſſour.

By *things deſtroyed*, Paul meanes the workes, or the iuſtice of the law, as appeares by the next verſe following, where rendering a reaſon of this he ſaith, *by the law I am dead to the law*.

Theſe words, depend on the former thus. Paul had ſaid before, that Chriſt was not a miniſter of ſinne vnto vs: and here he prooues it thus. He that builds, the iuſtice of the law which he hath deſtroied, is a miniſter of ſinne, or makes himſelfe a ſinner: but the Iewes, and Peter by his example build the iuſtice of the law, which they haue deſtroied, and ſo doth not Chriſt: therefore the Iewes, and Peter, make themſelues ſinners,

ners, and Chriſt doth not make vs ſinners.

Here let vs obſerue the modeſtie and meeknes of Paul. The things which he ſpeakes, concerne Peter, and the Iewes: yet leaſt he offend them, he applies them to himſelfe. This care, not to offend, was in Chriſt: who was rather willing to depart frō his right, then to offend. Matth. 17.27. And Paul biddes vs *please all men in that which is good.*

Here againe it is Pauls doctrine, that we make our ſelues offendours, *when we build that which we haue lawfully deſtroied.* Thus Teachers are great offenders, when good doctrine is ioyned with bad conuerſation. For good doctrine deſtroies the kingdome of darknes, and bad conuerſation builds it vp againe. Thus rulers are great offenders when good counſell, and bad example goe together. For good counſell beats downe wickednes, and bad example ſets it vp againe. Thus beleeuers in Chriſt are great offenders, when reformed religion, and vnreformed life are ioyned together, as often they are. For then vnreformed life builds the kingdome of ſinne, which Chriſt hath deſtroied.

Further, we are here taught to be conſtant in that which is good. Tit. 1.9. and to hold faſt the Goſpel which we profeſſe. We haue put vnder foote the Popiſh religion for this many yeares: our dutie is to be conſtant herein, and no way to build either in word, or deede, that which we haue to the vttermoſt of our power deſtroied.

19 For I through the law, am dead to the law, that I may liue vnto God.

In theſe words, Paul ſets downe a ſecond reaſon, to proone Chriſt to be no miniſter of ſinne, in aboliſhing the iuſtice of the law. And the reaſon is framed thus: We Iewes, iuſtified by Chriſt, are dead to the law, not to liue as we liſt, but to liue to the honour of God. Therefore Chriſt in taking away the iuſtice of the law, is not the miniſter of ſinne.

Here three points are propounded: the firſt is, that the perſon iuſtified, is dead to the law: the ſecond, that he is dead to the law by the law: the third, that he is dead that he may liue

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vnto God.

For the better vnderſtanding of the firſt point, we muſt ſeach what is meant by *dying to the law*. Here the law is compared to an hard and cruell maſter: and we to ſlaues, or bondmen: who ſo long as they are aliue, they are vnder the dominion, and at the command of their maſters: yet when they are dead, they are free from that bondage, and their maſters haue no more to doe with them. Here then, *to be dead to the law*, is to be free from the dominion of the law. And we are free, in *foure reſpects*. Firſt, in reſpect of the accuſing, and damnatorie ſentence of the law. Rom. 8. 1. Secondly, in reſpect of the power of the law, whereby as an occaſion it prouoketh and ſtirreth vp the corruption of the heart in the vnregenerate. Rom. 7. 8. Thirdly, in reſpect of the Rigour of the law, whereby it exacteth moſt perfect obedience for our iuſtification. Thus Paul here ſaith, that *he is dead to the law*. Laſtly, in reſpect of the obligation of the conſcience, to the obſeruation of Ceremonies. Col. 2. 20. Thus are all perſons iuſtified by the faith of Chriſt free from the law.

Hence we learne, that the Papiſts erre, and are deceiued, when they teach, that the Law and the Goſpel are one for ſubſtance of doctrine. For then they which are iuſtified by Chriſt, ſhould not onely be dead to the law, but alſo to the Goſpel. Now the Scripture ſaith not, that perſons iuſtified are dead to the Goſpel.

They erre againe, in that they teach, that perſons iuſtified by the merit of the death of Chriſt, are further to be iuſtified by the workes of the law. For he that is iuſtified by Chriſt, is dead to the law: but if we be iuſtified by workes, then are we by Chriſt made aliue to the law.

Thirdly, here we ſee how long the dominion of the law continueth, and when it endeth. The law raignes ouer all men without exception, till they be iuſtified. When they once beginne to beleeue in Chriſt, and to amend their liues, then the dominion of the law ceaſeth, and they then are no more vnder the law, but vnder grace. Here all ſuch perſons as liue in the ſecuritie and hardnes of their hearts, are to be admoniſhed to repent of their ſinnes, and to beginne to turne vnto God. For they muſt know, that they liue vnder a moſt hard and cruell maſter, that will doe nothing but accuſe, terrifie, & condemne

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them, and cauſe them to runne headlong to vtter deſperation. And if they die beeing vnder the law, they muſt looke for nothing but death and deſtruction without mercie. For the law is mercileſſe. This conſideration ſerueth notably to awake them that are dead in their ſinnes. Againe, all ſuch as with true and honeſt hearts haue begunne to repent and beleeue, let them be of good comfort. For they are not vnder the dominion of the law, but they are dead to the law, and vnder grace, hauing a Lord, who is alſo their mercifull Sauiour, who will giue them protection againſt the terrours of the law, and ſpare them as a father ſpares his child that ſerues him, and not breake them though they be but as weake and bruiſed reedes, and as ſmoaking flaxe.

The ſecond point is, touching the meanes of our death to the law, and that is, the Law. Here ſome by the law, vnderſtand *the law of faith*, that is, the Goſpel. Rom. 3. 27. And they make this to be the meaning of the words, *By the law of Chriſt*, that is, by the Goſpel, *I am dead to the Law* of Moſes. But this ſenſe, though it be a truth, yet will it not ſtand in this place. For it is the queſtion, whether by the goſpel we be freed from the law? Now Paul, a learned diſputer, would not bring the queſtion to prooue it ſelfe. Therefore, I take the true meaning of the words to be this: *By the law* of Moſes, *I am dead to the law* of Moſes. It may be demanded, how this can be, conſidering the law is the cauſe of no good thing in vs? For it is the miniſterie of death and condemnation. 2. Cor. 8. 7. 9. Againe, that which the law cannot reueale, it cannot worke: but the law neither can, nor doth reueale faith in Chriſt, the death to the law, nor repentance, &c. therefore the law is no cauſe to worke them. It may peraduenture be ſaid, that the law workes repentance, and ſorrow for ſinne. I anſwer, there is a double Repentance. One *Legall*, the other *Euangelicall*. *Legall* is, when men haue a ſight of their ſinnes, and withall are grieued for the puniſhment thereof. This repentance is wrought by the miniſterie of the law: it was in Iudas: and it is no grace of God; but of it ſelfe it is the way to hell. *Euangelicall* Repentance is, when beeing turned by grace, we turne our ſelues to God. This repentance is a gift of grace, and is not wrought by the law, but by the miniſterie of the Goſpel. Again, there is a *Legall ſorrow*, which is a ſorrow for ſinne, in reſpect of the puniſhment: this is no grace, and it

is wrought by the law. *Euangelicall ſorrow*, is ſorrow for ſinne, becauſe it is ſinne. This indeede is a grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it followes in vs vpon the apprehenſion of Gods mercie by faith. The law then beeing the cauſe of no good thing in vs, it may be demanded (I ſay) how we ſhould be dead to the law, by the law? *Anſ.* Though the law be not a cauſe of this death to the law, and ſo to ſinne: yet it is an occaſion thereof. For it accuſeth, and terrifieth, and condemneth vs: and therby it occaſioneth, or vrgeth vs to flie vnto Chriſt, who is the cauſe that we die vnto the law. As the needle goes before, and drawes in the thrid, which ſowes the cloth; ſo the law goes before, and makes a way that grace may follow after, and take place in the heart. Thus muſt this place be vnderſtood, and all other places that ſpeake of the law in this manner: as Rom. 7.8.&c.

The third point is, touching the ende of our death to the law: and that is, that we *may liue to God*. It may be demanded, what life this is, whereby we liue to God? *Anſ.* There is a naturall, and a ſpirituall life. Naturall life is that, which we receiue from Adam by generation: and it is the function of naturall faculties, in liuing, mouing, vſe of ſenſes, and reaſon. Spirituall life, is that which we receiue from Chriſt by regeneration: and it is the action, motion, or operation of the ſpirit in vs. This life is called by Paul, *the life of God*, Eph. 4. 18. And this is the life which he ſpeakes of in this place. And it is deſcribed by many things. Firſt, by the ende, and vſe of it. For it ſerues to make vs *to liue to God*, that is, to the honour and glorie of God. And we liue to God by liuing *wiſely, godly, iuſtly*. Tit. 2. 12. *Wiſely*, in reſpect of our ſelues: *godly*, in reſpect of God: *iuſtly*, in reſpect of men.

That we may liue wiſely, we muſt obſerue *two rules*. The firſt: we muſt labour with all diligence, and with all ſpeede, that we may be worthie to ſtand before the ſonne of man at his comming. And therefore we muſt labour to be in Chriſt, hauing true faith and good conſcience. Eph. 5. 15. Luk. 21. 36. Conſider alſo the example of Paul. Act. 24. 16. It is true wiſdome to be wiſe for our ſoules, and for euerlaſting happines: and it was the follie of the fooliſh virgins, that they did not furniſh themſelues with the oyle of grace in time conuenient.

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The ſecond rule: we muſt in this world come as neere heauen and the happines of life euerlaſting, as may be. Pſal. 3. 14. And for this cauſe we muſt ioyne our ſelues to the aſſemblies where the word is preached, praier made, and ſacraments adminiſtred: for there is the gate of heauen. Conſider the practiſe of Moſes, Heb. 11. 25, 26. and of Dauid, Pſal. 84. 10. Againe, beeing abſent from heauen both in bodie and ſoule, yet we muſt haue our conuerſation there, by the cogitation of our mindes, and by the affections of our hearts. Phil. 3. 21.

That we may liue godlily, *ſeuen rules* muſt be remembred. The firſt: we muſt bring our ſelues into the preſence of the inuiſible God: yea, we muſt ſet our thoughts, wills, affections, and all we doe in his ſight and preſence: and we muſt euermore remẽber whatſoeuer we doe, that we haue to deale with God himſelfe. In this regard Enoch is ſaid *to walke with God*, Gen. 5. 24. *Abraham and Iſaac before God*, Gen. 17. 1. and 48. 15. and Dauid, Pſal. 116. 9. and 139. all. and Cornelius, Act. 10. 33. and Paul, 2. Cor. 7. 17.

The ſecond: we muſt take knowledge of the will of God in all things, whether it be reuealed in the word, or by any euent. It is not enough to know Gods will, but when time and place ſeiues, we muſt acknowledge it. Rom. 12. 2. Col. 1. 10.

The third: we muſt bring our ſelues in ſubiection to the knowne will of God, and captiuate all our ſenſes vnto it: and ſuffer God to ſet vp his kingdome in vs. Rom. 12. 1.

The fourth: when we haue offended God, we muſt inſtantly humble our ſelues before his maieſtie, confeſſing our offences, and making inſtant deprecation for mercie. Thus did Ezra, chap. 9. and Daniel, chap. 9. and Dauid, Pſal. 32. 3.

The fifth: in all our miſeries and aduerſities, we muſt be ſilent in our hearts, by quieting our wills in the good will of God. Pſal. 4. 4. *Examine your ſelues, and be ſtill.* Pſal. 37. 7. *be ſilent to Iehoua.* Conſider the example of Aaron, Leuit. 10. 3. of Dauid, Pſal. 39. 9. of the Iewes, Act. 11. 18.

The ſixth: in all things we doe or ſuffer, we muſt depend on the goodnes, prouidence, and mercie of God, for the ſucceſſe of our labours, and for eaſe or deliuerance out of miſerie. This is *to liue by faith*: and, as Peter ſaith, 1. Pet. 3. 17. *to ſanctifie God in our hearts.*

The laſt: in all things we muſt giue praiſe and thankes to God: and that for our miſeries, and afflictions, Iob 1.22. for in them, God mingles his iuſtice, with mercie, whereas he might vtterly condemne vs.

That we may liue iuſtly in reſpect of men, *two rules* muſt be obſerued. The firſt: we muſt make God in Chriſt, our treaſure and our portion, and his fauour and bleſſing, our riches. Then ſhall not the vile ſinnes of auarice, and ambition, beare ſway in vs: and then ſhall we learne with Paul *to be content in any eſtate*, Phil. 4. 11. becauſe howſoeuer the world go, we haue our portion and treaſure. The ſecond, we muſt loue God in louing of man: and ſerue him in doing ſeruice to men by the offices and duties of our callings. They which labour in their callings for this end to get riches, honours, and to ſet vp themſelues in this world, prophane their callings, and practiſe iniuſtice. For not ſelfe loue, but loue to God, in duties of loue to men, muſt beare ſway in all our actions.

Thus we ſee what it is *to liue to God*. Now we are all to be exhorted, to order our liues in this manner. For firſt of all, we are Gods: and therefore *we muſt glorifie God both in our bodies and ſoules*, 2. Cor. 6. 20. Secondly, the end of our iuſtification and redemption is, that we may liue to God. And it is great wickednes to peruert the order of God, by liuing to our ſelues and the luſts of our hearts. Thirdly, there be three degrees of life: one is in this life, a ſpirituall and a renewed life: the ſecond in death, when the bodie goes to the earth, and the ſoule to heauen: the third, in the laſt iudgement, when bodie and ſoule reunited, enter into the preſence of God. Therefore that we may be ſaued, we muſt liue vnto God in this life: for we can neuer come to the ſecond degree of life, but by the firſt. And we muſt not imagine, that we can ſteppe immediatly out of a leud and wicked life, into euerlaſting happines in heauen. Laſtly, the grace of God in the miniſterie of the Goſpel hath appeared, and long taught vs, and called vpon vs, to liue vnto God. Therefore vnleſſe we be aſhamed and confounded for our ſinnes, and beginne with all ſpeede to liue vnto God, it will be worſe with vs, then with Sodom and Gomorrha, and many other nations.

20 I am crucified with Chriſt:

Thus

Thus I liue, yet not I any more, but Chriſt liues in me. And in that I now liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.

Whereas Paul ſaid before, *I am dead to the law*, here he declares the reaſon of it, when he ſaith, *I am crucified with Chriſt*. Againe, here Paul ſets downe the true preparation to ſpirituall life. For God firſt kills, and then he makes aliue. And the meaſure of ſpirituall life, is according to the decay of originall ſinne. This preparation, ſtands in two things: the firſt is, fellowſhip with Chriſt in his croſſe, and Paſſion, in theſe words, *I am crucified with Chriſt*. The ſecond, is Abnegation or Annihilation (as ſome call it) in theſe words, *Not I any more*.

I am crucified with Chriſt.

For the better vnderſtanding of theſe words, we muſt obſerue, firſt, that Paul ſpeakes not this of himſelfe particularly, but he ſpeakes in the perſon of the Chriſtian Iewes, before whome he now reaſoneth with Peter: nay in the perſon of all beleeuers. For all that beleeue *are buried into his death*. Rom. 6. 4. Secondly, it muſt be obſerued, that Paul ſpeakes this of himſelfe not as he is a man conſiſting of bodie and ſoule, but as he is a ſinner carrying about him the bodie of ſinne. Rom. 6. v. 6. Further, it may be demanded, vpon what ground he ſhould ſay, *I am crucified with Chriſt?* *Anſ.* There be two reaſons of this ſpeach. One is, that Chriſt vpon the croſſe, ſtood not as a priuate perſon, but as a publicke perſon, in the roome, place, and ſtead of all the Elect: and therefore when he was crucified, all beleeuers were crucified in him; as in the Parlament, when the Burgeſſe giues his voice, the whole corporation is ſaid to conſent by him, and in him. The ſecond reaſon is this. In the conuerſion of a ſinner, there is a reall donation of Chriſt, and all his benefits vnto vs: and there is a reall vnion, whereby euery beleeuer is made one with Chriſt. And by vertue of this vnion, the croſſe and paſſion of Chriſt, is as verily made ours, as if if we had beene crucified in our owne perſons. Hereupon

Paul ſaith in the time preſent, *I am crucified with Chriſt.* There are like phraſes in Paul, *We are dead with Chriſt: we are riſen with him: we ſit with him in heauenly places.* Eph. 2.6. Col. 3.1. and they are in the ſame manner to be expounded. Moreouer, the benefits that ariſe of this communion with Chriſt in his paſſion, are two. One is, *Iuſtification* from all our ſinnes, Rom. 6.7. The ſecond, is *Mortification* of ſinne by the vertue of the death of Chriſt, after we are ingrafted into him. Thus much of the meaning.

The vſe. Superſtitious perſons take occaſion by the paſſion of Chriſt, to ſtirre vp themſelues to ſorrow, compaſſion, and teares, by conſidering the pitifull handling of Chriſt, the ſorrow that pearced the heart of the virgin Marie, and the crueltie of the Iewes. But this is a humane vſe, that may be made of euery hiſtorie.

The right vſe is this: we are in minde and meditation to conſider Chriſt crucified: and firſt, we are to beleeue, that he was crucified for vs. This beeing done, we muſt goe yet further, and as it were ſpread our ſelues on the croſſe of Chriſt, beleeuing and withall beholding our ſelues crucified with him. Thou wilt ſay, this is a hard matter, I cannot doe it. I ſay againe, this is the right practiſe of faith: ſtriue therefore to be ſetled in this, that the bodie of thy ſinne is crucified with Chriſt. Pray inſtantly by asking, ſeeking, knocking, that thou maiſt thus beleeue. This faith, and perſwaſion, is of endles vſe. Firſt, it is the foundation of thy comfort. If thou beleeue thy ſelfe to be crucified with Chriſt: thou ſhalt ſee thy ſelfe freed from the dominion of the law and ſinne, from hell, death, and condemnation; and to thy great comfort ſhall ſee thy ſelfe to triumph ouer all thy ſpirituall enemies. For this Chriſt doth, Col. 2.14. and thou doſt the ſame, if thou be ſetled in this, that thou art crucified with him. Secondly, vpon this perſwaſion, thou ſhalt feele the vertue of the death of Chriſt to kill ſinne in thee, and to raiſe thy dead ſoule to ſpirituall life. When the Sunamites child was dead, Eliſha went and lay vpon him applying face to face, hand to hand, and foote to foote: and then his fleſh waxed warme, and reuiued, 1. King. 4. 34. euen ſo applie thy ſelfe to Chriſt crucified, hand to hand, foote to foote, heart to heart; and thou ſhalt feele in thy ſelfe a death of ſinne, and the heat of ſpirituall life to warme and inflame thy dead heart. Thirdly, if

thou

thou beleeue thy ſelfe to be crucified with Chriſt, thou ſhalt ſee the lēgth, the breadth, the height, the depth of the loue of god in Chriſt. For thy ſinnes are the ſwords, and the ſpeares that crucified Chriſt: and yet thou haſt all the benefit of his paſſion. Laſtly, if thou canſt beleeue that thou art crucified with Chriſt, thou ſhalt further be aſſured, that he is partner with thee in all thy miſeries and afflictions, to eaſe thee, and to make thee to beare them. 1. Pet. 4. 13. Col. 1. 24.

The duties hence to be learned, are theſe. Firſt, if thou be crucified with Chriſt, then muſt thou applie thy heart to crucifie the bodie of corruption in thee, by praier, faſting, by auoiding the occaſions, by abſtaining frō the practiſe of ſinne, and by all good meanes. Behold a man hanged vpon a gybbet. Thou ſeeſt he hath ſatisfied the law: and there is no further iudiciall proceeding againſt him: and withall thou ſeeſt how he ceaſeth from his thefts, murders, blaſphemies: euen ſo if thou canſt behold thy ſelfe ſpred vpon the croſſe of Chriſt, and crucified with him, there will be in thee a new minde and diſpoſition, and thou wilt ceaſe from thine old offences. Againe, beeing crucified with Chriſt, thou muſt be conformable to Chriſt in thy ſufferings. He ſuffered in loue; and the more his paſſion increaſed, the more he ſhewed his loue: euen ſo in thine afflictions and ſufferings, thy loue to God & man muſt be increaſed, though man be the cauſe of thine afflictions. Secondly, Chriſt ſuffered in obedience: *Not my will, but thy will be done*: euen ſo in all thy ſufferings, thou muſt reſigne thy ſelfe to God, and quiet thy ſelfe in his will. Thirdly, Chriſt ſuffered in all humilitie, humbling himſelfe to the death of the croſſe: euen ſo we, in, and vpon our afflictions, are to humble our ſelues vnder the mightie hand of God, confeſſing our ſinnes, and intreating for pardon. Fourthly, he ſuffered in faith as man depending on his fathers goodnes, euen in the middeſt of his paſſion: euen ſo are we to doe. Fifthly, he went on conſtantly in his ſufferings to the very death: euen ſo are we to ſuffer in the reſiſting of ſinne euen vnto the ſhedding of our blood. Laſtly, the principall care of Chriſt was, to ſee the fruit of his ſufferings: ſo when we are diſtreſſed, our care muſt rather be to ſee the fruit of our diſtreſſe, then to ſeeke deliuerance. This conformitie with Chriſt in his paſſion, is an infallible worke and token of the child of God, and a ſigne that we

are.

are crucified with Christ.

Againe, here we are to take notice of the false faith of many men. They can be content to beleeue that Christ was crucified for them: but there they make a pause: for they doe not beleeue that they are crucified with Christ. Their faith therefore is but halfe a faith: and their profession is according. For they haue the forme of godlines without the power thereof. They thinke that they beleeue the Articles of faith aright: but they are deceiued. For to beleeue in Christ crucified, is not onely to beleeue that he was crucified, but also to beleeue that *I am crucified with him*. And this is to know Christ crucified.

Lastly, here we are to consider the abomination of the Church of Rome. For it most abuseth that, which is the greatest treasure in the world, namely, *Christ crucified*. For they make a very Idol of him, in that they worship him in, at, and before painted, and carued Crucifixes. For there is no such Christ in heauen or in earth, that wil be present when we pray, and heare vs at Crucifixes. Againe, they giue *Latria*, *diuine honour*, to deuised and framed crucifixes: and thus they robbe Christ of his honour.

Thus much of our Communion with Christ in his passion: now followes the second part of preparation, namely, *Abnegation*. *I liue, yet not I any more*: that is, I liue a spirituall life, yet not as I as a naturall man. For in that regard, I carrie my selfe as a man crucified, or after the manner of a dead man, suffering nothing that is in me by nature, to raigne in me, that Christ alone may liue and raigne in me. Here is a notable dutie to be learned: we beeing crucified with Christ, must carrie our selues as men crucified: and that in three respects. First, in respect of corruption of sinnefull nature. For in regard of our sinnes, we are to esteeme our selues vnworthie of meat, drinke, sleepe, breathing: yea we are to esteeme our selues to be as vile as any of the creatures vpon earth: and we are to denie vngodlines, and worldly lusts, not suffering any of them to raigne ouer vs. Secondly, we must carrie our selues as dead men, in respect of the good things that belong to nature, as honours, riches, pleasures, friends: all which in respect of preparation of minde, we must daily forsake for Christs sake, not suffering any of them to take place in our hearts. Lastly, we must be as dead men in respect of our owne reason and will, and we must tread

them

them vnder foote, making Gods will, our wiſdome, and will; and giuing it lordſhip and dominion ouer vs, our owne wills in the meane ſeaſon lying dead in vs. Thus are we to carrie our ſelues as dead men: and we are to be carefull of it: that God may haue pleaſure in vs *we muſt forget our owne people, and our fathers houſe.* Pſal.45.10. That we may buy the pearle, we muſt ſell all we haue, our wills, our affections, and the deareſt things in the world. He that would liue when he is dead, muſt die while he is aliue: and we muſt now lay out our ſelues as dead perſons. Corruption of nature, reaſon, and will, muſt be dead in vs, that Chriſt alone may liue and raigne in vs.

The third point concerning ſpirituall life is, touching the Originall and well-ſpring thereof, in theſe words, *That Chriſt may raigne in me.* For the better conceiuing whereof, three points are to be obſerued. The firſt, that Chriſt is not onely the Author, with the father & the H.Ghoſt, but alſo the Roote of life, hauing life in himſelfe that he may conuaie it to all that beleeue in him. *He is the true vine, and we are the branches.* Ioh. 15.1. he is *an appointed head to his Church.* Eph. 1.22. he is *the prince of life.* Act. 3.15. he is *a quickning ſpirit.* 1. Cor. 15.45. And in this regard is he ſaid *to liue in vs*, namely, as a roote in the branch, or as the head in the members. The ſecond point is, that there muſt be an Vnion with Chriſt, before we can receiue life from him, and he liue in vs. *If ye abide in me, and I in you, ye ſhall bring forth much fruit.* Ioh.15.4. We muſt be grafted with him, before we can be conformable to his death and reſurrection. Rom. 6.5. And againe, we muſt be taken out of the wild oliue, and ſet in the true oliue. Rom. 11.24. Thus much Paul ſignifieth, when he ſaith, *Chriſt liues in me.* Of this coniunction, two things muſt be noted. The firſt, that it is a ſubſtantiall vnion: in that the perſon of him that beleeueth, is vnited to the perſon of Chriſt. For we muſt *eate the fleſh of Chriſt, and drinke his blood*, before we can haue life abiding in vs, Ioh. 6.53. and *our bodies are members of Chriſt.* 1.Cor.6.15. Againe, this Vnion is ſpirituall, becauſe it is made by the bond of one ſpirit. 1.Cor. 12.13. *By one ſpirit we are baptiſed into one bodie.* And no man is to maruaile, that we on earth ſhould be ioyned to Chriſt in heauen. By ciuill contract man and wife are one fleſh, though diſtant many miles aſunder: why then may not we be ioyned to Chriſt by vertue of the couenant of

grace? conſidering no diſtance of place can hinder the beeing of the ſpirit of Chriſt in vs. The third point is, that after this vnion with Chriſt, he muſt further communicate himſelfe vnto vs, before we can liue by him, and he in vs. To this purpoſe S. Iohn ſaith, that *God hath giuen vs life*: that *this life is in the ſonne*: that *he which hath the ſonne hath life*. 1. Ioh. 5. 12. For the conceiuing of this truth, two queſtions may be demanded. One, in what order Chriſt giues himſelfe vnto vs? *Anſ.* Chriſt firſt of all, giues his fleſh and blood, that is, himſelfe: and then ſecondly, his gifts, namely the efficacie, and merit of his death. The inſtitution of the Lords Supper ſheweth plainly, that we are not partakers of the benefits of Chriſt, vnleſſe firſt of all Chriſt himſelfe be giuen vnto vs. The ſecond queſtion is, how Chriſt can be ſaid *to liue in vs?* *Anſ.* He is not in vs in reſpect of locall preſence, but by the ſupernaturall, and ſpeciall operation of his ſpirit. 1. Cor. 6. 17. The operation of the ſpirit, is threefold. The firſt is, when God imputes the righteouſnes of Chriſt to them that beleeue, and withall giues the Right of eternall life, and the Earneſt of this right, namely, the firſt fruits of the ſpirit. Hereupon iuſtification is called *the Iuſtification of life*. Rom. 5. The ſecond is, Vnification by the vertue of the reſurrection of Chriſt. Phil. 3. 10. And this vertue is the power of the Godhead of Chriſt, or the power of the ſpirit, raiſing vs to newnes of life, as it raiſed Chriſt from the death of ſinne. And by this power, Chriſt is ſaid to liue in them that beleeue. The third is, the Reſurrection of the dead bodie to euerlaſting glorie, in the day of iudgement. Rom. 8. 11.

Thus then the meaning of the words is euident: that Chriſt as a roote, or head, liues in them that are vnited to him, and that by the operation of his ſpirit, cauſing them to die vnto their ſinnes, and to liue vnto God. And againe, it muſt be remembred, that Paul ſpeakes this not priuately of himſelfe, but generally in the name of all beleeuers. For he ſaith, 2. Cor. 13. 5. *Know ye not that Chriſt is in you, except ye be reprobates?*

The vſe. Hence it followes, that they which are true beleeuers, cannot make a practiſe of ſinne: and againe, that they ſinne not with the full conſent, or ſwinge of their wills. Becauſe, Chriſt liues in them, and reſtraines the will in part. When they ſinne therefore, they ſinne not of malice, but of ignorance, or infirmitie. 1 Ioh. 3. 9.

Secondly,

Secondly, the true beleeuer, cannot wholly fall away from grace: becauſe the life of Chriſt cannot be aboliſhed. As Chriſt died but once, and for euer after liues to God: ſo they that are in Chriſt, die once to ſinne, and liue eternally to God. Rom. 6. 10. The vertue, and power of God, that was ſhewed in raiſing Chriſt to life, is likewiſe ſhewed in quickning them that doe beleeue. Eph. 1. 19. He therfore that is made aliue to God, dies no more, but remaines aliue as Chriſt doth.

Thirdly, they which are true beleeuers, are a free and voluntarie people obeying God, as if there were no law to compell them. For they haue Chriſt to liue in them. Read Pſal. 110. 2. The ſpirit of life that is in Chriſt is alſo in them; and that is their law. Rom. 8. 2. It is the propertie of the child of God to obey God, as it is the nature, and qualitie of the fire to burne when matter is put to it.

It may here be demanded, how we may know that Chriſt liues in vs? *Anſ.* By the ſpirit of God. 1. Ioh. 3. 24. And the ſpirit is knowne by the motions, and operations thereof. The firſt whereof, is a Purpoſe to obey God, according to all his commandements that concerne vs, with an inclination of our hearts to the ſaid commandements. Paul ſaith, *he was ſold vnder ſinne:* and yet withall he addes, that *he delighted in the law of God according to the inward man.* Rom. 7. 23. He that loues God, and keepes his commaundements hath the father and the ſonne dwelling in him. Ioh. 14. 23. Let this be obſerued. Pharaoh, when Gods hand was vpon him, confeſſed he was a ſinner and his people, and requeſted Moſes, and Aaron, to let the people goe. But after God had withdrawne his hand, he returned to his old courſe. The like doe ſicke men: they make promiſe to amend their liues, and they requeſt their friends to pray for them: but when they are recouered, they forget all their faire promiſes. The reaſon is this. There is conſcience in them; and by it they know themſelues to be miſerable ſinners: but they want this purpoſe to obey God, and the inclination to his laws: and therefore indeede they hate not their ſinnes, but rather the commandement of God. The ſecond operation, and ſigne of the ſpirit, is a mind and diſpoſition, like to the mind and diſpoſition of Chriſt: which is to doe the will of God, to ſeeke his glorie, and to applie himſelfe to the good of men in all duties of loue. The third and laſt (to omit many) is to loue Chriſt for him-

himſelfe, and to loue them that loue Chriſt, and that becauſe they loue Chriſt. This is a true ſigne, that *we haue paſſed from death to life.* 1. Ioh. 3. 14. It may here be ſaid, how can Chriſt be ſaid to liue in vs, conſidering we are laden with afflictions and miſeries? Where Chriſt liues, there is no miſerie. *Anſ.* In the middeſt of all miſeries, the life of Chriſt doth moſt appeare. Where naturall life decaies, there ſpirituall life takes place. 2. Cor. 4. 10. *I beare in my bodie the mortification of our Lord Ieſus, that the life of Ieſus may be made manifeſt in me. Gods power is made manifeſt in weakneſs.* 2. Cor. 12. Againe, it may be ſaid, if Chriſt liued in vs, we ſhould not feele ſo many corruptions as we doe. *Anſ.* The life of Chriſt is conueyed vnto vs, by little and little. God hauing *wounded and ſlaine vs*, firſt *bindes vs vp*, then *he reuiues vs, and the third day he raiſeth vs vp.* Hoſ. 6. 1. Againe, nature feeles not nature, nor corruption feeles corruption, but grace: therefore it is the life of Chriſt in vs that makes vs feele the maſſe, and bodie of corruption.

Furthermore, here we are to take notice of the common ſinne of our daies. Men will not ſuffer Chriſt to liue in them, and to rule ouer them. It is reputed a ſmall matter; but it is a grieuous offence. The Gentiles ſay, *Let vs breake their bands and caſt their cords from vs.* Pſal. 2. 2. And it is was the ſinne of the Iewes to ſay, *We will not haue this man to raigne ouer vs*, Luc. 19. 14. And therefore Chriſt ſaith, *bring them hither, and ſlay them before me.*

Laſtly, here we learne our dutie: and that is ſo to liue, that we may be able to ſay with good conſcience, that *Chriſt liues in vs:* we muſt ſeeke his kingdome aboue all things, and take his yoke on vs. It will be ſaid, what muſt we doe that Chriſt may liue in vs? *Anſ.* We muſt vſe the meanes appointed, meditation of the word, prayer, ſacraments: and withall we muſt ſpiritually *eate the fleſh of Chriſt, and drinke his blood.* Ioh. 6. 57. And that we may eate him, we muſt haue a ſtomacke in our ſoules like the ſtomacke of our bodies, and we muſt hunger and thirſt after Chriſt: and therefore we muſt feele our owne ſinnes, and our ſpirituall pouertie, and haue an earneſt luſt and appetite after Chriſt, as after meat and drinke. When Siſera was purſued by the armie of the Iſraelites, he cried to Iael and ſaid, *Giue me drinke, I die for thirſt.* Iudg. 4. 19. euen ſo we beeing purſued by the ſentence of the law, by the terrours of

hell,

hell, death, and condemnation; muſt flie to the throne of grace, and crie out, ſaying, *Giue me of the tree of life, giue me of the water of life: I periſh for thirſt.* Then ſhall our wretched ſoules be quickned, and reuiued to euerlaſting life. Math. 5. 6. Rev. 21. 6.

In the fourth place, here is ſet downe the Meanes of ſpirituall life, in theſe words. *And in that I now liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.* And that the doctrine may the better appeare, I will ſtand a while to ſhew the meaning of them. By *fleſh*, is ment the mortall bodie, or the fraile condition of this temporall life. Heb. 5. 7. and 1. Pet. 4. 2. And therefore *to liue in the fleſh*, is to liue a naturall life by eating, drinking, ſleeping. Further, Paul ſaith that liuing in the fleſh, he liued *by faith*: and for the better conceiuing of this, two queſtions may be demanded. The firſt is, Why a beleeuer is ſaid to liue by faith? *Anſ.* There be two cauſes. Firſt, faith is an Inſtrument to vnite vs to Chriſt: and by meanes of this vnion, we receiue life from Chriſt: for Chriſt dwells in our hearts by faith. Eph. 3. 17. Secondly, faith is a Guide, to order and gouerne temporall life, in all good manner according to the will of God. And this faith doth, by a diuine kind of reaſoning framed in the mind, whereby it vrgeth, and perſwadeth to good duties. Rom. 6. 11.

The ſecond queſtion is, How men liue by faith? *Anſ.* The child of God liues a double life in this world: a *ſpirituall*, and a *temporall*. The *ſpirituall* ſtands ſpecially in three things; Reconciliation with God: renouation of life: and good workes. Now in our Reconciliation with God, we liue in this world onely by faith. For we haue, and enioy pardon of ſinnes, imputation of iuſtice, and acception to life eternall, onely by meanes of our faith. Rom. 4. 4. & 5. 1.

Againe, in the renouation and change of our liues, we liue by faith. For our faith in Chriſt *puriſieth our hearts*, Act. 15. 9. partly, by deriuing holines and puritie from Chriſt vnto vs, who is our ſanctification: and partly, by mouing and perſwading of vs to holines and newnes of life. 1. Ioh. 3. 3.

Laſtly, in the doing of euery good worke, we muſt liue by our faith. For firſt there muſt be a generall faith that the worke in his kind pleaſeth God. Rom. 14. 25. Secondly, iuſtifying faith muſt giue a beginning to the worke. *I beleeued, therefore*

I ſpake. Pſal. 116. 12. Thirdly, after the worke is done, faith muſt couer the defects thereof, that it may be acceptable to God. Heb. 11. 5.

Temporall life, ſtands in cares, or miſeries: and miſeries, are outward afflictions, or inward temptations. And in all our worldly cares, we are to liue by faith. For our care muſt be to doe our office, and the labour of our calling, with all diligence. This beeing done, we muſt there make a pauſe: and for the ſucceſſe of all our praiers, and labours, we muſt caſt our care on God. 1. Pet. 5. 7.

Likewiſe, in our afflictions we are to liue by faith. For our faith is to aſſure vs, that God according to his promiſe will giue a good iſſue. 1. Cor. 10. 12. And though all temporall things faile vs, it makes vs retaine the hope of mercie and of eternall life. Thirdly, it makes vs waite Gods leiſure for our deliuerance. Iſa. 16. 28.

Laſtly, in our Temptations we are not to liue by feeling, but by faith: yea againſt feeling, to reſt on the bare promiſe of God; when we feele and apprehend nothing but the wrath of God. And thus we ſee how the beleeuer liues by his faith in this world.

It may be ſaid, What is the faith we liue by? Anſwer is here made: *It is the faith of the ſonne of God.* And ſauing faith is ſo called; becauſe Chriſt is not onely the Author of it, and the obiect, or matter of it, but alſo the Reuealer of it. For there was a certaine faith in God, which was put into the heart of man in the creation, which alſo the morall law requireth: but this faith in the Meſſias, was not knowne till after the fall; and then it was reuealed to the world by the ſonne of God.

Againe, it may be ſaide, What is this faith of the Sonne of God? Anſwer is here made: A faith whereby I beleeue that *Chriſt hath loued me, and giuen himſelfe for me.*

Theſe words then thus explaned, are an anſwer to an obiection, which may be framed thus: Why ſhouldeſt thou ſay, that thou liueſt not, but that Chriſt liueth in thee; conſidering thou liueſt in the fleſh, as other men doe? Anſwer is made, Though I liue in the fleſh, yet I liue by the faith of the ſonne of God.

The vſe. Here firſt of all they are to be blamed, that liue by ſenſe, like beaſts: beleeuing no more then they ſee, and truſting

ſting God no further then they ſee him. For, if a man whome we ſee and know, make a promiſe to vs, we are comforted: yet if God, who is inuiſible make in his word farre better promiſes (as he doth,) we are not in like ſort comforted. Againe, we put too much confidence in meanes. If we haue good callings, houſe, land, liuing, we can then truſt in God: but when meanes of comfort faile, we are confounded in our ſelues, as if there were no God. We are like the vſurer, who will not truſt the man, but his pawne: euen ſo we truſt not God vpon his bare word, without a pawne. If he come to vs with a full hand, and with the pawne of his good gifts, and bleſſings, we truſt him; els not.

Againe, they are to be blamed, that liue onely by the guidance of reaſon. For many diſpute thus: I deale truly and iuſtly with all men, and liue peaceably with my neighbours: therefore God will haue me excuſed. But there muſt be a better guide to euerlaſting life; namely, faith in Chriſt: els ſhall we miſſe of our marke.

Thirdly, they deceiue themſelues, that thinke they may liue as they liſt: and call vpon God when they are dying, and ſo die by faith. It is well if they can die by faith: but that they may ſo die, they muſt liue by faith.

Laſtly, they are to be blamed, that ſpend their daies in worldly cares, ſo as no good thing can take place. This is the life of infidels. And where true faith raignes, it cuts off the multitude of cares, and makes vs caſt them on God.

Moreouer, here we ſee what we are to doe in perilous times, as in the time of plague, famine, ſword, when preſent death is before our eyes: we muſt then liue by faith. When Noeh heard of the flood, he prepared ſuch meanes as faith would afford for the ſauing of himſelfe, and his familie. Abraham, Iſaac, Iacob, by faith liued as pilgrimes in a ſtrange land, and were content. Moſes left Pharaos court, and *feared not the wrath of the king: becauſe by faith he ſaw him that was inuiſible*, Hebr. 11. 27. Dauid in the feare of preſent death, *comforted himſelfe in the Lord his God*, 1. Sam. 30. 6. When Iehoſaphat knew not what in the world to doe, he lift vp the eyes of his faith to the Lord. 2. Chron. 20. 12. Chriſt in his agonie and paſſion of the croſſe, by faith commended his ſoule into the hands of his father. Of the Saints of the New Teſtament, ſome were racked, ſome

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were ſtoned to death, and that by faith. Heb. 11.36. We muſt therefore all of vs, learne to liue by faith: and for this cauſe we muſt acquaint our ſelues with the word, and promiſes of God; and mingle them with our faith: els ſhall the life of a man in the world be worſe, then the life of a beaſt.

Againe, in theſe words [*who hath loued me, and giuen himſelfe for me*] the nature and propertie of iuſtifying faith is ſet down, which is to Applie the loue of God, and the merit of the paſſion of Chriſt, vnto our ſelues. And therefore the Papiſts are deceiued, who ſay, that hope applieth, and not faith. It may be alleadged, that Paul ſpeakes theſe words priuately of himſelfe. *Anſ.* He ſpeakes them in the name of all beleeuers, Iewes and Gentiles. For (as we may ſee in the former verſes) that which concerned Peter, and the reſt of Chriſtian Iewes, he applies to himſelfe, leaſt his ſpeech ſhould ſeeme odious.

Againe, it may be obiected, that all beleeuers cannot ſay thus, *Chriſt hath loued me, and giuen himſelfe for me. Anſ.* If the minde be fixed on Chriſt: and there be alſo a will and indeauour to beleeue and apprehend Chriſt; there is faith indeede. For God accepts the true and earneſt will to beleeue, for faith. We are not ſaued for the perfection of our faith, but for the perfection of the obedience of Chriſt, which faith apprehendeth. The Iſraelites which looked vpon the braſen ſerpent with one eye, or with a ſquint-eye, with halfe an eye, or dimme ſight, were healed, not for the goodnes of their ſight, but for the promiſe of God. The poore in ſpirit, are bleſſed. Now they are poore in ſpirit, who finde themſelues emptie of all goodnes, emptie of true faith, full of vnbeleefe, and vnfainedly deſire to beleeue. So then if we greeue, becauſe we cannot beleeue as we ſhould, and earneſtly deſire to beleeue, God accepts vs for beleeuers.

Againe, in theſe words [*who hath loued me, and giuen himſelfe for me*] S. Paul ſets downe the reaſon or argument, which faith vſeth in the minde regenerate, to mooue men to liue to God. And the reaſon is framed thus: Chriſt loueth thee, and hath giuen himſelfe for thee: therefore ſee thou liue to God. Read the like, Rom. 12.1. and 2.4. and Pſal. 116.12.

By this we are to take occaſion, to conſider and to bewaile the hardnes of our hearts, who doe not relent from our euill waies, and turne vnto God vpon the conſideration of his loue

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in Chriſt. The waters of the Sanctuarie haue long flowed vnto vs: but they haue not ſweetned vs, and made vs ſauerie: therefore it is to be feared leaſt our habitations be at length turned to places of nettles and ſaltpits. Eze. 7. 11.

21 I doe not abrogate the grace of God: for if righteouſnes be by the law, then Chriſt died without cauſe.

The meaning. *Grace* in Scriptures ſignifieth two things: the free fauour of God; and the gifts of God in vs. And where the holy Ghoſt intreates of iuſtification, grace in the firſt ſenſe, ſignifies the good will, and fauour of God, pardoning ſinnes, and accepting vs to life euerlaſting, for the merit of Chriſt. 2. Tim. 1. 9. Eph. 2. 8. And in this ſenſe is the word vſed in this place. And when Paul ſaith, *I doe not abrogate the grace of God*; his meaning is, I doe not make void, or fruſtrate the grace of God in reſpect of my ſelfe, or in reſpect of other beleeuers, by teaching the iuſtification of a ſinner by faith alone. He addes, *If righteouſnes be by the law*; that is, if a ſinner be iuſtified by his owne obedience in performing the law, then Chriſt died without cauſe. The word δωρεὰν, *freely*, tranſlated *without cauſe*, hath a double ſignification. One is, when it ſignifies as much as *without price, or merit*. Math. 10. 8. *Ye haue receiued freely, giue freely.* The ſecond is, when it ſignifies *raſhly, without iuſt, or ſufficient cauſe*: as Pſal. 69. 4. *Mine enemies hate me freely*, (as the Seuentie tranſlate) that is, wrongfully, or without iuſt cauſe. Thus here is Chriſt ſaid to die *freely*, that is, in vaine, or without cauſe: becauſe if we be iuſtified by obedience to the law, then Chriſt died in vaine, to make any ſatisfaction to the law for vs.

Theſe words are an anſwer to an obiection. The obiection is this: If thou teach that a ſinner is iuſtified onely by his faith in Chriſt, then thou aboliſheſt the grace of God. The anſwer is negatiue. I doe not by this doctrine abrogate the grace of God. And there is a reaſon alſo of this anſwer: If we be iuſtified by our owne fulfilling of the law, then Chriſt died in vaine to fulfill the law for vs.

The vſe. Firſt, let vs marke that Paul ſaith, *he doth not abrogate the grace of God*: and why? becauſe he will ſuffer nothing

in the cauſe of our iuſtification to be ioyned with the obedience of the death of Chriſt. And hence we learne, what is the nature of grace. It muſt ſtand wholly, and intirely in it ſelfe. Gods grace cannot ſtand with mans merit. Grace is no grace, vnleſſe it be freely giuen euery way. Rom. 4.4. *To him that worketh the wages is giuen, not of grace, but of deſert.* Rom. 11. 6. *If election be of grace, then not of workes, els is grace no grace.* Grace, and works of grace in the cauſing of iuſtification, can no more ſtand together, then fire and water. By this we are admoniſhed to be nothing in our ſelues, and to aſcribe all that we are, or can doe, to the grace of God.

Againe, here we ſee our dutie, and that is to be carefull not to abrogate the grace of God vnto our ſelues. But how is that done? *Anſ.* We muſt ſtrippe and emptie our ſelues of all righteouſneſſe, and goodneſſe of our owne, euen to the death, and withall hunger and thirſt after Chriſt and his righteouſnes. Math. 5.6. Luk. 1.35.

Thirdly, Paul here ſets downe a notable ground of true religion; That the death of Chriſt is made voide, if any thing be ioyned with it in the worke of our iuſtification, as a meanes to ſatisfie Gods iuſtice, and to merit the fauour of God. Therefore the doctrine of iuſtification by workes, is a manifeſt errour. For if we be iuſtified by the workes of the law, then the iudgement of the holy Ghoſt is, that Chriſt died without cauſe. Againe, the doctrine of humane ſatisfactions is a deuice of mans braine. For if we ſatisfie for our ſelues, then did Chriſt by death ſatisfie in vaine. Thirdly, it is a falſe and wicked, (though a colourable inuention) to ſay, that Chriſt by his death merited, that we ſhould merit by our workes. For if we merit by workes, Chriſt died in vaine to merit by his owne death. This is the ſentence of God, who cannot erre. Laſtly, here we ſee the Church of Rome erreth in the foundation of true religion: becauſe it ioyneth the merit of mans workes, and the merit of the death of Chriſt, in the iuſtification of a ſinner. And therefore, we may not ſo much as dreame of any reconciliation to be made with that religion: for light and darknes cannot be reconciled, nor fire and water. Here the Papiſts anſwer, that Paul in this text ſpeakes againſt them, that looked to be iuſtified by the naturall obſeruation of the law, without the death of Chriſt. But it is falſe which they ſay. For Paul here ſpeakes a-

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gainſt Chriſtian Iewes, who ioyned the law and the Goſpel: and looked to be iuſtified both by Chriſt, and by the works of the law: and not by workes of the law, done by ſtrength of nature, but by works of grace.

CHAP. III.

1 O fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth: to whome Ieſus Chriſt before was deſcribed in your ſight, *and* among you crucified.

THat we may ſee how this chapter depends on the former, we muſt repeat the principall argument of the Epiſtle: If I was called of God, & my doctrine be true, then ye ſhould not haue reuolted to an other Goſpel: but I was called of God, and my doctrine is true: therefore ye ſhould not haue reuolted to an other Goſpel.

The firſt part of the *minor*, that Paul was called of God, was handled in the firſt and ſecond chapters. The ſecond part: that his doctrine is true, is handled in the third, fourth, and fifth: and is propounded in this verſe. Moreouer, the Concluſion of the argument ſet downe Chap. 1. v. 6. is here againe repeated, namely, that the Galatians ſhould not haue reuolted to an other Goſpel. And withall Paul here notes the cauſes of their Reuolt: and they are two. One, is follie, *O fooliſh Galatians.* The other is, the deceit of falſe teachers, *who hath bewitched you?*

Whereas Paul ſaith, *O fooliſh Galatians*, that we miſtake not

his example; three queſtions may be demanded. The firſt is, In what reſpect he giues this hard iudgement againſt them? *Anſ.* Three things are ſubiected to Iudgement, the doctrines of men, the liues of men, and the perſons of men. Doctrines are to be iudged by the word, and the liues of men: yet ordinarily, the perſons of men are not to be iudged. For the ſaying is true, that *three things are not ſubiect to iudgement: the Counſels of God, the Scriptures, and the perſons of men.* And in this place Paul giues iudgement, not againſt the Galatians themſelues, or againſt their perſons, but againſt their new conceiued doctrin, and againſt their practiſe in Reuolting.

The ſecond queſtion is, whether this iudgement be righteous and true iudgement? *Anſ.* It is: becauſe it is vpon good ground. For firſt of all, Paul giues this cenſure, by vertue of his calling: becauſe his office was to reprooue and correct vice Tit. 1. 9. and 2. 15. Secondly, it was in truth. For indeede they ouerturned the paſſion of Chriſt: and therefore he could not call them leſſe then *fooles.* Thirdly, this iudgement was giuen in loue. For Paul intended, and deſired nothing in this ſpeach, but their good and amendment. Vpon like grounds Iſai calls the Iſraelites, *people of Sodome and Gomorrha*, Iſa. 1. Chriſt calls the two diſciples, *fooliſh, and ſlow of heart to beleeue*, Luk. 24. 25. Paul calls the Cretians *lyers and ſlow bellies*, Tit. 1. 12. But Matth. 5. 22. may be obiected, where he is ſaid to be in danger of a Councill, that ſaith, *Thou foole. Anſ.* The place is to be vnderſtood of them that charge men with folhe, with a mind to reproch them, and in way of reuenge: which, Paul in this place doth not.

The third queſtion is, whether we may vſe like iudgement againſt men? *Anſ.* Vpon like grounds we may, if we haue a warrant, and calling from God ſo to doe. For all iudgement is Gods Rom. 14. 10. if this iudgement be in truth: if it be in charitie, for the amendment of the parties, and for the good of others. Otherwiſe, if theſe grounds faile vs, we may not giue iudgement againſt any man, but muſt follow the iudgement of charitie which thinks no euill, hopes the beſt, and conſtrues all things in the beſt part. 1. Cor. 13.

To come to the ſecond cauſe, Paul ſaith, *Who hath bewitched you?* that is, who hath deceiued you, as if ye were bewitched by ſome inchantments. Here Paul takes it for a confeſſed truth,

that

that there is witchcraft, and witches. And that we may the better conceiue his meaning, two queſtions are to be propounded. The firſt is, what is the witchcraft here meant? *Anſ.* It is a Satanicall operation, whereby the ſenſes of men are deluded. For the deuill can by certaine meanes, delude and corrupt the phantaſie, or the imagination; and cauſe men to thinke that of themſelues, which is otherwiſe. There is a diſeaſe called *Lycanthropia*, in which, the braine beeing diſtempered, men thinke themſelues to be wolues, and carrie themſelues as wolues. And in this diſeaſe the deuill hath a great ſtroke. Againe, the deuill can delude the outward ſenſes, as the hearing, and the ſight. Thus Iannes and Iambres turned their roddes into ſerpents, before Pharaoh, and brought frogges, by deceiuing the eye, and not in truth, Exod. 7. and 8. Thus the witch of Endor made a counterfeit of Samuel to riſe out of the earth. 1. Sam. 28.

The ſecond queſtion is, if this witchcraft be an operation of Satan, how men ſhould be ſaid to doe it? for Paul ſaith, who, or what man hath bewitched you? *Anſ.* Men doe it by league, and confederacie with the deuill. The inchanter charmes by *ioyning ſocieties*. Pſal. 58. 5. The deuill ſeekes whome he may deuoure: and therefore, where he finds a fit perſon to worke vpon, he inſinuates and offers himſelfe. And after men be in league with him, he hath a word and ſacraments for them, as God hath: and he requireth faith, as God doth. And looke as theeues, ſome lie in the way, ſome in the wood: and they in the way (when a bootie comes) giue a watchword to the reſt, and then all are at hand together: Euen ſo when men in league with the deuill vſe charmes, imprecations, curſes, praiſes, ſuperſtitious inuocations, according to his appointment, and other Satanicall ceremonies, a watchword is likewiſe giuen vnto him, and he is ſtraight at hand to doe the intended feate. Thus, and no otherwiſe, are men ſaid to bewitch, or delude the eye.

That which Paul ſaith to the Galatians, if he were now liuing among vs, he would likewiſe ſay to vs, *O fooliſh nation, who hath bewitched you?* We are wiſe in matters of the world: but in matters concerning the kingdome of heauen, the moſt of vs are fooles, beſotted, and bewitched with worldly cares, and pleaſures, without ſenſe in matters of religion, like a peece of waxe without all forme: fit to take the forme and print of any reli-

religion. And we muſt take heede, leaſt this our fooliſhnes, and intoxication of our ſenſes, lead vs headlong to perdition. And therefore we muſt learne the way of life in humilitie. Pſal. 25. 9. We muſt obey it, and in obedience we ſhall learne it. Ioh. 7. 17. We muſt as heartily loue the word of God, as in minde we conceiue it; leaſt by not louing of it we be *giuen vp to ſtrong illuſions to beleeue lies.* 2. Theſſ. 2. 10. Laſtly, we muſt pray to God to be taught and guided by his word and ſpirit, in things pertaining to euerlaſting life.

To proceede further, the deluſion or bewitching of the Galatians, is ſet forth by two arguments. The firſt is, the ende, in theſe words, *that ye ſhould not obey the truth.* Before I come to the conſideration of theſe words, a doubt muſt be reſolued. For ſome man may ſay, that this Epiſtle is corrupted: becauſe theſe words are wanting in ſundrie tranſlations, and editions of the Bible: and Ierome ſaith, that they were not found in the copies of the bible in his daies. *Anſ.* In the Editions and tranſlations of the bible, there are ſundrie differences, and diuerſities of readings: and theſe differences are not the fault of the Scripture, but of the men which vſed to write out the bible: for the bible heretofore was ſpread abroad, not by printing, but by writing. Againe, though in the bookes of the bible there be ſundrie varieties of reading, yet the prouidence of God hath ſo watched ouer the Bible, that the ſenſe thereof remaineth intire, ſound, and incorrupt, ſpecially in the grounds of religion. And not the words principally, but the ſenſe is the Scripture. And that which I ſay appeareth in this text: for whether theſe words be left in, or put out, the ſenſe of the verſe, is one and the ſame.

Theſe words, *that ye ſhould not obey the truth*, are meant of the obedience of faith. Rom. 1. 5, and 16. 28. And the obedience of faith is propounded vnto vs without adding, detracting, or changing. And this the Galatians did not: for they added iuſtification by workes, to the doctrine of Paul, touching iuſtification by faith alone: by which addition they depraued the truth, and ſhewed that indeede they beleeued not the truth. Here let vs obſerue the ſcope of all the malice of the deuill: and that is, to hinder, or ouerthrow our faith. The firſt thing the deuill aimed at in our firſt parents, was to ouerthrow their faith, and to cauſe them to doubt of the truth of Gods word.

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The firſt temptation wherewith our Sauiour Chriſt was aſſaulted, was againſt his faith, as he was man: If thou be the ſonne of God thou canſt cauſe theſe ſtones in thy hunger to be made bread: but thou canſt not cauſe theſe ſtones to be made bread: therefore thou art not the child of God. The deuill deſired to ſift out all the faith of the Apoſtles, and to leaue in them nothing but the chaffe of vnbeleefe. Luk. 22. The deuill blindes the eyes of men *that the light of the Goſpel of Ieſus Chriſt may not ſhine vnto them*. 2. Cor. 4. 4. This muſt teach vs, that we muſt not onely hold and know the true religion for the time, but alſo build our ſelues vpon our faith, Iud. v. 20. and be rooted and ſtabliſhed vpon our faith and religion, Col. 1. 23. and the rather, becauſe it hath bin the manner of this nation, wickedly to change religion with the times. And that we may indeede be rooted vpon our religion, we muſt not boaſt of the greatnes and ſtrength of our faith, but rather labour to ſee in our ſelues a ſea of vnbeleefe: heartily to bewaile it, and to ſtriue to beleeue, and ſo to goe on from faith, to faith.

The truth here mentioned, is the heauenly doctrine of the Goſpel: ſo called for two cauſes. Firſt, becauſe it is an abſolute truth without errour. It is a principle not to be called in queſtion, that *the Apoſtles and Prophets, in writing and preaching, could not erre*. It may be ſaid, they were men, as we are: and therefore ſubiect to erre, and be deceiued in iudgement. *Anſ.* Iudgement is twofold. One, conceiued by the diſcourſe of naturall reaſon: the other, conceiued by the apprehenſion of things reuealed by God. In the firſt, the Apoſtles and Prophets might erre, and be deceiued; as Nathan and Peter were. In the ſecond, they could not: becauſe it was framed in them, by the inſpiration, and inſtinct of the holy Ghoſt. And therefore, they neuer erred, either in preaching or writing. The ſecond cauſe why the Goſpel is called *the truth*, is, becauſe it is a moſt worthie truth, namely, the truth which is according to godlines, Tit. 1. It may be ſaid, what is the truth? and how ſhall we know it, conſidering there be ſo many diſſentions? *Anſ.* Firſt, make thy ſelfe fit to know, and then ſhalt thou know the truth. And thou ſhalt be fitted to know the truth, if thou firſt of all giue thy ſelfe to obey it. Read the golden text, Ioh. 7. v. 17. *Obey, and ye ſhall know.*

The ſecond thing, whereby the deluſion of the Galatians is expreſ-

expreſſed, is the ſigne thereof, in theſe words, *to whome Ieſus Chriſt was deſcribed, &c.* that is, to whome I haue preached the doctrine of ſaluation by Chriſt, in liuely and euident manner, euen as if Chriſt had bin painted before your eyes, and had bin crucified, in, or among you. And this is a manifeſt token that the Galatians were deluded, becauſe they could not acknowledge the truth, whē it was ſet forth vnto them, (as it were) in orient colours. And where Paul ſaith, that *Chriſt was before deſcribed*, I referre it to the time before their reuolt.

Here firſt, we are to obſerue, the properties of the Miniſterie of the word. The firſt, that it muſt be plaine, perſpicuous, and euident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deales wickedly, in keeping the Scriptures in an vnknowne tongue. For this is to couer that from the people, which is to be painted before the eyes of their minds. Againe, that kind of preaching is to be blamed, in which there is vſed, a mixed kind of varietie of languages, before the vnlearned. For this is a ſigne to vnbeleeuers. 1. Cor. 14. 22. And in this kind of preaching we doe not paint Chriſt, but we paint out our owne ſelues. It is a by-word among vs: *It was a very plaine ſermon.* And I ſay againe, *the plainer, the better.*

The ſecond propertie of the Miniſterie of the word, is, that it muſt be powerfull and liuely in operation, and as it were crucifying Chriſt within vs, and cauſing vs to feele the vertue of his paſſion. The word preached muſt pearce into the heart, like a two edged ſword, Hebr. 4. 12. true prophecie iudgeth men, diſcouereth the things of the heart, and cauſeth men to to ſay, *The Lord is within you*, 1. Cor. 14. 25. The ſcepter of Chriſt whereby he ſmiteth the nations, is in his mouth, Iſa. 11. 4. that is, in the Miniſterie of the word. Ier. 15. 19. And it is the ſame Miniſterie, which ſhaketh heauen and earth. Agg. 2. 5. By this it appeareth, that to take a text, and to make a diſcourſe vpon ſomething in the ſaid text, ſhewing much inuention of wit, and much reading, and humane learning, is not to preach Chriſt in a liuely manner. It will be ſaid: what then? I anſwer with Paul, *who is ſufficient* either *for* the ſpeaking or doing of *theſe things*? yet ſomething may be ſhewed. Know therefore that the effectuall and powerful preaching of the word, ſtands in three things. The firſt is, true and proper interpretation of

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the Scripture, and that by it ſelfe: for Scripture, is both the gloſſe, and the text. The ſecond is, ſauorie and wholeſome doctrine, gathered out of the Scriptures truly expounded. The third is, the Application of the ſaid doctrine, either to the information of the iudgement, or to the reformation of the life. This is the preaching that is of power. Let all the ſonnes of the Prophets thinke vpon theſe things, and ſtudie to be doers of them.

Furthermore, two queſtions are here reſolued. The firſt is, whether Images be neceſſarie in the congregations of the people of God? *Anſ.* There are Chriſtian Images, and Pictures, and they are very neceſſarie. And theſe Images, are Sermons of Chriſt, and the Right adminiſtration of the ſacraments. For in them Chriſt is deſcribed and painted out vnto vs. As for the painted and carued images of the Papiſts, we vtterly deteſt them, as Idols. They alleadge, that they are *Lay-mens bookes:* but Habakuk ſaith, *they are doctours of lies*, Hab. 2. 18. And where the liuely preaching of the word is, there is no neede of them. And therefore Images were not eſtabliſhed in Churches in theſe Weſt parts, till after 700. yeares. As long as the church had golden teachers, there were no wooden images: but when golden teachers did degenerate, and become wooden teachers, then came both golden and wooden Images. It is further ſaid, why may not we paint Chriſt in our churches with colours, as with wordes in ſermons? *Anſ.* The one, the Lord alloweth, namely, the deſcription of Chriſt in ſpeach. But the caruing or painting of images in churches, and that for religious vſe, he condemneth. Exod. 20. 6.

The ſecond queſtion is, Whether there be now in the church of God, any ſacrifice or oblation of Chriſt? *Anſ.* There is after a ſort. For there is a liuely repreſentation of the paſſion of Chriſt, in the Preaching of the word, and in the adminiſtration of the Lords ſupper, as if Chriſt were yet in crucifying, and as though his blood were now diſtilling from his hands, & ſides. As for the ſacrifice of the Maſſe, it is an abomination, and a meere mockerie. For there the Prieſt, when he ſaith, *Accept theſe gifts*, &c. is become a Mediatour, betweene Chriſt and God: and the bodie and blood of Chriſt is offered in an vnbloodie manner; that is, blood is offered without blood: and the Prieſt, when he hath offered Chriſt, eates vp all that he hath

offered. Yet for this damnable oblation many ſtand: and the reaſon is; becauſe they are bewitched, and inchanted with pretended ſhewes of Fathers, Councells, Antiquitie, Succeſſion, &c.

Laſtly, here we learne, what is the dutie of all beleeuers; namely, to behold Chriſt crucified. Cant. 3. 11. *O daughters of Sion, behold your king.* But where muſt we behold him? Not in Roodes, and Crucifixes, after the Popiſh manner; but we muſt looke on him, as he propounds himſelfe vnto vs in the word, and ſacraments. For thus is he the true obiect of our faith. And how muſt we behold him? by the eye of faith, which makes vs both ſee him, & feele him, (as it were) crucified in vs. Here note, that implicit faith, (which is to beleeue as the Church beleeues,) is a blind faith: for by it we cannot contemplate and behold Chriſt. And the common fault is here to be noted, whereby men neglect and paſſe by this contemplation of Chriſt. There is among vs the euill eye that deuoureth all it ſeeth: there is the adulterous eye: but where is the eye of faith to behold Chriſt? where is the force of this eye to be ſeene which maketh the thing which it beholdeth to be ours, and vs like vnto it? We loue to tricke and paint our bodies, and ſome to ſet fine complexions on their faces (and therefore complexions at this day are made a kind of marchandiſe) but away with ſuch vanities. If ye loue to be painted: I will tell you what ye ſhall doe. The office of the Miniſters is to deſcribe, and paint out Chriſt vnto vs: let them paint Chriſt crucified in the heart, and ſet vp his image there, and then ſhalt thou haue a fauourable complexion in the eye both of God, and man.

That this contemplation of Chriſt by faith, may take more place, and be the better practiſed, conſider the vſe of it. Firſt, by beholding Chriſt crucified, we ſee our miſerie and wickednes. For our ſinnes are the ſwords, and ſpeares which haue crucified him. Zach. 12. 10. Secondly, this ſight brings vs true and liuely comfort: for beholding Chriſt crucified, we ſee Paradiſe as it were in the midſt of hell: we ſee the handwriting againſt vs, cancelled, Coloſſ. 2. 14. we ſee the remiſſion of our ſinnes, written with the heart blood of Chriſt, and ſealed with the ſame. Thirdly, this ſight of Chriſt makes a vniuerſall chaunge of vs. The Camelion takes to it the colours of the things which it ſeeth, and are neere vnto it: and the beleeuing

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heart takes to, it the diſpoſition, and minde that was in Chriſt crucified, by viewing, and beholding of Chriſt. This ſight makes vs mourne and bleede in our hearts for our offences, when we conſider, that Chriſt was crucified for them: and it makes vs loue Chriſt, when we conſider the loue of God in Chriſt crucified.

Laſtly, this thing muſt be a terrour to all the vngodly. For they haue no care to behold Chriſt, but by their leud liues they crucifie him: and for this cauſe in the day of iudgement, they ſhall ſee with heauie hearts, Chriſt to be their iudge whome they haue pearced. Reuel. 1.7. Better therefore it is, now in the day of grace to behold him with the eye of faith to our comfort, then now to deſpiſe him, and then to behold him to our euerlaſting ſhame, with the eye of confuſion.

2 This onely would I learne of you, Receiued ye the Spirit by the workes of the law, or by the hearing of faith?

3 Are ye ſo fooliſh, that after ye haue begunne in the ſpirit, ye would now be made perfect by the fleſh.

The ſenſe of the words. When Paul ſaith, *this would I learne of you*, he meets with the conceit of the Galatians, who thought themſelues wiſe: and the effect of his ſpeech is this: I haue called you fooles: but it may be, that you thinke your ſelues wiſe, and me fooliſh: well, let it be ſo: then with all your wiſdome teach me, and let me learne but one thing: and that is, by what meanes ye receiued the Spirit. Touching the phraſe, *Receiued ye the Spirit*, three things muſt be obſerued. The firſt, that the Spirit ſometimes ſignifies the eſſentiall ſpirit of the Father and the Sonne, as 1. Cor. 12.4. *There is a diuerſitie of gifts, but one ſpirit.* Sometimes againe, it ſignifies the effects, operations, or gifts of the ſpirit, as namely when *fleſh* and *ſpirit* are oppoſed; as in this text. And further, when it ſignifies gifts, yet then the preſence of the ſpirit is not excluded, but included. The ſecond

is, that here *the Spirit* ſignifies the ſpirit of adoption. Eph. 1. 13. Rom. 8. 16. The third is, that to receiue the ſpirit, is not barely to receiue the gifts of the ſpirit, (as we are ſaid to haue the ſunne in the houſe, when we receiue the beames of the bodie of the ſunne beeing in heauen:) but in this receiuing, there are two things. One is, that the ſpirit is preſent in vs; the other, that the ſame ſpirit teſtifieth his preſence, by his ſpeciall operation, and gifts of grace. Paul ſaith, Eph. 4. 30. *Greeue not the ſpirit.* Which is not meant of gifts, but of the very perſon of the ſpirit. And it muſt be remembred, that the effects and gifts of the ſpirit, preſuppoſe the preſence of the ſpirit. By *workes of the Law*, we are to vnderſtand, the doctrine of iuſtification by the workes of the law. By *the hearing of faith*, is meant the doctrine of the Goſpel: *hearing* beeing put for the thing heard, namely, preaching: and *faith*, for the doctrine of iuſtification by faith in Chriſt crucified. For *faith* ſignifies not onely the gift whereby we beleeue, but alſo that which is beleeued.

In the third verſe, *ſpirit* ſignifies the operation of the ſpirit, whereby the inward man is renewed, and made like to God: or againe, the Exerciſes of the inward man: and *fleſh* ſignifies outward things, or actions, that properly pertaine to the outward man, as circumciſion, and ſuch like. Thus 2. Cor. 5. 17. *fleſh*, and the *new creature* are oppoſed. And Paul ſaith, Rom. 9. 29. *He is a Iew, that is a Iew within, in the ſpirit, hauing the circumciſion of the heart. To begunne in the ſpirit*, is to beginne in godlines and religion, inwardly in the exerciſes of the renewed heart.

The Reſolution. In theſe words, is contained the firſt argument, whereby Paul prooues the truth of his doctrine. It is framed thus: If ye receiued the ſpirit by my doctrine, my doctrine is true, and ye fooliſh that adde vnto it, iuſtification by the workes of the law: but ye receiued the ſpirit by my doctrine: therefore it is true, and ye deale fooliſhly that haue added to it iuſtification by workes.

The *maior* or firſt propoſition, is not expreſſed, but the proofe thereof in the third verſe, thus: it is a point of extreame follie when ye haue begun in the ſpirit, to end in the fleſh: therfore it is folly in you hauing receiued the ſpirit by my doctrine, to adde any thing vnto it of your owne.

The vſe. When Paul ſaith, *Let me learne one thing of you*, he notes the fault of the Galatians, and of ſundrie others, who

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when they haue attained to a certaine meaſure of knowledge in Gods word, are preſently puffed vp with pride, and often thinke themſelues wiſer then their teachers. This was the fault of the Corinthians, 1. Cor. 8. 10. and of ſundrie in our daies, who ſeparate wholly from all our congregations, preſuming to know that which they neuer learned of their teachers. That this ouerweening pride may not take place, we muſt ioyne the knowledge of our ſelues, with the knowledge of Gods word, and mixe our knowledge with loue. For *loue edefies*, and *bare knowledge ſwells the heart*.

Againe, here when it is ſaid, *Receiued ye the ſpirit?* that is, ye did not receiue the ſpirit by the workes of the law, but by the hearing of faith. Here, I ſay, we ſee the difference betweene the law, and the Goſpel. The law doth not miniſter the ſpirit vnto vs: for it onely ſhewes our diſeaſe, and giues vs no remedie. The Goſpel miniſtreth the ſpirit. For it ſhewes what we are to doe: and withall the ſpirit is giuen, to make vs doe that which we are inioyned in the Goſpel.

Here alſo we learne, that the preaching of the Goſpel, is neceſſarie for all men, becauſe it is the Inſtrument of God to conferre the ſpirit. *While Peter was yet ſpeaking, the ſpirit of God fell vpon the Gentiles*, Act. 10. 44. Paul ſaith, *his miniſterie is the miniſterie of the ſpirit*, 2. Cor. 4. 5. ſauing the miniſters and others. 1. Tim. 4. 16. And the moſt learned haue neede of this ordinance of God. For ſuppoſe they haue knowledge ſufficient, yet haue they neede of the ſpirit of God to guide, and gouerne them.

Further, let it be obſerued, what is the ſcope of all our hearing, and teaching: namely, that we may receiue the ſpirit of God: without which ſpirit, we can doe nothing.

Moreouer, Paul here ſets downe an infallible argument, whereby we may be aſſured that the Scripture is the word of God. For the ſcriptures in their right vſe (which is in reading, hearing, meditation) haue the diuine and ſupernaturall operation of the ſpirit ioyned with them, to comfort in all diſtreſſes, and in the very pang of death, and to conuert the heart of man, making him in reſpect of righteouſnes, and holines like vnto God. This priuiledge haue the Scriptures, Iſa. 59. 21. and no word els.

Laſtly, let vs here obſerue the certen marke of true religion:

and that is, that the preaching thereof conferres the ſpirit of adoption. This doth not the pretended catholike Religion of the Papiſts: it doth not conferre vnto men the ſpirit to aſſure them that they are the children of God; becauſe it teacheth that we are to be in ſuſpence of our ſaluation. Againe, by teaching humane ſatisfactions, & merits, it miniſtreth the ſpirit of pride and preſumption, as alſo the ſpirit of crueltie, & not of meekenes: for they of that religion, commonly delight in blood: and there haue bin no warres, or ſeditions, or rebellions in Europe, for many ages, but they of the Romiſh religion, haue bin at one ende of them.

When Paul ſaith, v.3. *Beganne ye in the ſpirit, &c.* he teacheth a diuine inſtruction, that true godlines and Religion ſtands in the ſpirit, that is, the grace of the heart, or in the exerciſes of the inner man, whether we reſpect the beginning, the middle, or the accompliſhment thereof. *The kings daughter is all glorious within.* Pſal.45.13. *True worſhippers worſhip God in the ſpirit.* Ioh.4.25. Rom.1.12. *He is a Iew, that is a Iew* not without, but *within in the ſpirit, in the circumciſion of the heart.* Rom. 2. 29. Gods ſeruice and *kingdome, ſtands in iuſtice, peace of conſcience, and ioy in the holy Ghoſt.* Rom. 14.17. *He that is in Chriſt* muſt not know him in any carnall reſpects, but be *a new creature.* 2. Cor.5.17. Gal. 6.17. Baptiſme is not the waſhing of the ſpots of the fleſh, but the promiſe that a good conſcience makes to God. By this doctrine we ſee the fault of the world, which for the moſt part placeth religion in ceremoniall performance of ſome outward duties. The Iewe vſed to come to God with ſacrifices, and to draw neere to him with his lippe, his heart beeing farre from God. The Papiſt hath turned the Apoſtolike, and Catholike religion, into a maſſe of ceremonies, borrowed partly from the Iewes, and partly from the Gentiles. And the multitude among vs, place their religion, in comming to the Church, in outward hearing, in receiuing the ſacrament, in ſome kind of formall praying. Theſe things may not be condemned, but the power and life of religion lies not in theſe things. Wherefore we muſt not ſtand vpon outward & painted ſhewes: but looke what thou art betweene God, and thy ſelfe; that onely art thou in religion. Thou praieſt in the church: but thou maiſt deceiue the world in this. Tell me, doſt thou pray at home? doſt thou pray in thine owne heart vnto God,

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by the ſpirit of praier? then thou praieſt indeede. If thou canſt approoue thy heart vnto God for any act of religion, then is it done indeede, els not. Remember this.

Furthermore, Paul here teacheth that our after proceedings in religion, muſt be anſwerable to our firſt beginnings in the ſpirit. And hence we may be aduertiſed of many things. Firſt, here we muſt take notice of the ſollie of Popiſh religion. For it beginnes in Gods mercie, and the merit of Chriſt: and it ends in our merits and ſatisfactions. Secondly, we muſt take notice of the common ſinne of our times. For in the practiſe of our religion we are deceiued. We are not now that which we haue bin twentie or thirtie yeares agoe. For now we ſee the world abounds with Atheiſts, Epicures, libertines, worldlings, newters, that are of no religion: and ſundrie that haue heretofore ſhewed ſome forwardnes, beginne to faulter, and ſtagger, and to looke an other way. This is not to begin and ende in the ſpirit: but to end in the fleſh. We are betime to amend this fault, leaſt if our former zeale be turned to preſent lukewarmes, God in in his anger ſpue vs out.

Yong men muſt here be aduertiſed as they grow in yeares and ſtature, ſo to grow vp in good things, that both the firſt beginning, and the after proceedings may be in the ſpirit. Thus did Chriſt increaſe in grace as he increaſed in ſtature.

Laſtly, aged perſons that haue begunne in the ſpirit, muſt looke that they grow vp in the graces of the ſpirit more then others, that they may end in the ſpirit. It is ſaid of the angel of Thiatira, that *his loue, ſeruice, and workes, were moe at the laſt, then at the firſt*, Reu. 2.19. the ſame ſhould be ſaide of all aged perſons. They which are planted in the houſe of God, *bring forth fruit in their old age*. Pſal.91. 16. It is the commendation of the old man, that by reaſon of his manifold experience, he knowes the father more then others. 1.Ioh. 2. 14. It is the praiſe of Anna, that ſhee continually ſerued God in faſting and praier beeing 80. yeares old. When the outward man decaies, the inward man ſhould be renewed. I ſpeake all this the rather, becauſe aged perſons are much wanting in this dutie. For none commonly are ſo ignorant in the things of God as they: they begin in the ſpirit, but the affections of their hearts vſually end in the loue of this preſent world. But they muſt be warned, that as they goe before others in age, ſo muſt they alſo exceede

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in the graces of the ſpirit. We vſe to ſay of children, *God make them good old men:* and it is well ſaid. An old man is to be regarded: but ſpecially, a Good old man, who is more to be reſpected then twentie of younger yeares. Now aged perſons when they grow in age, and not in the ſpirit, they looſe their honour, for *age is a crowne of glorie when it is found in the way of righteouſnes.* Prov. 16. 31. Let them therefore pray with Dauid, *Forſake me not, O Lord, in mine old age.* Pſal. 71. 9.

4 Haue ye ſuffered ſo many things in vaine? if ſo be it be euen in vaine.

The interrogation, *haue ye?* is as much as, *ye haue.* Becauſe the queſtion in this place counteruailes a ſpeech affirmatiue. And the wordes carrie this ſenſe: Ye haue profeſſed the Goſpel, and ye haue ſuffered many afflictions for the ſame: but now haue ye reuolted from the Goſpel, and therefore all your former ſufferings are void, or in vaine.

The words [*if they be in vaine*] are a limitation or qualification of that which was ſaide before: and they carrie this ſenſe: Whereas I haue ſaid that your ſufferings are in vaine, I ſpeake it not ſimply, but with ſome hope of your repentance: which if it be: then that which would be in vaine, ſhall not be in vaine.

In this verſe, Paul ſets downe a ſecond reaſon, to prooue the propoſition of his firſt argument, on this manner: If ye receiued the ſpirit by my doctrine, then is my doctrine true, and ye fooles in reuolting from it. For by this meanes the things which you ſuffered well, ye now ſuffer in vaine.

The vſe. When Paul ſaith, *Haue ye ſuffered, &c.* he ſignifies vnto vs the eſtate and condition of all beleeuers in this life, that they muſt be bearers and ſufferers. The reaſon. To this are we called, 1. Pet. 2. 21. for we are called to reſigne all reuenge to God, and therefore of our ſelues to be bearers and ſufferers. Math. 5. 39. *Reſiſt not euill.* And we are called to imitate the paſſion of Chriſt, who ſuffered beeing innocent, and beeing reuiled, reuiled not againe. Moreouer, it is for our good that we ſhould beare and ſuffer. 1. Pet. 1. 6. and Pſal. 119. 71. It may be demanded, What if my cauſe be good, muſt I then ſuffer? *Anſ.* Yea. The better thy cauſe is, the better are thy ſufferings:

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they are bleſſed that ſuffer for righteouſnes. Paul commends himſelfe by the multitude of his ſufferings. 2. Cor. 11. 13. Againe, it may be demanded, how long we muſt ſuffer? *Anſ.* Euen to the ſhedding of our blood, if it be for the reſiſting of ſinne. Heb. 12. 4. Laſtly, it may be ſaide, how ſhall we be able to doe this? *Anſ. God is faithfull, and will not lay on vs more then we ſhall be able to beare.* 1. Cor. 10. 3. By this we are admoniſhed, not to make a reckoning in this world, of pleaſure, and delight, as though the Goſpel were a Goſpel of eaſe, and as we vſe to ſay, *a goſpel made of velvet*; but euery one of vs muſt take vp his owne croſſe. Luk. 9. 23. *If thou wilt be my diſciple, denie thy ſelfe, take vp thy croſſe:* that is, the particular affliction, and miſerie, which God laies on thee. Againe, if in this world we muſt be ſufferers by condition, then in diſſentions, and differences, we may neither giue nor take the chalenge, but muſt be content to beare and put vp wrongs, and abuſes. Laſtly, in theſe daies of our peace, we muſt looke for daies of triall, and affliction. For as yet we haue ſuffered little for the name of Chriſt. The harueſt of the Lord hath bin among vs, more then fourtie yeares: therefore (no doubt) the time of threſhing, fanning, and grinding comes on, that as the Martyr ſaid, *we may be good bread to the Lord.* And that we may be able to ſuffer for the name of God, we muſt pray for this gift at Gods hand. For power to ſuffer is the gift of God, Phil. 1. 29. and we muſt obſerue the commandement of God, *not to feare the terrours of men.* Reu. 2. 10. 1. Pet. 3. 14. And for this cauſe, *we muſt* (as Peter ſaith) *ſanctifie God in our hearts:* beeing aſſured by our faith of the preſence, protection, and prouidence of God.

When Paul ſaith, *Haue ye ſuffered ſo many things?* he ſhewes that we muſt endure manifold miſeries in this life. Iacob ſaid to Pharao, *his daies were few and euill.* *Many are the afflictions of the righteous.* Pſal. 34. 20. Chriſt ſaith, *Take vp thy croſſe euery day,* Luk. 9. 23. and thereby he ſignifies, that euery new day that comes ouer our heads, we muſt looke for a new croſſe. And for this cauſe, it is not enough to be patient for a fit, but we muſt ſhew all patience, and long ſuffering, and that with ioyfulnes. Col. 1. 11.

When Paul ſaith, *Haue ye ſuffered ſo many things in vaine?* he ſignifies, that our ſufferings are of great vſe, vnleſſe our ſinnes be the hindrance. It may then be demanded, what is the vſe of

our ſufferings? The Papiſts anſwer, that in our baptiſme or firſt conuerſion, Chriſt ſufferings doe all, & aboliſh the whole fault and puniſhment: but if we ſinne after our conuerſion, then they ſay, Chriſts ſufferings aboliſh the fault, and the eternall puniſhment, and our owne ſufferings, aboliſh the temporall puniſhment. But this doctrine leſſens, and obſcures the mercie of God: and it muſt be obſerued, that Paul holds all their ſufferings to *be in vaine*, that ſeeke remiſſion of ſinnes, or iuſtification, in any thing, out of Chriſt.

Now we for our parts, make fiue other vſes of our ſufferings. Firſt, they ſerue for triall of men, that it may appeare what is hidden in their hearts. Deut. 8.2. Secondly, they ſerue for the correction of things amiſſe in vs. 1. Cor. 11.23. Thirdly, they ſerue as documents, and warnings to others, ſpecially in publike perſons: thus Dauid ſuffers many things after repentance, for his murther and adulterie. Fourthly, they are markes of adoption, if we be content to obey God in them. Heb. 12. 7. Laſtly, they are the troaden and beaten way to the kingdom of heauen. Act. 14.23.

When Paul ſaith, *If they be in vaine*, we are to obſerue his moderation. He reprooues and terrifies the Galatians, yet ſo as he is carefull to preſerue the hope of mercie in them, and the hope of their amendment in himſelfe. The like hath bin the practiſe of the Prophets. Ionas preacheth, *yet fourtie daies and Niniue ſhall be deſtroied*: but withall he addes, *It may be the Lord will repent, and turne from his fierce wrath.* Ion. 3. 9. Peter ſaith to Simon Magus, *Thou art in the gall of bitternes*: but withall he addes, *Pray God that the thought of thy heart may be forgiuen thee.* Act. 8.21. See the like Ioel 2.14. and Amos 5.15. And thus are Miniſters of the Goſpel to delay and qualifie their reproofes, and cenſures.

5 He therefore that miniſtreth to you the ſpirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

Theſe words are a repetition of the ſecond verſe, whence the expoſition muſt be fetched. The words [*and worketh miracles*

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among you] are added: and they carrie this meaning; That God gaue to the Galatians, not onely the ſpirit of adoption, but alſo other extraordinarie gifts of the ſpirit, as to ſpeake with ſtrange tongues, to cure diſeaſes, and ſuch like.

Repetitions in Scripture are not idle, but of great vſe, and ſignifie vnto vs the neceſſitie of the thing repeated, and the infallible certentie of it. The ſubſtance therefore of this verſe muſt carefully be remembred. and that is this. Ye receiued the ſpirit by my doctrine: therefore it is true, and of God. The argument is of great vſe. For by it we come to an infallible aſſurance of the Certentie of the Scriptures, and of true religion deriued thence.

The Galatians are now reuolted from Pauls doctrine, and they erre in the foundation: and yet Paul ſaith in the time preſent, *He that miniſtreth the ſpirit vnto you.* Hence it appeares, that falls of infirmitie in the child of God, doe not vtterly extinguiſh the ſpirit, but onely grieue, or make ſadde the ſpirit.

Againe, Paul here teacheth, that God is the onely and proper author of miracles. For he that miniſtreth the ſpirit, worketh miracles, namely God. A miracle is, a worke aboue the ſtrength of nature: therefore it can be effected of none but the author of nature. It may be obiected, the Apoſtles, Prophets, and others, had a gift to worke miracles. Ioſua commanded the ſunne to ſtand, Ioſ. 10. 12. and Elias commanded fire to come downe from heauen, 2. king. 1. *Anſ.* God neuer gaue to any man power to worke and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded vpon reuelation: and the reuelation was, that God himſelfe would worke ſuch or ſuch a miracle, when they praied, commanded, or impoſed hands. Men therefore properly, are but the mouth of God, and meſſengers to ſignifie what he will doe. Againe, it may be obiected, that the deuill can worke miracles. *Anſ.* He can worke a wonder, or things extraordinarie, in reſpect of the ordinarie courſe of nature. Thus he cauſed fire to fall from heauen: and he cauſed vlcers to ariſe in the bodie of Iob, and that true vlcers. And this he did by the force of nature, better knowne to him, then all the world. But as for a true miracle, that exceedes the ſtrength of nature, he cannot poſſibly doe it: no not Chriſt himſelfe, as man, though he be exalted aboue all men and angels. By this

we ſee that they are deceiued, who thinke that the deuill can make raine, thunder, and lightning. Indeede when the matter of raine and thunder is prepared by God, he can haſten it, and make it more terrible: but raine, and thunder he cannot make: for that is indeede as much as any miracle. Againe, it is a falſehood to thinke, that Alchimiſts are able to turne baſer mettals, into gold. For it is a worke of creation to turne a creature of one kind into a creature of an other kind. It is alſo as foolish to imagine that witches, by the power of the deuill, are able to turne themſelues, into catts and other creatures. None can doe this, but God that made the creature.

Here againe we ſee the vſe of miracles, that is, to confirme doctrine in the Apoſtolike Churches. That their vſe is further to confirme doctrine euen at this day, it cannot be prooued.

Laſtly, here in the Galatians we ſee what an eaſie thing it is to fall from God, from our faith, and allegiance to him. They were taught by Paul: they had receiued the ſpirit of adoption: they were enabled to worke miracles: and yet for all this, they fall away to an other Goſpel. They muſt be a looking glaſſe to vs. In peace we are now conſtant: but if triall ſhall come, our frailtie ſhall appeare. That our frailtie and weaknes may not be hurtfull to vs, we muſt remember two rules. One is, not to haue a conceit of any thing in vs: but to hold our faith and religion in feare, as in the preſence of God. Rom. 11.20. The ſecond, to take heede that there be not in vs an euill, corrupt, and diſſembling heart. For if our heart be naught, our faith cannot be good. Heb. 4.12.

6 As Abraham beleeued God, and it was imputed to him for righteouſnes:

7 Know ye therefore, that they which are of faith, are the children of Abraham.

The words, *Euen as Abraham, &c.* haue reference to that which went before, on this manner. Ye Galatians receiued the ſpirit by my doctrine: and my doctrine was the preaching of

iuſtification of faith without workes: which doctrine is like and ſutable to the example of Abraham, *who beleeued God, and it was imputed for iuſtice.*

Here Paul ſets downe the ſecond argument, whereby he prooues the truth of his doctrine. And it is framed thus: As Abraham was iuſtified, ſo are the children of Abraham. Abraham was iuſtified by iuſtice imputed, and apprehended by faith, verſ. 6. Therefore the children of Abraham are thus iuſtified. This concluſion is the principall queſtion: it is not here expreſſed, but in the roome thereof a declaration is made, who are the true children of God, namely, they that are of Abraham, in reſpect of faith.

That which is ſaide here of Abraham, is a maine ground concerning the iuſtification of a ſinner, in the bookes of the old and new Teſtament: therefore I will more carefully ſearch the true interpretation of it.

Some expound the words thus: Abraham beleeued God, and the world reputed him for a good, and vertuous man. But if this be the right ſenſe, then Paul is deceiued, who brings this text to prooue the iuſtification of Abraham, not onely before men, but alſo before God. Now vertue and goodnes, which is in eſtimation among men, is not ſufficient, to acquit and iuſtifie vs. before God.

The ſecond expoſition is of the Papiſts, who by *faith* here vnderſtand, a generall faith, whereby the articles of faith are beleeued. And by *imputation*, they vnderſtand *reputation*, wher by a thing is eſteemed as it is indeede. And they teach that faith is reputed for righteouſnes; becauſe (ſay they) faith formed with charitie, is indeede the iuſtice whereby a ſinner is iuſtified before God. But this Expoſition hath his defects, and errours. For firſt of all, Charitie is not the forme, or life of faith, but the fruit and effect of it. 1. Tim. 1. 5. *The ende of teaching is loue out of a pure heart, good conſcience, and faith vnfained.* It is obiected, that *as the bodie is dead without the ſoule, ſo is faith without workes*, Iam. 2. 26. and therefore that workes are the life of faith. *Anſ.* S. Iames by faith, vnderſtands a pretended faith, or the Profeſſion of faith, as appeares by the words. v. 14. *though a man ſay he hath faith:* and v. 18. *ſhew me thy faith.* Now of this profeſſion of faith, workes are the life.

Secondly, this expoſition makes faith, or the act of belee-

uing, to be our whole and intire iuſtice before God: whereas indeede if it be iuſtice, it is but one part thereof. And in the act of beleeuing, loue cannot be included.

Thirdly, faith ioyned with charitie, is not the iuſtice whereby a ſinner is iuſtified. For our faith and loue are both imperfect: and faith is imputed for righteouſnes without workes, Rom.4.6. and therefore without charitie. For this is charitie to keepe the commandements of God. Ioh.15.10. Paul ſaith, that the righteouſneſſe whereby we are iuſtified, is *by*, or *through faith*, Phil.3.9. and therefore our iuſtice, and our faith, are two diſtinct things.

The third expoſition is alſo from the Papiſts, that faith is reputed for righteouſnes: becauſe it is reputed to be a ſufficient meanes to prepare men to their iuſtification: but this cannot be the ſenſe of this place. For this was ſpoken of Abraham after he was iuſtified, and therefore needed no preparation to iuſtification.

Let vs now come to the true ſenſe of the wordes. In them I conſider two things, Abrahams faith, in theſe words, *Abraham beleeued God:* and the fruit of his faith, in theſe words, *and it was imputed to him for righteouſnes.* Touching his faith, I conſider three things. The firſt is, the occaſion, which was on this manner. After the conqueſt of the heathen kings, Abraham was ſtill in ſome feare: in this regard the Lord comforts him, Gen. 15.1. *I am thy buckler, and thy exceeding great reward.* But to this Abraham replies, *I want iſſue:* and the Lord anſwers, *I will make thy ſeede, as the ſtarres of heauen.* Gen.15.5. Now then looke as God renewes and inlarges his promiſe to Abraham, ſo Abraham renewes his faith: and hereupon Moſes, and Paul, ſay, *Abraham beleeued God.* God doth not now inlarge his promiſes to vs as to Abraham: neuertheleſſe, the promiſes recorded in the bible, are renewed to vs partly by preaching, and partly by the vſe of the ſacraments: and we accordingly are to renew our faith: ſpecially in the time of feare, and danger.

The ſecond thing is the obiect, or matter of his faith, and that is, the multiplication of his poſteritie. It may be ſaid, how could Abraham be iuſtified by ſuch a faith? *Anſ.* The promiſe of the multiplication of his ſeede, was a dependant of a more principall promiſe, *I am thy God all-ſufficient.* Gen.17.1. and, *I am thy exceeding great reward.* Gen.15.11. In this carnall ſeede,

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Abraham ſpecially reſpected (by the eye of faith,) the bleſſed ſeede of the woman. He therefore beleeued the promiſe of a ſeede, as it was a pledge vnto him of a thing more principall; namely, the fauour of God, and as it was a meanes to effect the incarnation of the ſonne of God. In his example we are taught how we are to reſpect, and vſe earthly things: we are to reſpect them as pledges of Gods fauour: and to vſe them as meanes to further vs to Chriſt, and to the attainment of our ſaluation.

The third point is, the propertie of Abrahams faith, which was a faith againſt hope. For he beleeued the promiſe of a ſeede, when his bodie was halfe dead, and Sarai was barren. In like ſort we keeping true religion, and good conſcience, muſt in all our temptations, croſſes, miſeries, infirmities, againſt reaſon, ſenſe, and feeling, beleeue the promiſe of remiſſion of ſinnes, and life euerlaſting.

In the effect and fruit of Abrahams faith, three things muſt be conſidered. The firſt is, what is meant by *Imputation*. To *impute* properly, is a ſpeach borrowed from marchants: and it ſignifies to recken, or to keepe a reckening of expenſes, and receipts. Thus Paul ſaith, Philem. 18. *If he haue done thee any wrong, impute it to me*: that is, ſet it on my reckening. And this word is here applied, to the Iudgement of God. Becauſe he is our ſoueraigne Lord, and we are his debters: and he doth adiudge vnto men for their ſinnes, either pardon, or puniſhment.

Imputation in God, is twofold: one, Legall: the other, Euangelicall. Legall is, when God willeth and adiudgeth the reward to him that fulfilleth the law. Thus Paul ſaith, Rom. 4. 5. that *the wages is imputed to him that worketh*, and that *of debt*. Euangelicall imputation is, when God accepts the ſatisfaction of Chriſt, our ſuretie, as a paiment for our ſinnes. In this ſenſe is the word, Impute, taken ten times in the 4. chap. to the Rom. and in the ſame, is it vſed in this place.

The ſecond point is, what is imputed? *And it was imputed*, that is, faith. *Faith* here muſt be conſidered two waies; firſt, as a qualitie in it ſelfe: and thus it is imperfect, and conſequently cannot be imputed to vs for our iuſtification. Againe, faith muſt be conſidered as an inſtrument, or hand holding and receiuing Chriſt: and in this regard beleeuing is put for the thing beleeued. And thus muſt this text be vnderſtood. *It was imputed to him*, that is, the thing which his faith beleeued was imput-

ted.

ted to him by God: for the act of beleeuing is not our iuſtice, as I haue ſhewed.

The third point is, what is meant by *righteouſnes?* Anſ. That which is called in Scripture, the Iuſtice of God, which is ſufficient to acquit a ſinner at the barre of Gods iudgement. Thus then the ſenſe is manifeſt: Abraham beleeued the promiſe of God, ſpecially touching the bleſſed ſeede: and that which he beleeued, namely, the obedience of the Mediatour (the bleſſed ſeede,) was accepted of God as his obedience, for his iuſtification.

It is obiected, that the obedience of Chriſt is to be imputed to none, but to Chriſt, who was the doer of it. *Anſ.* It is to be imputed, that is, aſcribed to him as to the author thereof: and withall becauſe he did performe it in our roome, and ſtead, and that for vs, it is to be imputed to vs.

Secondly, it is obiected, that works are alſo imputed, as well as faith. Pſal. 106. 31. *Phinees exequuted iudgement, and it was imputed to him for righteouſnes.* *Anſ.* There is *iuſtice of the perſon*, and *iuſtice of the act*. *Iuſtice of the perſon* is that, which makes the perſon of man iuſt. *Iuſtice of the act*, is that which makes the act of the perſon iuſt, and not the perſon it ſelfe. Now the Pſalme ſpeakes onely of the iuſtice of Phinees action: and the meaning of the words is this, that God reputed his action as a iuſt action, whereas men might happily condemne it. This place therefore prooues not that workes are imputed for the iuſtification of any man.

Thirdly, it is obiected, that imputed iuſtice was neuer known in the Church till 1500 yeares after Chriſt. *Anſ.* It is falſe. *Bernard* ſaith expreſſely, *Death is put to flight by the death of Chriſt, and the iuſtice of Chriſt is imputed to vs*: and againe, *the ſatisfaction of Chriſt is imputed to vs.* Againe, ſundrie of the Fathers, as *Auguſtine, Hierome, Chryſoſtome, Theodoret, Anſelme*, entreating vpon the text of Paul, 2. Cor. 5. 21. auouch, that the iuſtice whereby we are iuſtified, is not in vs, but in Chriſt. And it is a receiued doctrine with them, that *a ſinner is iuſtified by faith alone*: now faith alone, preſuppoſeth an imputation of iuſtice.

Germ. ad m'l. Temp. c. 11. Epiſt 190.

The vſe. Hence it followes, that there is no merit of mans works, either in the beginning, or in the accompliſhment of our iuſtification. For faith is imputed for iuſtice to him that beleeueth and worketh not. Rom. 4. 5.

Againe,

Againe, by this we ſee there is but one iuſtification; and that the ſecond, by workes, whereby a man, of a good man, is made better, is a meere fiction. For iuſt Abraham is not iuſtified by his good workes wherewith he abounded, but after his firſt iuſtification, faith ſtill is imputed to him for righteouſnes.

Thirdly, here we ſee what is that very thing, whereby we are to appeare iuſt before God, and to be ſaued, and that is the Obedience of Chriſt, imputed to vs of God, and apprehended by our faith.

Laſtly, here we ſee our dutie. God ſits as a Iudge ouer vs: he takes a reckening of vs, for all our doings: the law is an handwriting againſt vs: to ſome he imputes their ſinnes, to ſome he remits them. We therefore muſt come into the preſence of God, plead guiltie, and acknowledge our ſelues to be as bankrupts, and intreat him to graunt pardon to vs, and to accept the ſatisfaction of Chriſt for vs: then will God not impute our ſinnes, but the obedience of Chriſt for our iuſtification, and accept him as our ſuretie in life and death.

The declaration of the concluſion followes in the 9. verſe, and it ſhewes who are the true children of Abraham. The meaning of the words muſt firſt be conſidered. *To be of faith*, is to be of Abrahams faith, Rom. 4. 16. And *to be of Abrahams faith*, is to beleeue, and applie the promiſe of righteouſnes and life euerlaſting by Chriſt, as Abraham did: and to reſt in it for our iuſtification and ſaluation. v. 10. they are ſaid *to be of workes*, who doe the works of the law, and looke to be iuſtified thereby: therefore they are of faith, who beleeue in Chriſt, & looke to be ſaued and iuſtified thereby.

And they which thus beleeue with Abraham, are ſaid to be *his children*. It may be demanded, how? *Anſ.* Children of Abraham, are of two ſorts: ſome by nature, ſome by grace. By nature are they which are of Abraham by the fleſh, or naturall generation, as Iſmael was. By grace, all beleeuers are children of Abraham: and that three waies. Firſt, by Imitation, in that Abraham is ſet forth vnto vs as a patterne, in the ſteppes of whoſe faith all true beleeuers walke. Rom. 4. 12. Secondly, beleeuers are children of Abraham, by ſucceſſion, in that they ſucceede him in the inheritance of the ſame bleſſing. Thirdly, they are children to him by a kind of ſpirituall generation. For Abraham by beleeuing the promiſe of a ſeede did after a ſort be-

get them. Indeede properly the promiſe and Election of God, makes them children: and Abraham by his faith beleeuing the foreſaid promiſe, receiues them of God as his children. In this regard beleeuers are called, *children of the promiſe*, Rom. 9. 8. and *the ſeede*, that is, of the faith of Abraham. Rom. 4. 16. Now then the meaning of the text is, that beleeuers, though vncircumciſed, are the children of Abraham. It may be ſaid, what priuiledge is this? *Anſ.* Great: for the children of Abraham are children of the couenant, Act. 3. 25. and children of God. Rom. 9. 8.

The vſe. In this verſe Paul ſets downe one thing, namely, the true marke of the child of Abraham, and that is, to be of the faith of Abrahã. Here then marke, firſt of all the Iewes, though deſcending of Iſaac, are no children of Abraham, becauſe they follow not the faith of Abraham. Secondly, the Turks are no children, though they plead deſcent from Agar ſometimes, and ſometime from Sara, tearming themſelues Agarens, and Saracens. For they tread vnder foote the faith of Abraham. Thirdly, the Papiſt will nothing helpe himſelfe by the plea of Antiquitie, Succeſſion, and vniuerſall conſent, except he can ſhew ſome good euidence that he is of the faith of Abraham, which he cannot. For this faith he hath corrupted, as I haue ſhewed. Laſtly our profeſſion of Abrahams faith, partly in teaching, and partly in hearing, and in the vſe of the ſacraments; is not ſufficient to prooue vs the children of Abraham. For *not euery one that ſaith Lord, Lord, ſhall enter into the kingdome of heauen*. Math. 7. 22.

Therefore we muſt labour to be indeede and in truth of the faith of Abraham, and to walke in the ſteppes of his faith. And to this end, we muſt do three things. Firſt, we muſt haue knowledge of the maine and principall promiſe, touching the bleſſing of God in Chriſt, and of all other promiſes depending on the principall: and we muſt know the ſcope and tenour of them, that we be not deceiued. Secondly, we muſt with Abraham beleeue the power, and truth of God, in the accompliſhing of the ſaid promiſes, or in the working of our vocation, iuſtification, ſanctification, glorification. Rom 4. 21. Thirdly, we muſt by faith obey God in all things, ſhutting our eyes, and ſuffering our ſelues (as it were) to be led blindfold, by the word of God. Thus did Abraham in all things, euen in actions a-

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gainſt nature. Hebr. 11. 8. But this practiſe is rare among vs. For there are three things which preuaile much among vs, the loue of worldly honour, the loue of pleaſures, and the loue of riches: and where theſe beare a ſway, there faith takes no place. It will be ſaid, that faith is much profeſſed. *Anſ.* Faith was neuer more profeſſed, yet there was neuer leſſe true faith. For the common faith of men, is a falſe faith. For in ſome, it is conceiued without the meanes of the word, praier, ſacraments: and in others, it is ſeuered from the Purpoſe of not ſinning. Now faith conceiued without the true meanes, and faith ioyned with the purpoſe to liue as we liſt, is nothing but preſumption. And ſurely, this is the faith, though not of all, yet of the moſt.

Moreouer, that which Paul hath ſaid of the children of Abraham, he prooues by the teſtimonie of the Galatians, in theſe words, *Know ye therefore, or ye know*: that is, vpon the ſaying of Moſes in the former verſe, ye your ſelues know this to be a truth, which I ſaid. Marke here, Paul requires ſuch a meaſure of knowledge in beleeuers, that they muſt be able to iudge of the gathering of this or that doctrine, out of this or that place of Scripture. This ſhewes the contempt of knowledge in theſe our dues to be great: for moſt men reiect the preaching of the Goſpel, and content themſelues with the teaching, and ſchooling of nature.

8 For the Scripture foreſeeing that God would iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, ſaying, In thee ſhall all the Gentiles be bleſſed.

9 So then, they which are of faith, are bleſſed with faithfull Abraham.

Againſt the argument in the two former verſes, a doubt, or exception might be mooued, on this manner. We graunt, that they which are of the faith of Abraham, are iuſtified as he was,

ſo they be Iewes, and not Gentiles. Now this doubt, exception, or obiection, Paul remoones in theſe verſes, thus. Whē God ſaid to Abraham, *In thee ſhall all the Gentiles be bleſſed*, he ſignified, the iuſtification euen of the Gentiles by faith: therefore all that are of faith, euen the Gentiles, are bleſſed of God, as Abraham was.

In the 8. verſe, I conſider three things; the occaſion of the ſpeach of God to Abraham, namely, *Gods foreknowledge*: the manner of his ſpeach, *the preaching of the Goſpel* to Abraham: and the teſtimonie it ſelfe, *In thee, &c.*

Touching the occaſion; firſt, it may be demanded, whether this foreknowledge in God, be a bare foreknowledge, ſeuered from the will of God, or no? *Anſ.* No: Gods foreknowledge, is in all things ioyned with his decree, or will. If God ſhould foreſee things to come, and in no ſort will or nill them, there ſhould be an idle prouidence. *Chriſt was deliuered by the will and foreknowledge of God*, Act. 2. 23. and the Iewes for their parts *did nothing* in the crucifying of Chriſt, *but that which the hand, and counſell of God had determined to be done*. Act. 4. 28. Neither is God by this doctrine made the author of ſinne. For ſinne comes to paſſe, not from the will of God, but according to his will: in that he foreſees euill, and withall wills not to hinder the beeing of it: and euill not hindred, comes to paſſe.

Againe, it may be demanded, In what order the foreknowledge of God ſtands to his will. *Anſ.* The foreknowledge of things that may poſſibly come to paſſe, goes before his will: the foreknowledge of things that ſhall certenly come to paſſe, followes the will, and decree of God. For things come not to paſſe, becauſe they are foreſeene; but becauſe they are to come to paſſe, according to the will of God; therefore they are foreſeene. Now then becauſe foreknowledge in God, is ioyned with his will, and is alwaies a conſequent of it, it is often put for the counſell, will, and decree of God; as in this place.

In this text, two things are to be conſidered of Gods foreknowledge. The firſt is, who, or what foreſees? Anſwer is here made, *The Scripture foreſees*: that is, God foreſees, and the Scripture records things foreſeene by him. Hence it appeares, that the writings of Moſes are the word of God. For they foretell things to come 2000 yeares after, as the calling and benediction of the Gentiles in the ſeede of Abraham. In the ſame

regard

regard the writings of Paul are the word of God. For there he reueales and ſets down in writing, more then 1600 yeares after, what was the intention of God, when he ſaid to Abraham, *In thee ſhall all the Gentiles be bleſſed.*

The ſecond point is, what is foreſeene? Anſwer is made, *that God iuſtifieth the Gentiles*, that is, God will as certēly iuſtifie them in time to come, as if he had then done it, when he ſpake the words. Some teach that the Predeſtination of God, is his decree, in which he purpoſeth to redeeme, and iuſtifie all men, of all ages, and times, ſo be it, they will beleeue. But I finde no ſuch decree in the word. Here we ſee Gods decree, is onely to iuſtifie all the Gentiles in the laſt age of the world. And thus the text of Paul muſt be vnderſtood, *God would haue all men to be ſaued*, 1. Tim. 2. namely, all men, or all the Gentiles in the laſt age of the world, and not all the Gentiles, of all ages, and times.

In the next place, the manner of the ſpeech and teſtimonie of God muſt be conſidered, in that he is ſaid *to preach the Goſpel to Abraham*. Here marke the Antiquitie of the Goſpel: and the markes of true religion, which for his ſubſtance was known not onely to the Apoſtles, but alſo to the Prophets, and Patriarks. So ancient is the true way of life, and the doctrine of iuſtification by faith without workes. Papiſts plead antiquitie for their religion: but in vaine: for the proper points and heads of their religion, were taken vp ſince the daies of Chriſt, ſome, 200 yeares after: ſome, 400. ſome, 600: ſome, 800. ſome, a thouſand: and ſome, 1400 yeares after.

The third point, is the ſpeach, or teſtimonie it ſelfe: *In thee ſhall all the Gentiles be bleſſed. In thee*, that is, in thy ſeede, *Chriſt*, Gen. 22. 18. who is in thy loynes: into whome the Gentiles are ingrafted by faith, and conſequently into thee. For they are the ſeede of Chriſt, Iſa. 53. 10. who is the ſeede of Abraham. Againe, here it is ſaid, *All the Gentiles*: but Gen. 17. 4. Abraham is called *the father*, not of all, but *of many nations*. *Anſ.* He is the father *of many*, in reſpect of his fleſh; and he is a father *of all* the Gentiles, in regard of his faith. Againe, it is vſuall in ſcripture, to put the word, *All*, for many. Rom. 5. 15. 18. And the benediction here mentioned, comprehends all the ſpirituall graces of God, as vocation, iuſtification, glorification, Eph. 1. v. 3.

The vſe. In that the Lord ſaith, *All the nations ſhall be bleſſed in Abraham*, hence I gather, that the nation of the Iewes ſhal be called, and conuerted, to the participation of this bleſſing: when, and how, God knowes: but that it ſhall be done before the ende of the world, we know. For if all nations ſhall be called, then the Iewes.

Againe, that which was foretold to Abraham, is verefied in our eyes. For this our Engliſh nation, and many other nations are at this day bleſſed in this ſeede of Abraham. Vpon the conſideration of this, we are admoniſhed of many things. Firſt, we are to giue to God great thankes and praiſe, that we are borne in theſe daies. For many Prophets, and great Kings, deſired to ſee that which we ſee, and could not obtaine it. Secondly, we muſt euery one of vs in our hearts amend and turne to God, and vnfainedly beleeue in Chriſt, that we may now in the acceptable day be partakers of the promiſed bleſſing. The Lord ſaith, Gen. 22. 18. *In thy ſeede all the nations of the earth ſhall be bleſſed*, or, *bleſſe themſelues*: becauſe they ſhall vſe all good meanes, that they may be filled with the bleſſings of God. Thirdly, we muſt bleſſe all, doe good to all, and hurt none: for, *we are heyres of bleſſing*, 1. Pet. 3. 8. Laſtly, we muſt here marke our comfort: if we truly turne to God, and beleeue in the holy ſeede of Abraham, all things ſhall goe well with vs: *God ſhall bleſſe them that bleſſe vs, and curſe them that curſe vs*. Gen. 12. 3.

The ninth verſe, is the concluſion of Pauls anſwer: and it is in effect and ſubſtance one and the ſame with v. 7. and it ſignifieth that all men that be of Abrahams faith, (though otherwiſe forrainers and Gentiles to Abraham,) ſhall be partakers of the ſame bleſſing of God with him. It may be ſaid: How ſhall we haue the ſame bleſſing, when we haue not the like faith? *Anſ.* god reſpects not the greatnes of our faith ſo much, as the truth of it. And if faith erre not in his obiect: that is, if we make Chriſt crucified our Redeemer, and ioyne nothing to him: if there be further, a will to beleeue, and to apprehend Chriſt, with care and conſtancie to increaſe in faith, and a purpoſe not to ſinne, God will accept this true and honeſt will, for the deede.

10 For as many as be of the works

of

of the law, are vnder the curſe. For it is written, Curſed is euery one that continues not in all things written in the Law, to doe them.

In theſe wordes, Paul ſets downe a ſecond reaſon, whereby he prooues that not onely the Iewes, but alſo the Gentiles, are bleſſed as Abraham was, by faith. And the reaſon is drawne from the contraries, thus. *They that are of workes*, that is, that looke to be iuſtified by workes, are vnder the curſe. Therefore, they that are of faith, are bleſſed, or iuſtified, with Abraham. Moreouer, Paul addes the proofe of this ſecond reaſon, in the next words, and it is framed thus: They which fulfill not the law, are curſed: they which are of works, fulfill not the law: therefore, they are accurſed.

Whereas Paul ſaith, *that they are vnder the curſe, that will be of workes*, we ſee the whole world almoſt, walkes in the way of perdition: it is a concluſion of nature, that we muſt be ſaued, and iuſtified, by our works. The young Prince in the Goſpel, ſaid, *Good maſter, what muſt I doe, to be ſaued? The Iewes would not be ſubiect to the iuſtice of God, but they eſtabliſhed their owne righteouſnes of the law*, Rom. 10. 3. Our common people, and they that ſhould be wiſe, ſay, they looke to be ſaued by faith: but indeede, they turne their faith, to workes. For what is their faith? ſurely nothing els (as they ſay) but their good meaning, or their good dealing, or their good ſeruing of God.

Hence againe it followes, that the Papacie, or Popiſh religion, is the way to perdition, in that it preſcribeth, and teacheth, iuſtification, by workes. On the contrarie, our religion is the ſafeſt, and ſureſt from daunger, becauſe it teacheth the free iuſtificatiō of a ſinner, by the blood of Chriſt. And this makes the Papiſts, in the day of death, to renounce iuſtification by their workes. *Steuen Gardiner* a bloodie perſecutor, being on his death bed told, of free iuſtification by the blood of Chriſt, ſaid; *You may tell this to me, but doe not open this gappe to the people.* One of late in a publike execution of iuſtice, ſaid, he would die a Catholike, and withall he added, that he looked to be ſaued onely by the paſſion of Chriſt.

In

In the proofe of the reason, three things are to be considered: What the curse is? who are cursed? and when?

The curse is eternall woe and miserie: and it is either in this life, in the end of this life, or in the life to come.

The curse in this life, is either within man, or without him. The curse within man, is manifold. In the minde there is ignorance of God, of our selues, of true happines, and of the means to attaine to it. Againe, there is a great difficultie with much paine to learne, and retaine things, to be learned, and retained. And this is a curse of God vpon our minds. In the conscience, there are manifold accusations, terrours, and feares, arising vpon euery occasion, and they are flashings (as it were) of the fire of hell, vnlesse they be quenched in this life, by the blood of Christ. In the will, there in an inclination to all manner of sinnes, without exception. Againe, there is hardnes of heart, whereby the will of man is vnpliable to that which is good, vnlesse it be renewed. In the bodie there are more diseases, then the Physitians bookes can expresse: and as many diseases as there be in vs, so many fruits of sinne there are. Ioh. 5. 14.

The curse without vs, is threefold. The first is, a spirituall bondage vnder the power of the deuil: who by reason of sinne, works in the hearts of vnbeleeuers, Eph. 2. 2. and hath the power of death. Heb. 2. 14.

The second, is an Enmitie of all the creatures with man, since the fall. And this appeares, because when God receiues vs to be his people, he makes a couenant with all creatures, in our behalfe. Hos. 2. 18.

The third containes, all losses, calamities, miseries, in goods, friends, good name. Read Deut. 28.

The curse in the end of this life, is death, which is the separation of bodie and soule, Rom. 5. 13. and death in his owne nature, is a fearefull curse, and the very downefall to the pitte of hell.

The curse after this life, is the second death: which is separation of bodie and soule from God, with a full apprehension of the wrath of God. And if the paine of one tooth, or finger, be oftentimes so great, that men rather desire to die, then liue: how great then shall the paine be, when all the parts of bodie and soule shall be tormented? And the eternitie of this death increaseth mans miserie. If a man might suffer so many yeares,

as

as there are drops in the ſea, and then haue an end, it were ſome comfort: but when that time is expired, man is as farre from the end of his woe, as euer he was.

This in ſumme and ſubſtance is the curſe here mentioned: and it were to be wiſhed, that men would more thinke & ſpeak of it, then they doe: then would there be more conſcience of ſinne.

The next point is, who are curſed. *Anſ. They which doe not all things written in the law.* Here, is an *Item* for them, that will keepe ſome commandements, but not all. Herod would doe ſome things, at the motion of Iohn Baptiſt, but he would not leaue his inceſtuous marriage, with his brothers wife. Mark. 6. 20. There be at this day that are very forward in good things: yet ſome of them will not leaue their ſwearing, ſome their lying, ſome their vncleannes, ſome their vſurie. But God will not part ſtakes with man: he will haue all, or none. *He that breakes one commandement, is guiltie of all.* Iam. 2. And there is good reaſon, that he which obaies, ſhould obey in all. For where God renewes, he ſanctifies throughout, and fills them with the ſeede of all grace, that they may performe obedience, according to all the commandements of the law.

Againe, he is curſed, that doth not all things which the law preſcribeth; or if he doe them, yet doth not continue in all. So then he is curſed, that breakes the law but once, and that onely in one thought: for ſuch an one doth not continue in all things. Now then O ſinnefull man, what wilt thou doe, to auoid the curſe? for thou haſt in thought, word, and deede, broken the law. Doeſt thou thinke to appeaſe the wrath of God with gold and ſiluer? the whole world and all things therein are the Lords. And thou maiſt not thinke to hide or withdraw thy ſelfe from the preſence of God: for all muſt come and appeare before his tribunall ſeat, in their owne perſons. Neither may we thinke to eſcape, becauſe God is mercifull: for he is as iuſt, as mercifull. What wilt thou then doe to eſcape this horrible curſe? when thou haſt done all thou canſt doe, thou canſt no way helpe or releeue thy ſelfe.

The onely way of helpe is this. Thou muſt flie from this ſentence of the law, to the throne of grace for mercie; inſtantly asking, ſeeking, knocking at the gate of mercie, for pardon of thy ſinnes. And that thou maiſt be incouraged to this dutie,

conſider with me, that at thy firſt Purpoſe to amend, and to turne vnto God, thy ſinnes are pardoned in heauen. Dauid ſaith, Pſal. 32. 5. *I thought I will confeſſe my ſinnes againſt my ſelfe, and thou forgaueſt me.* Marke the ſpeech, *I thought.* The prodigall child, Luk. 15. vpon his purpoſe to returne to his father, (before he had indeed humbled himſelfe in word) was receiued to mercie. When Dauid ſaid, *I haue ſinned*, Nathan in the name of God ſaid, *Thy ſinne is forgiuen thee.* It may be, thou wilt ſay, the curſe is abſolute. *Anſ.* The threatnings of the law muſt be vnderſtood with an exception, which the Goſpel makes, on this manner: The Law ſaith, curſed is the tranſgreſſour: and the Goſpel ſaith, *Except he repent.* Ionas preached, yet fourtie daies, and Niniuie ſhall be deſtroied: yet withall he addes an exception: *It may be the Lord will repent of his fierce wrath.* Ion. 5. 9. Againe, thou wilt ſay, my ſinnes are very grieuous, therefore I feare I ſhall not eſcape the curſe. *Anſ.* Forgiuenes is promiſed without any limitation, to any number or kinds of ſinne: (onely the ſinne againſt the H. Ghoſt excepted.) Therefore appeale with boldnes in thy heart to the throne of grace, intreat for forgiuenes as for life and death, and thou ſhalt eſcape the curſe.

The third point is, when is a ſinner accurſed? *Anſ.* In preſent, in the time of this life. For the Lord ſaith not, *he ſhall be accurſed:* but, *he is accurſed.* There be among vs whome no ſermons or exhortations will amend: and ſuch perſons thinke themſelues without the reach of any danger. For they thinke the time is very long to the laſt iudgement. But they are deceiued touching themſelues. For God with his owne mouth hath giuen the ſentence, that they are accurſed; there remaines nothing but the exequution. The halter is alreadie about their neckes: and there remaines nothing but the turning of the ladder. Nay the exequution is alreadie, in blindnes of minde, and hardnes of heart. He that beleeues not, is alreadie condemned. Ioh. 3.

Laſtly, a memorable concluſion of Paul is here to be obſerued. That it is impoſſible for any man, within himſelfe, for the time of this life, to fulfill the law of God. For Paul here takes it for a confeſſed and graunted concluſion: otherwiſe his argument will not hold: which muſt be framed on this manner. He which fulfills not the law, is curſed: he which is of workes, fulfills

fills not the law: therefore he is accurſed. I further prooue it thus. If we could fulfill the law, we might be iuſtified by the law: but no man can be iuſtified by the law, or by workes: therefore, no man can fulfill the law. Againe, Paul ſaith, Rom. 7.14. that *the law was ſpirituall*, requiring inward and ſpirituall obedience, and that *he was carnall*, and therefore not conformable to the law: that *he was ſold vnder ſinne*: that *when he would doe good, euil was preſent*: that *he carried about him the bodie of death*. And all this he ſaith of himſelfe, about twentie yeares after his owne conuerſion. Such as our knowledge is, ſuch is our loue, to God and man. Now we know God onely in part: therefore we loue in part; and conſequently we doe not fulfill the law. Againe, the Scripture puts all men, euen the regenerate, vnder the name of ſinners to the very death: Iſa. 64.4. *All our righteouſnes is as a defiled cloth*. Prou. 20.9. *Who can ſay, my heart is cleane?* Iob *cannot anſwer God for one of a thouſand*, Iob. 9. The righteous man ſhall pray for the pardon of his ſinnes *in a time when he may be heard*, Pſal. 32.6. *If we ſay we haue no ſinne, we deceiue our ſelues*. 1. Ioh. 1.9. The Papiſts ſay, that all theſe places are meant of veniall ſinnes. *Anſ.* There are no veniall ſinnes, which in their owne nature, are not againſt the law of God, but only beſide it. *The ſtipend of euery ſinne is death*. Rom. 6.23. If we were perfectly ſanctified, and conſequently fulfillers of the law in this life, then Chriſt ſhould not be a Sauiour, but an Inſtrument of God, to make vs our owne Sauiours. And to ſay this, is blaſphemie. Laſtly, that which man could doe by creation, ſo much the law requires at our hand: but man by creation could loue God with all the powers of his ſoule, and with all the ſtrength of all the powers: which now (ſince the fall,) no man can doe. It remaines then for an infallible concluſion, that it is impoſſible for any man in the time of this life, to fulfill the law.

The vſe. This point ſerues notably to condemne the follie of the world. The Iſraelites ſay at Mount Sinai, that *they will doe all things which the Lord ſhall command them*. Exod. 19.8. The young Prince ſaid, that *he had kept all the commandements from his youth*. Mark. 10.20. Our common people ſay, that *they can loue God with all their hearts, and their neighbours as themſelues*.

Secondly, this doctrine ſerues to confute ſundrie Errours of

the Papiſts, who blaſphemouſly teach, that a man after iuſtification, may fulfill the law in this life: that a man may for a time be without all ſinne: that works of the regenerate are perfect, and may be oppoſed to the iudgement of God: that men may ſupererrogate, and doe more then the law requires. The ground of all theſe concluſions is this: They ſay, there is a double degree of fulfilling the law. The firſt is, in this life, and that is, to loue God truly, aboue all creatures, and to loue our neighbour as our ſelues, in truth. The ſecond is, to loue God with all the powers of the ſoule, and with all the ſtrength, of all the powers: and this meaſure of fulfilling the law, is reſerued to the life to come. I will briefly conſider the reaſons and the ground of this blaſphemous doctrine.

Obiect. I. God promiſeth the Iſraelites, that *he will circumciſe their hearts, that they may loue him with all their hearts, with all their ſoules, and with all their ſtrength.* Deut. 30.6. And thus *Ioſua turned to God with all his heart, with all his ſoule, and with all his ſtrength according to all the law of Moſes.* 2. king. 23.25. *Anſ.* The phraſe [*with all thy heart*] is taken in a double ſignification. Sometime it is oppoſed to a double heart, and then it ſignifies, a true and vpright heart, without guile or diſſimulation. Thus they of Zebulon are ſaide, *not to fight with a double heart,* 1. Chron. 12.33. but *with a perfect heart,* v. 38. Where, marke the oppoſition, of an whole or perfect heart, to a double heart. In this ſenſe are the places before named, to be vnderſtood. Neuertheleſſe, the whole heart, ſoule, and ſtrength, in the ſumme of the morall law, ſignifies all powers of the ſoule, and all the ſtrength of all the powers. Thus doth Paul, Rom. 7. expound the law, when he ſaith, *the law, is ſpirituall*; and by the prohibition of luſt, giues the meaning of the whole law. For concupiſcence, or luſt, comprehends the firſt thoughts, or motions.

Obiect. II. Noah is ſaide to *be iuſt and perfect,* Gen. 6. and God commands Abraham *to walke before him, and to be perfect,* Gen. 17. 1. Paul ſaith, *Let as many as be perfect, be thus minded,* Phil. 3. 15. *Anſw.* There is a double perfection; *perfection of parts,* and *perfection of degrees. Perfection of parts* is, when a man hath in him, after he is regenerate, the beginnings of all vertues, and the ſeedes of all graces: by which he endeauours, to obey God in all his lawes and commandements. *Perfection of degrees,*

greet, is, when the law is fulfilled both in matter, and manner, according to the rigour of the law. Now the former places ſpeake onely of the perfection of parts: and that is ſuch a perfection in which we are to acknowledge our imperfection, and it is no more but a true and generall indeauour to obey God. Iſa. 38. 1.

Obiect. III. Sundrie holy men are ſaide to fulfill the law: *Dauid turned from nothing that God commanded him all the daies of his life, ſaue in the matter of Vriah.* 1. king. 15. 5. *Zacharie and Elizabeth walked in all the commandements of God, and that without reproofe before God.* Luk. 1. 6. *Anſ.* There are two kinds of fulfilling the law: one *Legall*, the other *Euangelicall*. *Legall* is, when men doe all things required in the law, and that by themſelues and in themſelues. Thus none euer fulfilled the law, but Chriſt, and Adam before his fall. The *Euangelicall manner* of fulfilling the law, is to beleeue in Chriſt, who fulfilled the law for vs: and withall to indeauour in the whole man, to obey God in all his precepts. And this indeauour ioyned with the Purpoſe of not ſinning, is called the righteouſnes of Good conſcience; and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all thē that are in Chriſt. For God accepts the indeauour to obey, for perfect obedience. Thus Dauid, Zacharie, Elizabeth, and others, are ſaid to fulfill the law.

Obiect. IIII. We pray that we may fulfill the law, when we ſay, *Let thy will be done in earth, as it is in heauen. Anſ.* We pray not that we may fulfill the law in this, but that we may ſtriue as much as may be, to attaine to the fulfilling of the law. That is the ſcope of the petition. We deſire not to be equall to the Angels, and Saints; but onely to imitate them more and more, and to be like to them.

Obiect. V. Rom. 7. 18. *To will is preſent with me:* therefore (ſay they) in will the law may be kept, though the fleſh relent. *Anſ.* When Paul ſaith, that *to will was preſent*, he doth not ſignifie that he could perfectly will that which is good. For his will beeing partly renewed, and partly vnrenewed, the good which he willed, he partly nilled; and the euill which he nilled, he partly willed.

Obiect. VI. Chriſt tooke our fleſh, *that the righteouſnes of the law might be fulfilled in vs.* Rom. 8. 4. *Anſ.* The righteouſnes

of the law is fulfilled in vs, not becauſe we doe all things required in the law, but becauſe we haue faith in vs, and by that faith we apprehend the obedience of Chriſt in fulfilling of the law.

Obiect. VII. Rom. 13. 8. *Loue is the fulfilling of the law:* and the regenerate loue their neighbours. *Anſ.* If we could loue our neighbour as our ſelues, perfectly, we ſhould then fulfill the whole law. But our loue is imperfect.

Obiect. VIII. *He that is borne of God ſinnes not:* 1. Ioh. 3. he that ſinnes not, fulfills the law. *Anſ. He that is borne of God ſinnes not*, that is, he doth not commit ſinne, or make a practiſe of ſinne. He may fall of frailtie, yet then he recouers himſelfe, and doth not keepe a courſe in ſinning. This is the meaning of S. Iohn.

Obiect. IX. *The commandements of God are not grieuous.* 1. Ioh. 5. *Anſ.* They are not grieuous three waies; firſt, in reſpect *of remiſſion:* becauſe they that beleeue in Chriſt, haue the tranſgreſſion of the law pardoned. Secondly, in reſpect *of imputation:* becauſe Chriſts obedience in fulfilling the law, is imputed to euery beleeuer. Thirdly, in reſpect *of inchoation.* For they that beleeue receiue the ſpirit of God, whereby they are inabled to indeauour themſelues to obey God in all his commandements. Otherwiſe in reſpect of our owne perſonall obedience, they are a yoke that no man can beare.

Obiect. X. *The workes of God are perfect.* Deut. 32. 4. Good workes, are workes of God: therefore they are perfect. *Anſ.* Workes, that are meerely workes of God, which he worketh by himſelfe, and not by man, they are all perfect: and thus muſt the text in Moſes be vnderſtood. Now good works, are works of God in vs: and withall they are our workes, hauing their beginning in the minde and will of man: and hence they are defiled. For when the firſt and ſecond cauſe concurre in a worke, the ſaid worke takes vnto it the condition of the ſecond cauſe. Water pure in the fountaine, is defiled, when it paſſes by the filthie channell.

Obiect. XI. If God haue giuen vs an impoſſible law, he is more cruell then any tyrant. *Anſ.* When God firſt gaue the law, he alſo gaue power to fulfill the law. If the law be impoſſible, it is not Gods fault, but mans, who by his owne fault hath loſt this power of keeping the law.

The ground before named of the double fulfilling of the law, one for this life, the other for the life to come, is falſe. For there is onely one generall, and vnchangeable ſentence of the law, *Curſed is euery one that continues not in all things written in the law to doe them.*

I now come to other vſes of the former concluſion. If the law be impoſſible, then muſt we ſeeke for the fulfilling of it, forth of our ſelues, in Chriſt, *who is the ende of the Law for righteouſnes, to them that beleeue.* Hence it followes neceſſarily, that our iuſtification muſt be by the imputation, or application of Chriſts iuſtice vnto vs.

Becauſe we cannot fulfill the law, we muſt make it a glaſſe to ſee our impotencie, and what we cannot doe: and it muſt be our ſchoolemaſter to driue vs to Chriſt. And by our impotencie we muſt take occaſion to make praier to God for his ſpirit to inable vs to obey the lawes of God. Thus come we to be doers of the law, and no otherwiſe.

Againe, it may be demanded, (conſidering we cannot fulfill the law,) how our works can pleaſe God? *Anſ.* In euery good worke, there is ſomething that is Gods, and ſomething that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleeuer. That which is good in the worke, is from God, and that he approoueth as beeing his owne. And thus euery good worke, is ſaid to pleaſe God.

Laſtly, after that we haue begunne to pleaſe God in obedience to his lawes, conſidering we fulfill them not, all boaſting of our goodnes muſt be laid aſide, and we muſt humble our ſelues vnder the hand of God euen to the death. Read the practiſe of Dauid, Pſal. 143. 2. and Pſal. 130. 3. Iob 9. 1.

11 And that no man is iuſtified by the law in the ſight of God, it is manifeſt. For the iuſt liueth by faith.

12 And the law is not of faith: but he that ſhall doe theſe things, ſhall liue in them.

The meaning. *By the Law*] that is, the law not onely ceremoniall;

niall, but alſo iudiciall and morall. Indeede the occaſion of Pauls diſputation in this place, is taken from Circumciſion, pertaining to the ceremoniall law: but he inlarges his diſputation, from one part to the whole law. For they which thought Ceremonies neceſſarie to iuſtification, would much more thinke morall duties neceſſarie. And that Paul ſpeakes here of the morall, it appeares by the 10. verſe, where he alleadgeth a ſentence that ſpecially appertaines to the morall law: *Curſed is euery one, &c.* Againe, the law may be conſidered, two waies, in the iuſtification of a ſinner: firſt, as it iuſtifieth without Chriſt. Secondly, as it iuſtifieth with Chriſt: and both waies it is excluded from iuſtification, and here ſpecially in the ſecond regard. For the intent of the Galatians was, to ioyne Chriſt and the law, in the worke of our iuſtification.

Before God] that is, in the iudgement of God, before whoſe iudgement ſeat we muſt all appeare, and be iudged.

The iuſt ſhall liue by faith.] The ſcope of theſe words is this. The Iewes were oppreſſed by the Babylonians, and it was further told them by the Prophet, that they ſhould be ledde into captiuitie, by the ſaide Babylonians. Now in this diſtreſſe of theirs, the Lord ſets downe the dutie of the faithfull Iewes, namely, that they muſt ſtay themſelues by their faith in the Meſſias, and conſequently, that they ſhall haue ſafetie in this life in the middeſt of all dangers, and in the ende haue eternall life. And Paul applies this text to his purpoſe, thus. Life eternall comes by faith: and therefore true righteouſneſſe before God is by faith. For righteouſnes is the foundation of life eternall: and therefore it is called *iuſtification of life*. Rom. 5. 17.

The law is not of faith] The meaning of theſe words muſt be gathered, by the oppoſition in the latter part of the verſe: *but he that doth theſe things ſhall liue in them.* And the meaning is this. The law doth not preſcribe faith in the Meſſias: neither doth it promiſe life to him that beleeueth in the Meſſias, but to him that doth the things contained in the law.

In theſe wordes, Paul addes a new argument to the former, thus. Iuſtice is by faith: the law is not of faith: therefore the law is not our iuſtice. Or again, thus. He that is iuſtified, is iuſtified by faith: the law iuſtifies no man by faith: therefore the law doth not iuſtifie. The concluſion is firſt, in the 11. verſe. The propoſition is expreſſed, and confirmed by the teſtimonie of

the Prophet Habacuk. The aſſumption is in the 12. verſe.

The vſe. Whē Paul ſaith, *No mā is iuſtified by the law in the ſight of God*: he makes a double iuſtification: one, before God: the other, before mē. Iuſtification before God is, when God reputes a man iuſt, & that onely for the merit, and obedience of Chriſt. Iuſtification before men, is, when ſuch as profeſſe faith in Chriſt, are reputed iuſt of men. By this diſtinction, Paul who ſaith, *that a man is iuſtified by faith without workes*, Rom. 3. 28. and Iames, who ſaith, *that Abraham was iuſtified by faith, and workes*, Iam. 2. 24. are reconciled: for Paul ſpeakes of iuſtification before God, as he himſelfe expreſſely teſtifieth, Rom. 4. 2. and S. Iames ſpeakes of iuſtification before men, which is not onely by the profeſſion of faith, but alſo by workes.

In the ſame ſort, there is a double Election. One ſpeciall, whereby *God knowes who are his*. The other, is more generall, whereby we repute all men to be Elect, that profeſſe faith in Chriſt, leauing ſecret iudgements to God. Thus Paul writes to the Epheſians, Philippians, &c. as Elect. And the Miniſters of the word, are to ſpeake to their congregations, as to the Elect people of God.

In the ſame manner, there is a double ſanctification: one before God, in truth, Eph. 4. 28. the other before men, in the iudgement of charitie. Thus men are ſaid, *to tread vnder foote the blood of Chriſt wherewith they were ſanctified*. Hebr. 10. 29. Thus all that are of right to be baptiſed, are holy and regenerate: not in the iudgement of certentie, which is Gods; but in the iudgement of charitie, which is mans: ſecrets alwaies reſerued to God.

Againe, when Paul ſaith, *in the ſight of God*, he giues vs to vnderſtand, that there is an vniuerſall iudgement of God, before whome we muſt all appeare, and be iudged. And when Paul ſaith in the time preſent, that *God iuſtifieth* (though not by workes) he ſignifies, that this iudgement is alreadie begunne vpon vs, euen in this life. This muſt teach vs, to walke in godly and holy conuerſation, in the feare of God: and to watch and pray, that we may be found worthie, to ſtand before God. Malefactours, when they are going to iudgement, and when they ſee the Iudge ſet: lay aſide skorning, and bethinke themſelues what to ſay, or doe. Now we are theſe malefactours: and we know that God hath alreadie begunne to giue iudgement

of vs: and therefore we muſt prepare our ſelues to make a good reckoning.

In the teſtimonie of the Prophet our dutie is ſet downe, and that is, that we muſt in this world liue by faith. That we may liue by faith, we muſt doe two things. One is, to chooſe the true God for our God: the ſecond is, in our hearts to cleaue vnto him, and that according to his word. Firſt therefore, we muſt cleaue faſt to his commandements, by entring into the way of his precepts, and by walking in them. For this cauſe we muſt haue alwaies about vs the eye of knowledge, to direct our ſteps in the wayes of God, that we euer keepe our ſelues in our callings, that is the dutie we owe to God and man. Secondly, while we ſtand in the waies of God, we ſhall be aſſailed with many Temptations on the right hand, and on the left: therefore we muſt further cleaue to the promiſes of God: beleeuing his preſence, protection, and aſſiſtance, in all temptations and daungers. And this our faith muſt be as it were a hand to ſtay vs. Here two caueats muſt be remembred. One, that we muſt not preſcribe vnto God the manner of his aſſiſtance: but leaue it, with other circumſtances of time, and place, to God. The ſecond is, when all earthly things faile vs, we muſt reſt vpon the bare word of God, and beleeue the promiſe of remiſſion of ſinnes, and life euerlaſting. This is to liue by faith. And this dutie muſt be practiſed, when we are in the field to fight for our countrey: when we lie on our death beddes: and when we are in any danger.

Marke further, Paul ſaith, *the iuſt man liues by faith*: he therefore that is iuſtified continues to be iuſtified by his faith: and therfore the ſecond iuſtification, that is ſaid to be by our works, is a meere fiction. And in that none liues by faith, but he that is a iuſt man, we ſee that true faith is alwaies ioyned with the Purpoſe of not ſinning, or with the iuſtice of good conſcience: and where they are ſeuered, there is no more but a meere pretence of faith.

When Paul ſaith [*the Law is not of faith*] he ſets downe the maine difference betweene the Law and the Goſpel. The law promiſeth life, to him that performs perfect obedience, & that for his works. The Goſpel promiſeth life, to him that doth nothing in the cauſe of his ſaluation, but only beleeues in Chriſt: and it promiſeth ſaluation to him that beleeueth, yet not for

his

his faith, or for any worke els, but for the merit of Chriſt. The law thē requires doing to ſaluation, and the Goſpel beleeuing, and nothing els.

Obiect. I. The Goſpel requires repentance, and the practiſe of it. *Anſ.* Indeede the law doth not teach true repentance; neither is it any cauſe of it, but onely an occaſion. The Goſpel onely preſcribes repentance, and the practiſe thereof: yet onely as it is a fruit of our faith, and as it is the way to ſaluation in which we are to walke, and no otherwiſe.

Obiect. II. The law requires and commands faith. *Anſ.* The law requires faith in God, which is to put our affiance in him. But the Goſpel requires faith in Chriſt, the Mediatour, God man: and this faith the law neuer knew.

Obiect. III. In the Goſpel there are promiſes of life, vpon condition of our obedience. Rom. 8. 13. *If by the ſpirit ye mortifie the deedes of the fleſh, ye ſhall liue.* 1. Ioh. 1. 9. *If we confeſſe our ſinnes, God is faithfull to forgiue them. Anſ.* The promiſes of the Goſpel are not made to the worke, but to the worker: and to the worker not for his work: but for Chriſts ſake, according to his worke. As for example: promiſe of life is made not to the worke of mortification, but to him that mortifieth his fleſh, and that not for his mortification, but becauſe he is in Chriſt, and his mortification is the token or euidence thereof. And therefore it muſt be remembred, that all promiſes of the Goſpel that mention works, include in them Reconciliation with God in Chriſt.

Obiect. IV. Faith is a vertue, and to beleeue is a worke: therefore one worke is commanded in the Goſpel, and is alſo neceſſarie to ſaluation. *Anſ.* The Goſpel conſiders not faith as a vertue, or worke, but as an inſtrument, or hand, to apprehend Chriſt. For faith doth not cauſe, effect, or procure our iuſtification and ſaluation, but as the beggers hand, it receiues them, beeing wholly wrought and giuen of God.

This diſtinction of the law and the Goſpel, muſt be obſerued carefully. For by it we ſee that the Church of Rome hath erronioufly confounded the law and the Goſpel, for this many hundred yeares. The law of Moſes (ſay they) written in tables of ſtone, is the law: the ſame law of Moſes, written in the hearts of men by the holy Ghoſt, is the Goſpel. But I ſay againe, that the law written in our hearts, is ſtill the law of Moſes. And this

ouerſight in miſtaking the diſtinction of the Law and the Goſpel, is and hath bin, the ruine of the goſpel.

o Credere. Facere.

We muſt here further obſerue, that o *beleeuing*, and *doing*, are oppoſed, in the article of our iuſtification. In our good conuerſation they agree: faith goes before, and doing followes: but in the worke of our iuſtification, they are as fire and water. Hence I gather, that to the iuſtification of a ſinner, there is required a ſpeciall and an applying faith, for generall faith is numbred among the works of the law: and the deuills haue it. This kind of beleeuing therefore, and doing, are not oppoſite. Againe, hence I gather, that works of faith and grace, are quite excluded from iuſtification; becauſe the oppoſition doth not ſtand betweene beleeuing, and the works of nature: but ſimply, betweene beleeuing, and doing.

Laſtly, it may be demaunded, why the Lord ſaith, *He that doth the things of the law ſhall liue*; conſidering no man ſince the fall, can doe the things of the law? *Anſ.* The Lord ſince mans fall, repeates the law in his old tenour, not to mocke men, but for other waighty cauſes. The firſt is, to teach vs that the law is of a conſtant, and vnchangeable nature. The ſecond is, to aduertiſe vs, of our weaknes, and to ſhew vs, what we cannot doe. The third is, to put vs in minde, that we muſt ſtill humble our ſelues vnder the hand of God, after we haue begunne by grace to obey the law; becauſe euen then we come farre ſhort in doing the things which the law requires at our hands.

13 Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs: (for it is written, Curſed is euery one that hangeth on the tree.)

14 That the bleſsing of Abraham might come to the Gentiles, through Chriſt Ieſus, that we might receiue

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the promiſe of the ſpirit by faith.

Paul hauing prooued the truth of his doctrine by ſundrie arguments, in the former part of this chapter, he here anſwereth an obiection, the occaſion whereof is from the 10. verſe. It may be framed on this manner: If they be accuſed that continue not in all things written in the law to doe them, then all men are accurſed: and the Gentiles are not partakers of the bleſſing of Abraham (as you haue ſaid.) Anſwer is here made, that to them that beleeue there is full redemption, from the curſe of the law. And Paul for the better inlightning of his anſwer, here makes a deſcription of our redemption by foure arguments. The firſt is the author: *Chriſt hath redeemed vs from the curſe of the law.* The ſecond is the forme or manner of our Redemption, in theſe words, *When he was made a curſe for vs.* And this forme is further declared by the ſigne, in theſe words: *for it is written, Curſed is euery one that hangeth on the tree.* The third argument is in the end, in theſe words, *that the bleſſing of Abraham might come on the Gentiles.* The laſt is alſo an other ende, *that we might receiue the promiſe of the ſpirit.*

Touching the Author, in theſe words, *Chriſt hath redeemed vs from the curſe of the law*, ſundrie things may be learned. Firſt of all, comparing theſe words with the 10. verſe, or comparing the anſwer, and the obiection together, we ſee and are to obſerue, that the threatnings of the law, are to be vnderſtood with an exception from the Goſpel. All are curſed, ſaith the law, that doe not continue to doe all things written therein. *Except they haue pardon*, and be redeemed by Chriſt, ſaith the Goſpel. And thus are all curſes of the law to be conceiued, with a limitation or qualification, from the Goſpel.

Againe, in that Chriſt hath redeemed vs from the curſe of the law, here is our comfort, that neither, hell, nor death, nor Satã, hath any right or power ouer vs, ſo be it we do vnfainedly beleeue in Chriſt. *For we are bought with a price.* And for this cauſe, we muſt be admoniſhed, not to feare any euill ouermuch, as the reuilings, and curſes of euill tongues, witchcraft, the plague, peſtilence, famine, the ſword, or death. For the curſe which makes all theſe, and many other things hurtfull vnto vs, is remooued from them that are in Chriſt. And therefore all immoderate feare ſhould be reſtrained.

Thirdly, our dutie is, to glorifie God and Christ, who hath redeemed vs, and that both in bodie and soule. The redeemed must liue according to the will of their redeemer. 1.Cor.6.20. This is all the thankfulnes that we can shew to our Redeemer for his mercie.

Lastly, here an obiection made by some, may be answered. If (say they) we were redeemed by Christ, beeing captiues to the deuill, the price of our Redemption was paid to him, and not to God. *Ans.* We were captiues properly to the iustice of God in the law, to the order whereof we stand subiect: and by this meanes we are captiues to the curse of the law, and consequently to the deuill, who is the minister of God, for the Execution of the said curse. And beeing captiues to the deuill, no otherwise then as he is the minister of God, for the inflicting of punishment: the price must not be paid to him, but to God, who is the principall, and hath a soueraigntie ouer him and vs.

I come now to the forme of our Redemption, *Who was made a curse for vs.* For the better vnderstanding of these words, foure points are to be handled. The first is, what is this curse? *Ans.* A double death: the first of the bodie, the second of the soule. The first is, the separation of the bodie and soule. The second is, the separation of the whole man from God: not in respect of his vniuersall power and presence (for the very damned haue their mooning and beeing from him,) but in respect of his fauour, and speciall loue, whereby God ceaseth to be their God. And this is death indeede, whereof the first, is but a shadow: and this is the curse of the law.

The second point is, How Christ was a curse, or accursed, who is the fountaine of blessednes? *Ans.* He is not so by nature: for he is the naturall sonne of God: nor by his owne fault: for he is the vnspotted lambe of God: but by voluntarie dispensation: and therefore Paul saith, *he was made a curse.* And he was made a curse, first, because he was set a part in the eternall counsell of the Father, Sonne, and holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the father is said *to haue sealed him,* Ioh.6.27. and he is said againe to be *preordained before all worlds,* 1.Pet.1.20. and giuen *according to the counsell and foreknowledge of God.* Act.3.22. Secondly, he was made a curse, in that he was in time consecrated to be our Mediatour and so a curse. And this consecration was first

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in his baptiſme, in which he put vpon him our guilt, as we put off the ſame in ours; and ſecondly on the croſſe and paſſion, in which he tooke vnto him the puniſhment of our ſinne. And thus was he made a curſe. It may be obiected, that he is the Son of God: and therefore no curſe. *Anſ.* Chriſt muſt be conſidered as the Sonne of God, and againe as our pledge and ſuretie. Hebr. 7. 22. In the firſt reſpect he was not accurſed, but in the ſecond.

The third point is, In what nature was Chriſt accurſed? *Anſ.* Whole Chriſt God-man, or Man-god, was accurſed. For *the Lord of life* (ſaith Paul) *was crucified*, and conſequently accurſed. 1. Cor. 2. 8. Yet this limitation muſt be added, that the curſe was not vpon the Godhead of Chriſt, but onely in his fleſh, or manhood. For *he ſuffered* (ſaith Peter) *in the fleſh*. 1. Pet. 4. 1. Moreouer, the ſoule of Chriſt was the more principall ſeat of the curſe, as it was the principall ſeat of ſinne. Therefore the Prophet ſaith, *he made his ſoule an offering for ſinne*, Iſa. 53. 10. and Chriſt ſaid, *My ſoule is heauie to the death*.

The fourth point is, How farre forth Chriſt was accurſed? *Anſ.* In the firſt death there are two degrees, *ſeparation* of the bodie and ſoule, and the *putrifaction* of the bodie ſeparated. And Chriſt entred onely into the firſt, and not into the ſecond. For his bodie beeing dead indured no corruption. Againe, in the ſecond death there are two degrees. The firſt is, a ſeparation from God in ſenſe and feeling: and the ſecond, is an abſolute ſeparation from God. Into this ſecond degree of death, Chriſt entred not, becauſe he ſaide in the middeſt of his paſſion, *My God, my God*. And this abſolute ſeparation could not be without the diſſolution of the perſonall vnion. Into the firſt degree of the ſecond death, he entred: namely, into the apprehenſion and feeling of the wrath and indignation of God due to mans ſinne. And this appeares by his bloodie ſweat of thicke and clottered blood, by his complaint that he was forſaken: by his feares and ſorrowes in the time of death, in which he comes ſhort of fundrie Martyrs, vnleſſe we acknowledge that he indured further paines of death then euer they did: by his condition, in that he takes vpon him the condition of the firſt Adam, who vpon his fall was to indure the firſt and ſecond death. Here two queſtions are to be demanded: the firſt, How and in what manner Chriſt ſuffered the wrath of God? *Anſ.*

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He indured it willingly of his owne accord: he did not onely in minde see it before his eyes, but also he felt it: it was laid and imposed on him, and he incountred with it: but it had no dominion or lordship ouer him. Act. 2. 24. The second is, How much he suffered of the wrath of God? *Ans.* The punishment he suffered was in value and measure answerable to all the sinnes, of all the Elect past, present, and to come: the Godhead supporting the manhood, that it might be able to beare, and ouercome the whole burden of the wrath of God. If it be saide, that a creature cannot haue an infinite apprehension of the wrath of God: I answer, it sufficeth that God laid infinite wrath vpon him, and that he apprehended it according to the condition of a creature. For in so doing, he incountred with the whole wrath of God. One man in a breach, or at a bridge, may stand against an whole armie, and beare the brunt of it: why may not then the manhood of Christ supported by the Godhead, beare the stresse of the whole wrath of God? Against this doctrine, sundrie things may be obiected.

Obiect. I. The Scripture ascribes all to the blood of Christ, and therefore to the death of the bodie. *Ans.* By blood, is meant a bloodie death: by the bloodie death, the death of the crosse: by the death of the crosse, a death accursed, or the death of the bodie, ioyned with the malediction of the law.

Obiect. II. The suffering of the anger of God was not figured in Sacraments or sacrifices. *Ans.* The beast, whereof the burnt offering was made, was first tied to the hornes of the altar: his blood then was shedde: and lastly he was all burnt vpon the altar vnto God: and hereby was figured the fierie wrath of God.

Obiect. III. Temporall death, or the curse for halfe a day, cannot counteruaile eternall death. *Ans.* Yes, in Christ. For if man could suffer and ouercome punishment in measure infinite, he should not suffer eternally: but this no man nor angel can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must be answerable to God, whose maiestie is infinite. Now Christ beeing God and man, suffered punishment indeed infinite: and therefore it was not necessarie that he should indure it eternally. Againe, here the dignitie of the person helpeth: for in that the Sonne of God suffered the curse of the law for halfe a day,

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it is more, then if all men had ſuffered eternall death. Therefore the death of Chriſt in reſpect of the meaſure of the puniſhment, as alſo in reſpect of the value, and dignitie thereof, counteruailes death euerlaſting.

Obiect. IV. It is hard to ſay, that Chriſt ſuffered the paines of hell. *Anſ.* The Latin tranſlation (commonly receiued,) hath as much, that *he could not be holden of the ſorrowes of hell*, Act. 2. 24. And there is no offence to ſay, he ſuffered the paines of hell, ſo farre forth as this ſuffering may ſtand with the puritie of his manhood, and with the truth of the perſonall vnion.

The vſe. Friers teach, that if Chriſt had pricked his finger, and let fall but one droppe of blood, it had bin ſufficient to redeeme all the world. But they dreame. For Paul ſaith, *he was made the curſe of the law, to redeeme vs.* This had bin a needles worke, if a pricke in the finger, or any puniſhment without death, would haue done the deede.

That Chriſt became a curſe for vs, it ſhewes, the greatnes and horriblenes of our ſinnes, it ſhewes the grieuous hardnes of our hearts, that neuer almoſt mourne for them: it ſhewes the vnſpeakable loue and mercie of God, for which we are to be thankfull for euer, and that all manner of waies.

In that the Sonne of God became a curſe for our ſinnes, we are put in minde, to ſee, acknowledge, and conſider them, and withall to bewaile them, and to humble our ſelues for them: and to deteſt them more and more, vnto the very death. For what is more worthie of hatred, then that which cauſeth the Sonne of God to be accurſed. They which beleeue that Chriſt by beeing a curſe hath redeemed them from the curſe of the law, doe in truth die vnto all their ſinnes, and liue vnto God. Many indeede profeſſing Chriſt, make no change of life at all: and the reaſon is, becauſe a ſecret Atheiſme makes them ſay in their hearts, *There is no Chriſt, there is no curſe, that was indured by Chriſt.* Cleanſe your hearts of this hidden Atheiſme, and looke that inwardly in your ſpirits, you die vnto your ſinnes, and liue to God.

In that Chriſt was obedient to his Father in bearing the curſe of the law, we are taught in all things to ſubiect our ſelues to the will of God. Our obedience muſt not onely be in doing this or that, but alſo in ſuffering the miſeries laid on vs to the death: this is the beſt obedience of all, and the trueſt marke of

Gods child, to obey in our ſufferings.

Moreouer, that Chriſt was accurſed, it is confirmed by the ſentence and decree of God: (*curſed is euery one that hangeth on the tree.* Deut.21.23. The ground of this ſentence is the ſinne of the malefactour: for whome God curſeth, he curſeth for his offence. And here it may be demanded, why he that is ſtoned to death is not likewiſe accurſed? *Anſ.* He alſo is accurſed: but there are ſpeciall reaſons why the man hanged on the tree is curſed. Firſt, among the Iewes, they which were hanged, were moſt grieuous malefactours, as blaſphemers, and idolatours: and there puniſhment was accordingly, moſt grieuous. Secondly, hanging (as among all nations, ſo among the Iewes) was a moſt odious, and infamous death. Thirdly, God did foreſee that the Meſſias ſhould die on the croſſe, and therefore he accurſed this kind of death. If it be ſaide, that there was no fault or offence in Chriſt; and therefore he could not be accurſed: I anſwer, that he became ſinne for vs, in that our ſinne was applied and imputed to him. It may be further obiected, that the theefe which repented, was not accurſed, though he were hanged on the tree. *Anſ.* As a theefe, he was accurſed; as he was a theefe, and repented, the curſe was remooued. For the law in the curſes thereof, giues place to the Goſpel: iudgement yeelds to mercie: and the Goſpel puts an exception to the law.

The vſe. If the malefactour hanged, be accurſed, and defile the earth: how vile and accurſed is the liuing malefactour, the blaſphemer, adulterer, murtherer, &c. who hath entred no degree of puniſhment? Let this be conſidered, to terrifie offenders.

Againe, let vs conſider the ſcope of this law. Becauſe he that hangs on the tree, is accurſed: therefore ſaith the law of God, *he muſt be taken downe, and buried.* Marke the equity of this law: and that is, that things euill and accurſed, are to be remooued from the eye and ſenſe of man. This charge the Lord giues of leſſe matters, namely, of ſights vndecent, and vnſeemely. Deut. 23.15. Againe, we are commanded not ſo much as to name fornication, vncleannes, couetouſnes, teſting, fooliſh talking, &c. Eph. 5.3. Here we are to be put in minde, that the Plaies (commonly in vſe) are to be baniſhed out of all Chriſtian ſocieties. For they doe nothing els but reuiue and repreſent the

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vile and wicked faſhions of the world, and the miſdemeanour of men, which are things accurſed, and therefore to be buried, and not once to be ſpoken of. Againe, all euill in our example, whether in word, or in deede, muſt be buried, as much as may be: for it defileth, and is accurſed.

Here it may be demanded, how this law of God, (*he is accurſed: therefore let him be taken downe, and buried*) ſtandes with the order vſed in this and other countries, in which men are hanged in chaines for the terrour of the world? *Anſ.* Iudiciall lawes, if they haue in them morall equitie, and ſerue directly to ſenſe in the precepts of the Decalogue, are perpetuall, and bind all men, els not. As for the iudiciall determinations of this or that manner of puniſhment, they concerne vs not, but God hath left euery nation free, though not in reſpect of puniſhment, yet in reſpect of the manner and order thereof.

The third point, whereby our redemption is deſcribed, is the ende thereof, *that the bleſſing of Abraham*, that is, righteouſnes and life euerlaſting, *may come vpon the Gentiles*. Here two things are to be conſidered. The firſt is, whence comes the benediction of Abraham? *Anſ.* From the curſed death of Chriſt. For thus are the words, *He was made a curſe for vs, that the benediction of Abraham might come on the Gentiles*. Marke here how God workes one contrerie by the other. In the creation, he made ſomething, not of ſomething, but of nothing: he called light out of darknes: he kills, and then makes aliue, Hoſ. 6. he ſends men to heauen, by the gates of hell: he gaue ſight by a temper of ſpittle and clay, a fit meanes to put out ſight. In the worke of our redemption he giues life, not by life but by death, and the bleſſing by the curſe. This ſhewes the wiſdome, and power of God: and it teacheth vs in the worke of our conuerſion and ſaluation, not to goe by ſenſe and feeling; becauſe God can, and doth worke one contrarie, in, and by the other.

The ſecond point is, where this benediction of Abraham is to be found. *Anſ.* The text ſay, *It is extant in Chriſt Ieſus*, who is as it were the ſtorehouſe of Gods bleſſing, and the diſpenſer of it to all nations. In him are hid all treaſures of wiſdome, and knowledge. Col. 2. God and the Lambe are all things to all the Elect in the kingdome of heauen. Reu. 21. Here we ſee the right way to become rich: and that is, aboue all things to ſeeke to be true and liuely members of Chriſt: for if he be ours, we

can want nothing. Rom. 8. 32. Matth. 6. 33. Pſal. 34. 10. This is a moſt ſure way to procure vnto vs all good things that he ſees to be neceſſarie for vs. For Chriſt is the ſtorehouſe of the benediction of Abraham. Againe, this muſt teach them that beleeue in Chriſt, to be content in any eſtate, be it better or worſe, for true riches is the bleſſing of God; and this bleſſing is in Chriſt. This is the truth, if we could diſcerne of things that differ. Thirdly, in our pouertie, and in the middeſt of all our wants and loſſes, we muſt comfort our ſelues. For though we leeſe neuer ſo much, yet we retaine the principall, and that is Chriſt, who is the benediction of Abraham.

The fourth point is, an other end of our Redemption, *That we might receiue the promiſe of the ſpirit by faith.* For the better vnderſtanding of this, foure queſtions may be demanded. The firſt is, what is meant by the promiſe? *Anſ.* The promiſe of God made in the old Teſtament, that he would powre out his ſpirit vpon all fleſh. Iſa. 44. 3. and Ioel 2. 28. And he addeth withall, that this promiſe is fulfilled to the nations, whē they beleeue. Marke here how the promiſes of God lie as void, dead, and of none effect, till the particular time of their accompliſhment. God promiſeth Iacob that his poſteritie ſhall be a great nation after 430 yeares: for which time they remaine in thrall & bondage; but the very night after the former time was expired, nothing, no not the raging ſea could ſtoppe their deliuerance. Exod. 12. 41. God promiſed deliuerance after 70 yeares captiuitie to the Iſraelites in Babylon. When this time was expired, Daniel praied, and at the very beginning of his ſupplications, the decree of God for deliuerance came forth. Dan. 9. 23. *The viſion of God* (ſaith the Prophet) *is for an appointed time.* Hab. 2. 1. and ſo is the promiſe. This muſt teach vs to be content, if after much praying, we finde not the fruit of our praiers: becauſe there is an appointed time for the accompliſhing of them. In this reſpect Dauid ſaith, that *his eyes failed*, and *he was hoarſe in praying.* Pſal. 69. 4.

The ſecond queſtion is, what is meant by the giuing, or ſending of the ſpirit? *Anſ.* Without any alteration or change of place, it ſignifies two things. The firſt is, Order betweene the perſons, whereby the Father, and the Sonne worke mediately by the holy Ghoſt, & the holy Ghoſt immediatly from them. The ſecond is, that the Spirit doth manifeſt his preſence by di-

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uine effects in vs. In this reſpect he is ſaide to be ſent, or giuen of the Father, and the Sonne.

The third point is, In what order is the ſpirit giuen? For it ſeemes, that we firſt of our ſelues beleeue, and then receiue the ſpirit? *Anſ.* Men are ſaide to receiue the ſpirit, when they receiue ſome new gift of the ſpirit, or the increaſe of ſome old gift. Ioh. 20. 22. Againe, to ſpeake properly, faith and the receiuing of the ſpirit, are for time both together. For firſt of all, we heare the promiſe of God: then we beginne to meditate, and to applie the ſaide promiſe to our ſelues, to ſtriue againſt doubting, and to deſire to beleeue: and in doing of all this, we receiue the ſpirit. To beleeue, is the firſt grace in vs that concernes our ſaluation: and when we beginne to beleeue, we beginne to receiue the ſpirit: and when we firſt receiue Gods ſpirit, we beginne to beleeue. And thus by our faith receiue we the ſpirit: and thus alſo the ſpirit dwells in vs by faith. Eph. 3. 17. And we muſt not imagine, that we may, or can beleeue of our ſelues, without the operation of the ſpirit.

The fourth point is, for what ende we receiue the ſpirit? *Anſ.* For ſixe. For illumination of our mindes, 1. Ioh. 2. 27. 1. Cor. 2. 12. for regeneration, whereby the Image of God is reſtored in vs, Ioh. 3. for the gouernment of our counſells, wills, affections, actions, Iſa. 11. 1. Rom 8. 14. for the effecting of that coniunction, whereby we are vnited to Chriſt our head. 1. Cor. 6. 17. for conſolation, Rom. 8. 16. laſtly, for confirmation in our faith, and euery good dutie. 2. Cor. 1. 22. Eph. 1. 13.

This receiuing of the ſpirit, is one ſpeciall ende of our redemption: and therefore it is moſt neceſſarie for vs, to haue the ſpirit of God dwelling in vs. If we haue not the ſpirit, we are not Chriſts: and without it, we can doe nothing.

We muſt for this cauſe doe ſuch things, whereby we may obtaine and receiue a plentifull meaſure of Gods ſpirit. *Repent* (ſaith Peter) *and ye ſhall receiue the holy Ghoſt.*

Againe, we muſt carefully retaine and preſerue the grace of the ſpirit in vs; by meditation in the word of God; by earneſt and frequent praier; by auoiding all ſuch acts, in word, or deede, that may make a breach in conſcience: for whatſoeuer offends conſcience, quenches the ſpirit. Laſtly, by ſauouring the things of the ſpirit, Rom. 8. 5. that is, by thinking on things ſpirituall, by affecting of them, and delighting in them.

15 Brethren, I ſpeake as men doe: though it be but a mans couenant, when it is confirmed, no man doth abrogate it, or adde any thing thereto.

16 Now to Abraham and his ſeede were the promiſes made. He ſaith not, and to the ſeedes, as of many; but, and to thy ſeede, as of one, which is Chriſt.

17 And this I ſay, that the law which was 430 yeares after, cannot diſanull the couenant that was before confirmed of God in reſpect of Chriſt, that it ſhould make the promiſe of none effect.

17 For if the inheritance be of the law, it is no more by promiſe, but God gaue it vnto Abraham by promiſe.

In theſe words, Paul meetes with a ſecond Exception, or obiection, made againſt that which he here principally ſtands vpon: namely, that the bleſſing of Abraham is conuaied to the Gentiles, and that by Chriſt. The obiection may be framed thus: The promiſe made to Abraham, cannot now pertaine

taine to the Gentiles, becauſe the law was added to it, and by the law it is abrogated: and therefore the Gentiles are to be iuſtified, and ſaued, by the obſeruation of the law. To this obiection, Paul makes a double anſwer. One is, that the promiſe cannot be abrogated: the ſecond, that if it might be abrogated, yet the law cannot doe it. The firſt he confirmes on this manner:

The Teſtament of God confirmed, cannot be abrogated:
The promiſes made to Abraham and his ſeede, which is Chriſt, are his Teſtament confirmed:
Therefore they cannot be abrogated.

The *propoſition* is expreſſed in the 17. verſe, and is confirmed by compariſon, thus. The teſtament of man after it is confirmed, may not be abrogated: much leſſe the teſtament of God. v. 15. The *minor* is propounded in the 16. and 17. verſes. Now I come to ſpeake of the words as they lie.

Brethren] Paul had before called them *fooles*; and that iuſtly, becauſe they fell from the doctrine which he taught them, to an other Goſpel. And yet here he calls them *brethren*. And hence let vs learne, that in diuiſion of iudgement and opinion, there muſt be no diuiſion but vnitie of affection. It is, and hath bin alwaies the plague of the Church, that diuiſion of heart and affection, there takes place, where any diuiſion is in iudgement, though men erre of infirmitie. This euill cauſeth more to be condemned for heretikes, then indeede ought to be: it maketh ſchiſmes where none ſhould be: it maketh diſſentions to be incurable; which otherwiſe might be cut off. And therefore if diſſentions in iudgement ariſe, we muſt remember to ſuppreſſe, enuie, hatred, pride, ſelfe loue, and let Chriſtian loue beare ſway.

Againe, here we ſee it is lawfull, to ſpeake in Sermons as men doe, ſo it be done after the example of Paul, with theſe cautions. Firſt, it muſt be done ſparingly, and ſoberly, without oſtentation. Secondly, it muſt be done vpon a iuſt cauſe, as when the ſayings of men ſerue to conuince the hearers, and that in their conſciences. Thirdly, a difference muſt be made betweene the word of man, and the word of God; leaſt in adding one to the other, the word of God looſe his grace, and excellencie. Laſtly, Gods word onely muſt be the foundation of the

the doctrine which is taught, and the word of man is to be added, in respect of our infirmitie to giue light, or to conuince.

That which Paul speakes after the manner of men, is a principle of law, or a conclusion of the light of nature, namely, that a Couenant or testament confirmed, may not be abrogated. Paul saith, it is the propertie of them that are of reprobate mindes to be *truce-breakers*. Rom. 1. 30. Hence sundrie questions may be resolued. The first is, whether Legacies giuen to the maintenance of the Masse, may be applied to the maintenance of the true worship of God? *Anſ.* The testator in the giuing of such Legacies, hath a double intention: one is general, and that is to preserue the worship of God: the other is special, and that is to preserue the idolatrie of the Masse. In this he erreth, and therefore his will may be changed. For testaments vnlawfully made, may be abrogated. In the generall he erred not: and therefore the goods may lawfully be applied to the maintenance of the true worship of God. But it may be saide, that the next heires may recall them when the Masse is abolished. I answer, no. Because they may still be applied to the publike good of the Church. The affection of the dead was good in this case, though there iudgement was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe couenant with heretikes, and enemies? *Anſ.* Yea: for the principle, *A couenant confirmed, may not be abrogated*, is the conclusion of nature, which binds all men without exception, at all times, if the couenant be lawfull.

The third question is, what if damages and losses follow vpon the couenant made and confirmed, must it then be obserued? *Anſ.* Of couenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe, some couenants are meere ciuill, beeing made of man to man; and some are more then ciuill, beeing made of man to God, as contracts of marriage. Now if couenants be single couenants, and meerely ciuill, then may they be changed by the makers, or by their successours, if hurts and losses arise. Yet if couenants be confirmed by oath, and if they be made to God, they may not be changed, so long as they are lawfull, though great losses insue. Read the example of Iosua, Ios. 9. 18. *A good man sweareth, and changeth not, though he lose thereby.* Psal. 15. 4.

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The fourth queſtion is, whether a contract may not be diſſolued, when one of the parties hath a diſeaſe contagious in deadly manner, and incurable? *Anſ.* If ſuch a diſeaſe follow the contract, the marriage not conſummate, we may preſume that God doth diſſolue the contract. And the couenant diſſolued by God, we may without daunger hold to be abrogated.

The laſt queſtion is, whether the Church of Rome hath not dealt wickedly in altering the laſt teſtament of Chriſt, when it miniſtreth the Lords ſupper vnder one kind? *Anſ.* They ſinne againſt the light of nature, which teacheth vs not to abrogate the teſtaments of men, much leſſe the teſtament of God. It is alleadged, that we receiue whole Chriſt vnder one kind. *Anſ.* True indeede. But we muſt conſider the end of the ſacraments is to ſignifie and repreſent, perfect nouriſhment, in, and by Chriſt: now perfect nouriſhment is not in bread alone, but in bread and wine: and by them both ioyned together, is ſignified, that Chriſt is the bread and the water of life: now to aboliſh the cuppe, is to aboliſh the principall vſe of the ſacrament, and to leſſen our comfort.

In the 16. verſe Paul ſaith, *the promiſes were made to Abraham*, in the plurall number: becauſe they were ſometime made to Abraham, ſometime to his ſeede, and ſometime to both: and they were often repeated to Abraham, and therefore are called promiſes, though in ſubſtance they are but one. The ſeede of Abraham here mentioned, is the ſeede not of the fleſh, but of the promiſe, Rom. 9. 7. and this ſeede is firſt Chriſt Ieſus, and then all that beleeue in Chriſt. For all theſe are giuen to Abraham as children by the promiſe and Election of God. Moreouer, this ſeede is not many (as Paul obſerueth) but one: that is, one in number. It is obiected, that the word [*ſeede*] is a name *collectiue*, and ſignifies the whole poſteritie of Abraham. *Anſ.* It doth ſometime, but not alwaies: for Eue ſaith of Seth, *God hath giuen me an other ſeede*, Gen. 4. 25. that is, an other ſonne.

Laſtly, it is ſaid, that this one particular ſeede of Abraham is Chriſt Ieſus. Here by the name Chriſt, firſt and principally the Mediatour is meant, and then ſecondly all Iewes and Gentiles beleeuing, that are ſet and graſted into Chriſt by their faith. For Paul ſaith, Rom. 9. 8. *that the children of God*, or, *the children of the promiſe, are the ſeede of Abraham*: againe, Gal. 3. 29. *They which are of Chriſt, are the ſeede of Abraham.* And the

name, *Christ*, ſignifies not onely the head or Mediatour, God and man, but alſo the Church gathered partly of Iewes, and partly of Gentiles. *The bodie* (ſaith Paul) *is one, but the members are many: euen ſo is Christ*, 1. Cor. 12. 12. that is, the Church of Christ. Againe, *I beare in my bodie the remainders of the ſufferings of Christ*, Col. 1. 24. and the Church is called *the complement of Christ*. Eph. 1. 23. It may be obiected, that by this means the ſeede of Abraham, is many, and not one: becauſe Chriſt and all beleeuers are the ſeede. *Anſ.* They are all one in reſpect of one and the ſame bleſſing of God, which is firſt giuen to Chriſt, and by Chriſt to all that beleeue in him. *All are one in Chriſt*, Gal. 3. 28. and *he gathers things in heauen and earth into one head*. Eph. 1. 10.

It is here to be obſerued, that the promiſes made to Abraham, are firſt made to Chriſt, and then in Chriſt to all that beleeue in him, be they Iewes, or Gentiles. This Concluſion is of great vſe. Firſt, by it we learne the difference of the promiſes of the Law and the Goſpel. The promiſes of the law, are directed and made to the perſon of euery man particularly: the promiſes of the Goſpel are firſt directed, and made to Chriſt, and then by conſequent, to them that are by faith ingrafted into Chriſt.

Secondly, by this we learne to acknowledge the communion that is betweene Chriſt and vs. Chriſt as Mediatour, is firſt of all elected, and we in him: Chriſt is firſt iuſtified, that is, acquit of our ſinnes, and we iuſtified in him: he is heire of the world, and we heires in him: he died vpon the croſſe, not as a priuate perſon, but as a publike perſon repreſenting all the Elect, and all the Elect died in him, and with him. In the ſame manner they riſe with him to life, and ſit at the right hand of God with him in glorie.

Thirdly, here we ſee the ground of the Certentie of perſeuerance, of all them that are the true children of God. For the office of Chriſt to which he is ſet a part, is to receiue the promiſe of God for vs, and to applie it vnto vs. And this worke is done by Chriſt without impediment, and without repentance on his part. The ſeale and foundation of our ſaluation is this, that God accepts and knowes vs for his, 2. Tim. 2. 19. and that which concernes vs is, that we muſt worſhip God in ſpirit and truth, and depart from iniquitie.

Laſtly,

Laſtly, here is comfort againſt the conſideration of our vnworthines. Thou ſaieſt thou art vnworthie of the mercie of God, and therefore haſt no hope. And I ſay againe: doſt thou truly exerciſe thy ſelfe in the ſpirituall exerciſes of faith, inuocation, repentance? be not diſcouraged: thou muſt not receiue the promiſe immediately of God, but Chriſt muſt doe it for thee. Though thou be vnworthie, yet there is dignitie, and worthines ſufficient in him. If thou ſay, that thou muſt at the leaſt receiue the promiſe at the hand of Chriſt. I adde further, that *he will not quench the flaxe that doth but ſmoake, neither will he breake the bruiſed reede.* He accepts the weake apprehenſion, if it be in truth. And our ſaluation ſtands in this, not that we know and apprehend him, but that he knowes & apprehends vs firſt of all.

v. 17. *This I ſay*] In the former verſes Paul hath laid downe two grounds: one is, that teſtaments of men confirmed, may not be abrogated: the other, that the promiſes were made to Abraham and his ſeede, which is Chriſt. Now, what of all this may ſome man ſay? Paul therefore addes theſe words, *This I ſay*, that is, the ſcope and intent of all my ſpeech is, to ſhew, that the couenant or teſtament confirmed by God, cannot be abrogated: and ſecondly if it might ſo be; yet that the law could not abrogate the teſtament, becauſe it was giuen 430 yeares after the confirmation of the ſaide teſtament. And becauſe it might be doubtfull what Paul meanes, when he ſaith, *the couenant confirmed cannot be abrogated*, he explanes himſelfe in the ende of the verſe by ſaying, *the promiſe cannot be made of no effect.*

It is here to be obſerued, that Paul ſaith, *the promiſe made to Abraham is a couenant*, or, *teſtament.* It is a Couenant or compact, becauſe God for his part promiſeth remiſſion of ſinnes and life euerlaſting, and requireth faith on our part. In reſpect of this mutuall obligation, it hath in it the forme of a couenant. It is alſo a Will, or Teſtament in two reſpects. Firſt, becauſe the promiſe is confirmed by the death of the mediatour, Heb. 9. 15. Secondly, the things promiſed as remiſſion of ſinnes, and life euerlaſting, are giuen after the manner of legacies, that is, freely, without our deſert, or procurement. In this we ſee the great goodnes of God, who vouchſafeth to name them in his teſtament, that haue made couenant with the deuill, and are

children of wrath by nature, as we all are.

Again, in that the promiſe is *a teſtament*, remiſſion of ſinnes, and life euerlaſting, is *a Legacie*: and for the obtainment of thē, we muſt bring nothing vnto God, but hunger and thirſt after them, and make ſuit vnto God for them, by asking, ſeeking, knocking. Thus are all Legacies obtained, & there is no more required on our part, but to receiue and accept them. And though we be neuer ſo vnworthie in our ſelues, yet ſhall it ſuffice for the hauing of the bleſſing of God, if our names be found in the Teſtament of God.

Againe, Paul ſaith, that *the promiſe made to Abraham is a couenant confirmed of God*. It may be demanded, by what meanes it was confirmed? *Anſ.* By oath. Heb. 6.17. Againe, it may be demanded, to whome it was confirmed? *Anſ.* To Abraham, as beeing the father of all the faithfull, and then to his *ſeede*, that is, firſt to the Mediatour Chriſt, and conſequently, to euery beleeuer, whether Iew, or Gentile. For Abraham in the firſt making, and in the confirmation thereof, muſt be conſidered as a publike perſon, repreſenting all the faithfull.

Here againe we ſee Gods goodnes. We are bound ſimply to beleeue his bare word; yet in regard of our weaknes, he is content to ratifie his promiſe by oath, that there might be no occaſion of vnbeleefe.

Againe, here we are admoniſhed to reſt by faith on the promiſe of God, as Abraham did, when there is no hope. Some may ſay, I could doe ſo, if God would ſpeake to me, as he did to Abraham. I anſwer againe, when God ſpake to Abraham, in him he ſpake to all his ſeede: and therefore to thee whoſoeuer thou art, that beleeueſt in Chriſt.

And hence we are to gather ſure hope of life euerlaſting. For in the perſon of Abraham, God hath ſpoken to vs: he hath made promiſe of bleſſing to vs: he hath made couenant with vs: and he hath ſworne vnto vs. What can we more require of him? what better ground of true comfort? Hebr. 6. 17.18.

Laſtly, in that God thus confirmes vnto vs the promiſe of life euerlaſting, it muſt incourage vs to all diligence in the vſe of all good meanes, whereby we may attaine to the condition of Abraham: and it muſt arme vs to all patience in bearing the miſeries & calamites that fall out, in the ſtrait way to eternal life

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Further, Paul ſaith, that *the promiſe is a couenant confirmed, & that in reſpect of Chriſt:* becauſe he is the ſcope & foundation of all the promiſes of God: partly by merit, and partly by efficacie. By merit; becauſe he hath procured by his death and paſſion, remiſſion of ſinnes and life euerlaſting. By his efficacie; becauſe he ſeales vp vnto vs in our conſciences, remiſſion of ſinnes, and withall reſtores in vs the image of God. The vſe. If Chriſt be the ground of the promiſe, then is he the ground and fountaine of all the bleſſings of God. And for this cauſe, the right way to obtaine any bleſſing of God, is firſt to receiue the promiſe, and in the promiſe Chriſt: and Chriſt beeing ours; in him, and from him, we ſhall receiue all things neceſſarie.

The ſecond anſwer of Paul to the former obiection, is, that if the promiſe made to Abraham might be diſanulled, yet the law could not doe it. And he giues a double reaſon. The firſt is drawne, from the circumſtance of time. Becauſe the promiſe or couenant was made with Abraham, and continued by God *430 yeares before* the law was giuen: therefore ſaith Paul, *the law was not giuen to diſanull the promiſe.*

Againſt this reaſon it may be obiected, that Abrahams ſeed, was but *400 yeares* in a ſtrange land. Gen. 15. 13. *Anſ.* Moſes ſpeakes of the time that was from the beginning of Abrahams ſeede, or from the birth of Iſaac to the giuing of the law: and Paul here ſpeakes of the time that was betweene the giuing of the promiſe to Abraham, and the giuing of the law: and that was 30 yeares before the birth of Iſaac.

Againe, it may be obiected, that the Iſraelites were in Egypt 430 yeares. Exod. 12. 40. *The dwelling of the children of Iſrael, while they dwelled in Egypt, was 430 yeares.* Therefore it ſeemes there was more time betweene the promiſe, and the law. *Anſ.* The meaning of Moſes in this place, is thus much: that the dwelling of the children of Iſrael, while they dwelt as pilgrims, was for the ſpace of 430 yeares: and that in part of this time they dwelt in Egypt as ſtrangers. The words may thus be tranſlated, *The dwelling or Peregrination of the children of Iſrael, in which they dwelt in Egypt, was 430 yeares.* And this peregrination beginnes in the calling of Abraham, and endes at the giuing of the law.

In Pauls example, we ſee what it is to ſearch the Scriptures,

not onely to conſider the ſcope of whole bookes, and the parts thereof; but to ponder and waigh, euery ſentence, and euery part of euery ſentence. and euery circumſtance of time, place, perſon. This is the right forme of the ſtudie of diuinitie to be vſed of the ſonnes of the Prophets.

The ſecond reaſon vſed by Paul, is in the 18 v. it may be framed thus. If the law aboliſh the promiſe, then the inheritance muſt come by the law: but that cannot be. He prooues it thus: If the inheritance of life eternall be by the law, it is no more by the promiſe: but it is by the promiſe: becauſe God gaue it vnto Abraham freely by promiſe: therefore it comes not by the law.

The oppoſition betweene the law and the promiſe, ſhewes that Paul in this Epiſtle ſpeakes not onely of the ceremoniall, but alſo of the morall. For the greateſt oppoſition is betweene the morall law, and the free promiſe of God.

Let vs againe marke here the difference betweene the law and the Goſpel. The law promiſeth life but to the worker, for his works, or vpon condition of obedience. The Goſpel called by Paul, *the promiſe*, offers and giues life freely without the condition of any worke, and requires nothing but the receiuing of that which is offered. It may be obiected, that the Goſpel promiſeth life vpon the condition of our faith. *Anſ.* The Goſpel hath in it no morall condition of any thing to be done of vs. Indeede faith is mentioned after the forme and manner of a condition; but in truth it is the free gift of God, as well as life eternall: and it is to be conſidered not as a worke done of vs, but as an inſtrument to receiue things promiſed. This difference of the law and the Goſpel muſt be kept as a treaſure: for it is the ground of many worthie concluſions in true religion. And the ignorance of this point in the Church of Rome, hath bin the decay of religion, ſpecially in the article of *Iuſtification*.

Thirdly, we muſt here obſerue, the oppoſition betweene the Law and the free promiſe of God, in iuſtification of a ſinner. *For if life come by the law, it comes not by the promiſe*, ſaith Paul. And Rom. 4. 14. *If they which are of the law are heires, the promiſe is of none effect.* By this we ſee the Church of Rome ouerturnes and abrogates, the free promiſe of God. For they of that Church teach, that the firſt iuſtification is by meere mer-

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cie: and that the ſecond, is by the workes of the law. But the law and the promiſe cannot be mixed together, more then fire and water: the law ioyned with the free promiſe, diſanulls the ſaid promiſe.

Laſtly, in that Paul ſaith, God *gaue* and freely beſtowed the *inheritance by the promiſe*, it muſt be conſidered, that this Giuing is no priuate, but a publike donation. For Abraham muſt be conſidered as a publike perſon: and that which was giuen to him, was in him giuen to all that ſhould beleeue as he did. Art thou then a true beleeuer? doeſt thou truly turne vnto God? here is thy comfort: the inheritance of eternall life is as ſurely thine, as it was Abrahams, when he beleeued. For thou art partaker of the ſame promiſe with him: and when God gaue him life, he gaue thee alſo life in him. Againe, perſons backward, and careleſſe, muſt be ſtirred vp with all diligence to vſe all good meanes that they may beleeue truly in Chriſt, and truly turne to God. For ſo ſoone as they beginne to beleeue, and to turne vnto God, they are entred into the condition of Abraham, and if they continue, *they ſhall ſit downe with Abraham, Iſaac, and Iacob, in the kingdome of heauen*: and after this life, they ſhall reſt in the boſome of Abraham. For that which was done to Abraham, ſhall be done to all that walke in his ſteppes.

19 Wherefore then ſerues the law? it was added becauſe of tranſgreſsions, vntill the ſeede was come to which the promiſe was made: and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not of one: but God is one.

Paul hath prooued before, that the law doth not aboliſh the promiſe: his laſt reaſon was; becauſe then the inheritance ſhould be by the law: which cannot be. Againſt this reaſon in the

the 19 and 20 verſes, there is an obiection made, and anſwered. The obiection is this. If life and iuſtice come not by the law, the law then is in vaine. And this obiection is expreſſed by way of interrogation, *Wherefore then ſerues the law?* The anſwer is, in the next words, *It is added for tranſgreſſions*, that is, for the reuealing of ſinne, and the puniſhment thereof, and for the conuincing of men touching their ſinnes. Rom. 3. 19, 20. Moreouer, Paul ſets downe the time or continuance of this vſe of the law, when he ſaith, *till the ſeede came to which the promiſe was made*: that is, till Chriſt come and accompliſh the worke of mans redemption. Here two queſtions may be demanded. The firſt is, whether the law ſerue to reueale ſinne after the cõming of Chriſt? For Paul ſaith, *it is added for tranſgreſſions, till Chriſt. Anſ.* The law ſerues to reueale ſinne, euen to the end of the world: yet in reſpect of the legall or Moſaicall manner of reuealing ſinne, it is added, *but till Chriſt*. For the law before Chriſt did conuince men of ſinne, not onely by precepts and threatnings, but alſo by Rites and Ceremonies. For Iewiſh waſhings, and ſacrifices, were reall confeſſions of ſinne. And they were an handwriting againſt vs, as Paul ſaith. And this manner of reuealing ſinne, ended in the death of Chriſt. Col. 2. 14. Againe, the Miniſterie of condemnation which was in force till Chriſt, at his comming is turned into the Miniſterie of the ſpirit, and of grace. 2. Cor. 3. 11. For vnder the law there was plẽtifull reuelation of ſinne, with darke and ſmall reuelation of grace: but at the comming of Chriſt, men ſaw heauen opened, and there was a plentifull reuelation of ſinne, with a more plẽtifull reuelation of grace, and mercie. And in this reſpect alſo the law is ſaid to be *till Chriſt*.

The ſecond queſtion is, whether the ſeede of Abraham were before Chriſt or no? *Anſ.* All that followed the ſteppes of Abrahams faith before Chriſt, were his ſeede. Yet were they not, that ſeede, that is, the principall ſeede, who is Chriſt, who is the ſeede bleſſed in himſelfe, and giuing bleſſednes to all other. And the beleeuers that were before Chriſt or after him, are the ſeede of Abraham, in reſpect they are ſet into Chriſt, who is principally the ſeede mentioned in this text.

When Paul ſaith, *ordained by Angels in the hand of a Mediatour*, he makes a declaration of that which he had ſaide before by an Euident ſigne, on this manner. That the law ſerues to

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diſcouer tranſgreſſions, it appeares by this, that the Iewes could not abide to receiue the law immediatly from God, but it was deliuered by Angels, and receiued by the hand of a Mediatour: and this argues mans guiltines, and his diſagreement with God; becauſe a Mediatour is of two, at the leaſt, and of two beeing at difference betweene themſelues.

The law is ſaid to be ordained or diſpoſed by Angels: becauſe they were attendants on God in the Mount, when the law was deliuered. Secondly, they were witneſſes and approuers of the deliuerie. Thirdly, it may be, the voice of God whereby the law was publiſhed in the hearing of all the Iſraelites, was vttered and pronounced by the miniſterie of Angels: for the holy Ghoſt ſaith, *the word ſpoken by Angels was ſtedfaſt*, Hebr. 2. 2. that is, the law. It may be ſaid, all this prooues not, that Angels ordained the law. *Anſ.* Often in Scripture, the worke or action of the principall Agent, is aſcribed to the inſtrument, or miniſter. The Saints are ſaide *to iudge the world*, 1. Cor. 6. whereas indeede they are no more but witneſſes and approouers of this iudgement. In the ſame manner Timothie is ſaid *to ſaue himſelfe and others*, 1. Tim. 4. 16. The laſt trumpet is ſounded by Angels, Matth. 24. 31. and it is called the voice of an Archangel, and the trumpe of God. 1. Theſſ. 4.

Moreouer Paul ſaith, *the law was deliuered by the hand of a Mediatour*, that is, of Chriſt, (as ſome thinke:) but that cannot be: for the hand of a Mediatour, ſignifies the miniſterie and ſeruice of a Mediatour, and this ſeruice is inferiour to the ſeruice of Angels: becauſe the law was deliuered by Angels, and receiued of them by a Mediatour. Therefore the Mediatour here mentioned, is Moſes, who ſtood betweene the people and God, in the deliuerie of the law. Deut. 5. 1. It may be obiected, that there is but *one Mediatour Chriſt*, 1. Tim. 2. 8. *Anſ.* Mediatour of reconciliation is onely one, and that is Chriſt: and Moſes is a Mediatour onely in the relating and reporting the law from God to the Iſraelites.

Paul addes, that *a Mediatour is not of one*, that is, that euery Mediatour is of two at the leaſt, and of two at variance, and diſagreement. And he ſaith further, that *God is one*: that is, alwaies the ſame and like himſelfe without change. And the reaſon of the ſpeach is this. Paul hath taught that the law was giuen by a Mediatour, and that this declared a difference be-

tweene God and man. Now it might be ſaid, where is the fault in this difference, and who is the cauſe of it? Paul ſaith, not God, but man: becauſe *God is alwaies one and the ſame.*

The vſe. In that the law is for tranſgreſſions, we are taught to examine and ſearch our hearts, and liues by the law of God. Zephan. 2. 1. *Fanne you, O nation, not worthie to be loued.* Lam. 3. 40. *Let vs ſearch our hearts, and turne againe to the Lord.* That we may the better examine our ſelues, foure rules muſt be obſerued.

The firſt, when any one ſinne is forbidden in any commandement of the law, vnder it all ſinnes of the ſame kind are forbidden, all cauſes of them, and all occaſions.

The ſecond, a commandement negatiue includes the affirmatiue, and binds vs not onely to abſtaine from euill, but alſo to doe the contrarie good.

The third is, that euery commandement muſt be vnderſtood with a curſe annexed to it, though the curſe be not expreſſed.

The fourth is, that we muſt eſpecially examine our ſelues by the firſt and laſt commandements. For the firſt forbids the firſt motions of our hearts againſt God, and the laſt forbidden the firſt motions of our hearts againſt our neighbour; though there be no conſent to doe the euill which we thinke. Paul ſaith of himſelfe, that the commandement, *Thou ſhalt not luſt*, was it that eſpecially humbled him. Rom. 7.

According to theſe and other rules, (which now I omit) we muſt with ſpeciall care examine our ſelues. The want of this dutie, cauſeth men to rot away in their ſinnes, without remorſe or true repentance: and it is the cauſe that ſo many men profit ſo little in hearing the word preached; becauſe they know not what ſinne meanes, neither can they ſearch aright their conſciences and liues.

Moreouer, after we haue begunne to practiſe this dutie; we muſt often (as occaſion ſhall be giuen) renue it to the end. Conſider Dauids example. Pſal. 119. 59.

Where Paul ſaith, that *the law is added till Chriſt*, we ſee that the Legall miniſterie of death is aboliſhed now; and that we are vnder the Miniſterie of the ſpirit and life. And for this cauſe we in theſe laſt daies, that are Miniſters of the word, muſt preach the doctrine of ſaluation plainly, to the very conſcien-

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ces of men. 2.Cor.4. 1. Againe,the people of theſe daies ought to abound in knowledge, and their obedience ſhould be anſwerable to the meaſure of their knowledge. And, if after much preaching in theſe daies of light, the Goſpel be hid,(as it is to very many, who remaine ſtill in ignorance, and diſobedience) it is a fearefull ſigne vnto them of their condemnation. 2. Cor.4 4.

In that the law of God was ordained or deliuered by Angels,we are put in minde to reuerence it, and to eſteeme it as a treaſure. Secondly,we are to feare to breake the leaſt commandement of the law: becauſe the angels that were ordainers of the law, doe no doubt,obſerue the keepers and the breakers of it, and are readie preſt to be witneſſes and reuengers againſt them that offend. Steuen vpbraids the Iewes, that the law was giuen by the diſpenſation of Angels, and yet they brake it. Act.7.53. Thirdly, if thou offend and breake the law, repent with ſpeede: for that is the deſire and ioy of Angels. They that deliuered the law,reioice to ſee the keeping of it. Laſtly,if thou ſinne and repent not, looke for ſhame and confuſion before God and his angels.

Becauſe Moſes was a mediatour to the Iewes, Papiſts gather that therefore, Angels, and Saints, may be mediatours. *Anſ.* It followes not. Moſes was ordained a mediatour, ſo are not they. Moſes was preſent with the Iewes, and had fellowſhip with them whoſe mediatour he was. Saints are abſent in heauen, and Angels though they be about vs, haue no fellowſhip with vs. Moſes was mediatour but once, and that onely in one thing: Saints are made continuall mediatours. Laſtly, Moſes was mediatour in relating & reporting the law from God, to the people: Saints and Angels are made mediatours to relate and report our praiers, and the ſecrets of our hearts to God.

Whereas Paul ſaith, that *a Mediatour is not of one*, but a third, betweene two at the leaſt: it may be demaunded, how Chriſt can be mediatour betweene man and God, conſidering he is God? *Anſ.* Though Father, Sonne, and holy Spirit, be one and the ſame in reſpect of Godhead, yet are they diſtinct in reſpect of perſon, or in reſpect of the manner of ſubſiſting: ſo as the Father is the father, not the Sonne,or holy Ghoſt; the Sonne, the ſonne,and not the Father,or the H.Ghoſt;the holy

Ghoſt, the holy Ghoſt, and not the father, or the ſonne. The ſonne then, and the father, beeing perſons really diſtinct, the ſonne may be, and is Mediatour, firſt of all, in reſpect of order to the father, and in him, to the ſonne, and the holy Ghoſt. For the three perſons beeing of one nature and will, when the father is appeaſed, in him alſo the ſonne, and the holy Ghoſt are appeaſed. Thus Iohn ſaith, *If any man ſinne, we haue an aduocate with the father.* It may be ſaid, that Chriſt cannot be Mediatour to himſelfe. *Anſ.* In Chriſt conſider his nature, and his Office. By nature, he is the ſonne of God: by office, he is Mediatour, and thus he is *God-man*, or *Man-god*: and as Mediatour by voluntarie diſpenſation, he is inferiour to himſelfe as he is the eſſentiall ſonne of God. And in the ſame manner, Chriſt as God-man is Mediatour to himſelfe as he is the ſonne of God. For as he is the ſonne of God, he is the partie offended; as he is Mediatour God-man, he is the partie that makes reconciliation.

Laſtly, the propertie of God muſt be obſerued, that he is vnchangeable. Iam. 1. 17. Mal. 3. 16. It may be obiected, that God is ſaide in Scripture to repent. *Anſ.* God is ſaid to repent, not becauſe he changeth either nature or will: but becauſe he changeth his actions of mercie and loue, into effects of anger after the manner of men. Againe, it may be obiected, that God changed the law and aboliſhed ceremonies. *Anſ.* This God did by an vnchangeable decree, before all worlds: and ſo the change is in the law, and not in God. For God can decree to change this or that, without change.

The vſe. Gods vnchangeablenes is the foundation of our comfort. Saint Paul ſaith, *If we loue God, we are knowne of him.* 1. Cor. 8. 3. Now the firſt we may certenly finde in our ſelues, namely, the loue of God, and Chriſt: and for the ſecond, God is vnchangeable. For they which are once knowne of God, are euer knowne of him; and that euen then when they feele nothing but Gods anger.

Againe, we are put in minde to be vnchangeable in good things, as in faith, hope, loue, good counſells, honeſt promiſes, and ſuch like, ſpecially in the maintenance of true religion. For we ought to be like vnto God. It is the poeſie of our gratious Queene, *Semper eadem. Alwaies one and the ſame*; no doubt in good things, ſpecially in the religion eſtabliſhed among vs. The ſame muſt be the minde of all good ſubiects and all good

people. 1.Cor.15.58.

21 Is the law then againſt the promiſe of God? God forbid: for if there had beene a law giuen, which could haue giuen life, ſurely righteouſneſſe ſhould haue beene by the law.

22 But the Scripture hath included all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue.

In theſe words, Paul propounds and anſwers an other obiection, in number the fourth. The occaſion of the obiection, is taken out of the former words, in which Paul ſaith, *the law is for tranſgreſſions.* It may be framed on this manner. If the law ſerue to conuince and condemne vs of ſinne, it ſerues not to giue life but to kill, and ſo it is contrarie to the promiſe which giueth life. The anſwer is made negatiuely, *God forbid.* And a double reaſon is rendered of the denial. The firſt is thus: If the law could giue life, it ſhould alſo giue iuſtice, or iuſtifie: and ſo it ſhould be contrarie to the promiſe (becauſe then there ſhould be two contrarie waies of iuſtification, one by faith alone, the other by faith with workes.) Therefore in that it kills and condemnes, it is not contrarie to the promiſe. The ſecond reaſon is in the 22. verſe. Things ſubordinate, whereof one ſerues for the other, are not contrarie: the law and the promiſe are ſubordinate; for the law prepares the way for the accompliſhing of the promiſe, in that it ſhuts all vnder ſinne, that the promiſe may be giuen to them that beleeue in Chriſt.

The vſe. In that Paul reiects the blaſphemous obiection with, *God forbid:* we are taught to auoid things ſaid or done to the diſhonour of God, with loathing and deteſtation. When it

was related to Ahab and Iezabel, that Naboth had blaſphemed God, they beeing idolaters, ſolemniſe a faſt pretending danger by the ſinne. 1. King. 21. 12. Caiphas ſuppoſing that Chriſt had blaſphemed, rent his garments. Math. 26. When Iob did but ſuſpect his children of blaſpheming God, he called them and ſanctified them. Iob 1. 5. It is the fault of our daies, that many blaſpheme by curſing, ſwearing, &c. without feare, and many doe it (as many diſſolute ſouldiers) in a brauerie: and hearers thereof for the moſt part are nothing mooued thereat; ſo ordinarie is the offence. This ſhewes the wickednes of our times.

In the firſt reaſon, Paul deliuers a notable concluſion, namely, that the thing which is the meanes to procure life vnto vs, is alſo the meanes of our iuſtice or iuſtification before God. And good reaſon. For iuſtice cauſeth life: and that which giueth life, firſt of all giueth iuſtice. Hence it followes that workes cannot meritoriouſly deſerue eternall life. For if life be by the workes of the law, then iuſtice alſo: but that cannot be: for we muſt firſt of all be iuſtified, before we can doe a good worke. Let the Papiſts conſider this. Againe, they which teach, that faith is alone in iuſtification, and that both faith and workes concurre as cauſes of ſaluation, are deceiued. For by the former concluſion of Paul, if workes be cauſes of ſaluation, then muſt they alſo haue a ſtroake in our iuſtification, which they haue not. And therefore they are the way of our ſaluation, but not any cauſe at all. Laſtly, here we ſee that many among vs doe not hold Chriſt, or beleeue in him aright, for their iuſtification: becauſe they hold him without change of heart and life. For by Pauls concluſion, whome Chriſt quickneth, them he iuſtifieth: and whome he doth not quicken, them he doth not iuſtifie. Examine thy ſelfe then: if Chriſt haue ſanctified and renewed thy heart, thou art iuſtified: if thy heart be yet vnſanctified, and thy life vnreformed, deceiue not thy ſelfe with fond imaginations: thou art not yet iuſtified.

The 22. verſe followeth, containing the ſecond reaſon. And firſt let vs conſider the meaning of the words. *The Scripture*] the words are in the Originall thus, *That ſcripture*, namely, the Scripture before named, the written law in the bookes of the old Teſtament. And further, *by the Law*, we muſt vnderſtand, God in the law, Rom. 11. 32. God hath concluded all vnder

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vnbeleefe.

Concluded] The law is compared to a Iudge, or ſergeant: ſinne to a priſon. And the law is ſaid to conclude, or incloſe men vnder ſinne: becauſe it doth to the full accuſe and conuince vs of ſin, ſo as our mouthes are ſtopped, and we haue no way to eſcape.

All] All men that came of Adam by generation, with all that comes from them, their thoughts, deſires, wordes, and deedes.

The promiſe] The thing promiſed, which is Remiſſion of ſinne, and life euerlaſting.

By the faith of Chriſt] That is, the faith whereof Chriſt is both the author, and matter. This is added, to ſignifie vnto vs, who are true beleeuers, namely, they which are beleeuers by the faith of Chriſt.

Againſt this text of Paul, blind reaſon mooueth many queſtions, as namely why God created man, and then ſuffered him to fall? why God did not reſtraine the fall of Adam to his perſon, but ſuffers it to inlarge it ſelfe to all mankind, ſo as all be ſhut vp vnder ſinne? why the promiſe is not giuen to all, but onely to beleeuers? But there are two ſpeciall grounds, vpon which we are to ſtay our minds. The firſt is, that God hath an abſolute ſoueraignetie and lordſhip ouer all his creatures. We may not therefore diſpute the caſe with God. Rom. 9. 20. *He may doe with his owne what he will.* Math. 20. 15. The ſecond is, that the waies and iudgements of God are a gulfe, into which the more we ſearch, the more we plunge our ſelues: becauſe they are *vnſearchable*. Rom. 11. 33.

Marke the phraſe of Paul [*the Scripture concludes all vnder ſinne*] if it conclude or ſhut vp, then it determines what is ſinne, what not. And if this be ſo: then it may alſo determine what is true, and what is falſe: and ſo be truly tearmed a Iudge of controuerſies in religion. If it ſhut vp ſinners vnder their ſinne, then alſo it ſhuts them that erre vnder their errour, for errours be ſinnes and fruits of the fleſh. It is ſaid blaſphemouſly, that if the Scripture be a Iudge, it is but a dumme Iudge: and I ſay againe, that offenders may plead for themſelues on this ſort, that the law is but a dumme Iudge, when it condemnes them, and ſhuts them vnder ſinne: but they ſhall finde it hath a loud voice in their conſciences, when they read it ſeriouſly, and examine

mine themselues by it: euen so the Scripture speakes sufficiently for the determination of truth and falshood, in matters of saluation, when it is searched, with care and humilitie.

When Paul saith, *We are all shut vp vnder sinne*; he puts vs in minde of our most miserable condition, that we are captiues of sinne and Satan, inclosed in our sinnes as in a prison, like imprisoned malefactours that waite daily for the comming of the Iudge, and stand in continuall feare of execution. And seeing our condition is such, we must labour to see and feele by experience this our spirituall bondage, that we may say with Paul, *We are sold vnder sinne*, and *that we know there is no goodnes dwelling in our flesh*. Rom. 7. 14. 18. This is one of the first lessons that we must take out in the schoole of Christ. Againe, if we seriously bethinke our selues that we are captiues of sinne and worthie of death, it will make vs with contentation of minde to beare the miseries of this life, sicknes, pouertie, reproch, banishment, &c. considering they come farre short of that we haue deserued; who are no better then slaues of sinne and Satan.

Whereas Paul saith, that all men with all that proceeds from them, is shut vnder sinne, he teacheth that all actions of men vnregenerate are sinnes. *The wisdome of the flesh*, that is, the wisest cogitations, counsells, inclinations of the flesh, *are enmitie vnto God*. Rom. 8. 5. *To the vncleane all things are vncleane*. Tit. 1. 15. *An euill tree cannot bring forth good fruit*. Mat. 7. It may be obiected, that naturall men may doe the workes of the morall law, as to giue almes, and such like. Rom. 2. 14. *Ans.* Sinnes be of two sorts. One is, when any thing is done flat against the commandement of God. The second is, when the act or worke is done which the law prescribes, yet not in the same manner which the law prescribes, in faith, in obedience, to the glorie of God. In this second regard, morall works performed by naturall men, are sinnes indeede. Hence it followes, that Libertie of will in the doing of that which is truly good, is lost by the fall of Adam: and that man cannot by the strength of naturall will helped by grace, applie himselfe to the calling of God.

Whereas Paul saith, that *the promise is giuen to beleeuers*, it is manifest that the promise is not vniuersall in respect of all mākind, but only indefinite, and vniuersall in respect of beleeuers. Wherfore their doctrine is not sound, that teach the Redemption

tion wrought by Chriſt, to be as generall as the ſinne of Adam. Indeede, if we regard the value and ſufficiencie of the death of Chriſt, it is ſo: but if we reſpect the Communication and donation of this benefit, it is not. For though all be ſhut vnder ſinne, yet the promiſe is onely giuen *to them that beleeue.* It is obiected, that *God was in Chriſt reconciling the world to himſelfe.* 2.Cor. 5. 19. *Anſ.* The text in hand ſhewes that by *the world*, we are to vnderſtād all beleeuers, through the whole world. And whereas Paul ſaith, *God ſhut vp all vnder vnbeleefe, that he might haue mercie vpon all*, Rom. 11. 32. his meaning is here ſet downe, that he ſhut both Iewes and Gentiles vnder vnbeleefe, that he might haue mercie vpon all that beleeue, both of Iewes and Gentiles.

Marke further, the ende of the law is conuiction: and the ende of our conuiction is, that the promiſe of mercie may be giuen to them that beleeue. Here is notable comfort, with incouragement to all good duties. Doth the law as it were in the name of God arreſt thee? doth it accuſe and conuince thee of manifold ſinnes? doth it arraigne thee at the barre of Gods iudgement, and fill thy ſoule with terrour? doſt thou by the teſtimonies of the law and thine owne conſcience, ſee and feele thy ſelfe to be a moſt miſerable and wretched ſinner? well. It may be thou thinkeſt that all this is a preparation to thy damnatiō: but it is not. For it is cōtrariwiſe a preparation to thy ſaluation. For the law with a loud voice in thy heart, proclaimes thee a ſinner, and threatens thee with perdition: but the end of all this is, that Ieſus Chriſt may become a Sauiour vnto thee, ſo be it thou wilt come vnto him, and beleeue in him. For he ſaues no ſheepe, *but the loſt ſheepe*, and *he calls not iuſt men, but ſinners to repentance.* Let vs therefore with all our hearts come vnto Chriſt and beleeue in him, and that by the faith of Chriſt, that is, with a faith ioyned with hope, loue, and new obedience. Then ſhall the promiſe of pardon and life euerlaſting, be giuen to vs. Vpon this ground, perſons in deſpaire and grieuous offenders, may ſee a plaine way to helpe and ſuccour themſelues. For the worke of the law concluding vs vnder ſinne, by the mercie of God, tends to our ſaluation, if we will vſe the good meanes.

Laſtly, Paul ſaith, the promiſe is made not to euery one that beleeueth according to any faith of his owne, but to them that

are true beleeuers by the faith of Christ. Therefore euery man shall not be saued in his owne faith and religion, but onely they that are of the faith of Christ.

23 For before faith came, we were kept vnder the law, and shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the law was our schoole-master to Christ, that we might be made righteous by faith.

23 But after that faith is come, we are no more vnder the schoolemaster.

Paul in the 19. v. had said, that *the law was for transgressions, till the seede come, to which the promise was made.* And here he makes a more large declaration of his owne meaning. The summe of all that he saith may be reduced to a comparison of things vnlike, on this manner. Before the comming of faith, we were vnder the dominion of Moses law: but after faith was come, we were free. The first part of the comparison is amplified by a double similitude: the law was a Guard vnto vs, v. 23. and the law was our schoolemaster, v. 24. the second part of the comparison is in the 25. v.

Faith] That is, the Gospel, or, the doctrine of remission of sinnes and life euerlasting by Christ exhibited in the flesh.

We] We Iewes: I Paul a Iew, and the rest of that nation.

Law] That is, the whole Oeconomie, policie, and Regiment of Moses, by lawes partly morall, partly Ceremoniall, and partly Iudiciall.

Kept] Compassed or guarded. Because the lawe before Christ was to the Iewes as a guard of armed men, to inclose and keepe them, that they should not depart from God, and

from

from their allegiance to him, vnto the ſinnes, idolatries, and ſuperſtitions of the Gentiles.

Vnto the faith] That is, till the faith come.

Afterward reuealed] From the creation, to the law, the Church of God was in one familie; and the reſt of the world beſide was no people of God. From the law, till Chriſt, the Church of God was incloſed in the nation of the Iewes, and all the world beſide no Church or people of God. And this diſtinction of a people, and no people, ſtoode ſome time after the comming of Chriſt. Math. 10.5. *Goe not into the waie of the Gentiles, and into the cities of the Samaritans enter ye not.* After the aſcenſion of Chriſt, this diſtinction ended: becauſe the myſterie of mans redemption was then more plainly reuealed; and it began then to be reuealed to the whole world. Coloſſ. 1. 26, 27. and Rom. 16.25.

Thus we ſee that the law ſerued for tranſgreſſions: becauſe it was to the Iewes as a Guard to keepe them in the compaſſe of their dutie, that they fell not away to ſundrie tranſgreſſions.

The vſe. This ſhewes the greatnes of our corruption, and that the very frame of our heart is euill continually, that the Lord muſt be faine to ſet his lawes about vs as a Guard of armed men, to keepe vs, that we ſinne not.

Againe, here we ſee the vſe of Gods lawes, which ſerue to preuent, reſtraine, and cut off ſinne, into which otherwiſe men would fall, vnleſſe they were compaſſed and guarded by laws. Some obiect for freedome of will, on this manner: If the lawes of God cannot be kept, they are in vaine: but they are not in vaine: therefore they may be kept. *Anſ.* The *maior*, or firſt part of the reaſon, is not true. For there are other vſes of the law of God, then the keeping of them: for they ſerue to reſtraine, and preuent open offences: and to keepe men in order, at the leaſt outwardly.

An other vſe of the law of God, was to conclude and ſhut vp the Iewes into the vnitie of one faith and religion. For this cauſe the Iewes had but one temple, one Mercie-ſeat, one high Prieſt, &c. Hence it followes, that in a godly and Chriſtian Common-wealth where true religion is eſtabliſhed, there may be no tolleration of any other religion. For that which is the end of Gods laws, muſt alſo be the end of all good lawes in all Common-wealths and kingdomes, namely, to ſhut vp the

people into the vnitie of one faith.

The Church of the Iewes, is called *a fountaine ſealed, a garden incloſed*, Cant.4.12. *a vineyard hedged in.* Iſa.5.5. Pſal.80.13. And here we ſee what is the hedge or wall of this garden, or vineyard: namely, the regiment or policie of Moſes by a threefold kind of law. This admoniſheth vs to reſpect and with care to obſerue good lawes: becauſe they are as it were hedges and fenſes of all good ſocieties: and the breaking of them is the pulling downe of our fenſe.

Where Paul ſaith, *till the faith be reuealed.* Note, that the faith, or the Goſpel, was not reuealed to the world, till the laſt age, after the comming of Chriſt. It may be ſaid, it was alwaies reuealed to all men, but not ſo cleerely as in theſe laſt daies. *Anſ.* It was not reuealed to all, either darkly or cleerely, before the comming of Chriſt. Act.14.16. *God ſuffered the Gentiles to walke in their owne waies.* Eph.2.12. they were *without God, and without Chriſt.* Rom.15.20. Paul preached *where Chriſt was not ſo much as named.* Hence it followes, that the Vocation of men to life euerlaſting, is not Vniuerſall: becauſe Chriſt was neuer Vniuerſally reuealed. Neither is mans Redemption vniuerſall in reſpect of the whole world. For Redemption by Chriſt was not reuealed to all nations before the comming of Chriſt: and a benefit to be apprehended by faith, if it be vnknowne, is no benefit. Laſtly, it is erronious that ſome teach, namely, that grace ſupernaturall is vniuerſall: that is, that the power to beleeue in Chriſt, and the power to turne to God, if men will, is generally giuen to all. But this cannot be: becauſe it is not giuen to all men, ſo much as to heare of Chriſt, and to know him.

Seeing faith is now come, it may be demanded, what is the Guard whereby we are kept now? *Anſ.* The precepts of the morall law. *The ſayings of the wiſe are as nayles* or *ſtakes faſtned* to range men in the compaſſe of their owne duties. Eccleſ. 12.11. Againe, the peace of God, or the aſſurance of our reconciliation with God, is a Guard, to keepe our hearts and ſenſes in Chriſt. Phil.4.7. If this will not doe the deede, God hath in ſtore, his corrections, and iudgements, to be as an hedge to hemme vs in. Hoſ. 2.6. This beeing ſo, our dutie is to guard and incloſe our ſelues, ſpecially our hearts, Prov.4.23. and all the ſenſes and powers of our ſoules, Pſal.141.3. by the wholeſome

ſome precepts, and counſells of God. Conſidering we lie open to ſo many enemies, we ſhould continually be armed and fenſed from the head to the foote, Eph. 6. 13. otherwiſe we ſhall vpon euery occaſion be ouerturned.

To come to the 24. v. the Iewes might happily ſay, ſeeing we are thus kept and ſhut vp by the law, what meanes haue we of comfort and of ſaluation? The anſwer is made, *the law is further our ſchoolemaſter*. Here by *ſchoolemaſter*, vnderſtand one, that teacheth little children or Petits, the firſt rudiments or elements, A.B.C. And the law is *a ſchoolemaſter to Chriſt*, for two cauſes. One, becauſe it points out and ſhadowes forth vnto vs Chriſt, by bodily rudiments of ceremonies and ſacrifices. The ſecond is, becauſe the law, ſpecially the morall law, vrgeth and compelleth men to goe to Chriſt. For it ſhewes vs our ſinnes, and that without remedie: it ſhewes vs the damnation that is due vnto vs: and by this meanes, it makes vs diſpaire of ſaluation in reſpect of our ſelues: and thus it inforceth vs to ſeeke for helpe out of our ſelues in Chriſt. The law is then our ſchoolemaſter not by plaine teaching, but by ſtripes and correction.

In this verſe, Paul ſets downe the manner and way of our ſaluation, which is on this manner; firſt, the law prepares vs by humbling vs: then comes the Goſpel, and it ſtirres vp faith. And faith wrought in the heart, apprehends Chriſt for iuſtification, ſanctification, and glorification. Paul ſets this forth by a fit ſimilitude. They that would be the ſeruants and children of God, muſt come into the ſchoole of God, and be taught of him. In this ſchoole are two formes, and two maſters. In the firſt forme, the teacher and maſter is the law. And he teacheth men to know their ſinnes, and their deſerued damnation, and he cauſeth vs to deſpaire of our ſaluation in reſpect of our ſelues. And when men haue bin well ſchooled by the law, and are brought to acknowledge their ſinnes, and that they are ſlaues of ſinne and Satan; then muſt they be taken vp to an higher forme, and be taught by an other ſchoolemaſter, which is Faith, or the Goſpel. The leſſon of the Goſpel is, that men after they are humbled, muſt flie to the throne of grace, beleeue in Chriſt, and with all their hearts turne vnto God: that they may be iuſtified and glorified. When we haue by the teaching of this ſecond maſter, learned this good leſſon, we are

become children and ſeruants of God.

By this then it is manifeſt, that there are two ſorts of badde ſchollers in the ſchoole of Chriſt, among vs. One ſort are they, which come to the Lords table, and yet learne nothing, either from the law, or from the Goſpel: but content themſelues with the teaching of nature. The ſecond ſort are they, which learne ſomething, but in preposterous manner. For they haue learned that mercie and ſaluation comes by Chriſt: and with this they content themſelues: not ſuffering themſelues firſt of all to be ſchooled by the law till they deſpaire in reſpect of themſelues: nor to be ſchooled of the Goſpel, till they beleeue in Chriſt and repent of their ſinnes.

In a word, he is a good ſcholler in the ſchoole of Chriſt, that firſt learnes by the law to humble himſelfe, and to goe out of himſelfe: and beeing humbled ſubiects his heart to the voice and precept of the Goſpel, which biddes vs beleeue in Chriſt, turne to God, and teſtifie our faith by new obedience.

In the ſecond part of the compariſon 25. v. Paul ſets downe one point, that at the comming of the faith the Iewes were freed from the dominion of the law of Moſes, and conſequently that the ſaid law was abrogated. The lawgiuer, that is, the expounder of Moſes law was to laſt but till the comming of *Shilo*, Gen. 49. 10. The law of commandements ſtanding in ordinances, was abrogated by the fleſh of Chriſt. Eph. 2. 15. And the change of the prieſthood, brought the change of the law. Hebr. 7. 12.

For the better cleering of this point, three queſtions are to be demanded. The firſt is, when was the policie, regiment, or law of Moſes abrogated? *Anſ.* At the comming of the faith, or when the Goſpel firſt beganne to be publiſhed to the world: which was at the Aſcenſion of Chriſt. And he in his death cancelled the ceremoniall law, and tooke it out of the way. Col. 2. 14. When the old Teſtament ended, and the new began, then was the abrogation of the law: now the ending of the old Teſtament, and the beginning of the new, was in the Reſurrection of Chriſt. For then was the beginning of the new world, as it were.

The ſecond queſtion is, How farre forth the law is abrogated? *Anſ.* The law is threefold: Morall, Ceremoniall, Iudiciall. Morall is the law of God, concerning manners, or duties to

God

God and man. Now the morall law is abrogated, in reſpect of the Church, and them that beleeue, three waies. Firſt, in reſpect of *iuſtification*: and this Paul prooues at large in this epiſtle. Secondly, in reſpect of the *malediction*, or curſe. *There is no condemnation to them that are in Chriſt*. Rom. 8. 1. Thirdly, in reſpect of *rigour*. For in them that are in Chriſt, God accepts the indeauour to obay, for obedience it ſelfe. Neuertheleſſe, the law, as it is the Rule of good life, is vnchangeable, and admits no abrogation. And Chriſt in this regard did by his death eſtabliſh it. Rom. 3. 31.

The Ceremoniall law, is that which preſcribed rites and geſtures in the worſhip of God, in the time of the old teſtament. Ceremonies are either of figure and ſignification, or of order. The firſt are abrogated at the comming of Chriſt, who was the accompliſhment of them all. Col. 2. 17. The ſecond beeing ceremonies of particular order to the times of the old and new Teſtament, concerne not vs. For example: In the commandement of the Sabbath, ſome things are morall, ſome ceremoniall, ſome iudiciall. That in one day of ſeuen there ſhould be an holy reſt, it is morall. Reſt vpon the ſeuenth day from the creation is Ceremoniall, in reſpect of order. Strictnes of reſt from all labour, is ceremoniall in reſpect of the ſignification of reſt from ſinne, and reſt in heauen. Therefore the particular day of reſt, and the manner of reſt, is abrogated; and Chriſt by his owne example, and by the example of the Apoſtles (examples not beeing contradicted in Scripture) appointed the eight day, or the day of Chriſts reſurrection, to be the Sabbath of the new Teſtament.

Iudiciall lawes are ſuch as concerne inheritances, lands, bargaines, controuerſies, cauſes criminall; and they pertaine to the regiment of the Commonwealth. If the Commonwealth of the Iewes were now ſtanding, they ſhould be gouerned by theſe lawes. For to them were they giuen. The caſe is not like with vs. Some are of minde, that all Iudiciall lawes are abrogated: and ſome are of contrarie mind, that all Commonwealths are to be gouerned by them. But they are both deceiued: and the meane betweene both, is the truth. Know then that of Iudiciall lawes of Moſes, ſome are abrogated, ſome are not. Such lawes as are meerely Iudiciall, that is, iudiciall and not morall, and doe particularly concerne the nation of the Iewes, the land

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of Canaan, the times before Christ, the things of the old Testament, are abrogated. Of this kind is the law that commands *the brother to raise vp seede to his brother*. Deut. 25.5. The law of Tenths is partly ceremoniall, and partly iudiciall, and specially concernes the land of Canaan. For as countries are richer or poorer then Canaan, so must their allowance to the Ministerie be more or lesse. The seuenths, the eights, the ninths, the eleuenths, the twelfths, and not the tenths. And the allowance of Tenths, stands not in force in this & other Commonwealths by the Iudiciall law of God, but by positiue laws of countries. For if it did, then Ministers should not meddle with their Tenths, either for the gathering, or for the disposing of them, but they should be brought into storehouses by certaine ouerseers, and they should dispose of them according to the neede of euery Minister. 2. Chron. 31. Malac. 3. The law that the theefe must either restore fourefold, or be a bondman, concernes Canaan, and those countries. In Europe, (specially in the Northerne and Westerne parts,) a straighter law is required. For the people are much giuen to idlenes, and consequently to robbing: and they are of fierce disposition, and therefore with theft ioyne violence, and disturbance of the common peace. And for this cause (excepting in some cases) theft is punished with death. And this must not seeme hard. For euen the Iewes, when the theft was aggrauated with other circumstances, might punish it with death. 2. Sam. 12.6. And it is in the power of the Magistrate, when sinnes are increased, to increase the punishment.

Now Iudiciall lawes that are in foundation and substance morall, are not abrogated, but are perpetuall. For the better discerning of them, I giue two notes. The first is this: If a Iudiciall law serue directly and immediatly, to guard and fense any one of the ten Commandements, in the maine scope and ende thereof, it is morall in equitie, and perpetuall: because the end and vse of it is perpetuall. I will giue fundrie examples. It is the law of God that he of the Israelites that shall intise them to goe and worship other gods, shall be put to death. Deut. 13.6. This law serues to maintaine and vphold the first commandement, the ende whereof is to inioyne vs to take the true God for our God: and this ende is most necessarie both for Gods glorie, and for the saluation of men: and therefore whatsoeuer

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thing or perſon ouerturneth or aboliſheth this ende, it muſt be cut off from the ſocietie of men. Here note by the way, that they which haue bin borne, baptiſed, and brought vp among vs, and yet afterward become Maſſe-prieſts, and ſeeke malitiouſly and obſtinately, without ceaſing to ſeduce our people, deſerue in this reſpect, to be put to death.

Example 2. *Thou ſhalt not ſuffer a witch to liue*, Exod. 22. 18. This law againe, is a ſenſe to the firſt commandement. For Witches renounce God, and humane ſocietie: and therefore are worthely cut off: though they doe no hurt: euen becauſe they make a league with the deuill.

Example 3. *He that blaſphemeth the name of God, ſhall be put to death*, Leuit. 24. 16. Vnderſtand this law of manifeſt and notorious blaſphemies, that pearce through God, as the words import: and then it is a maine ſenſe to the third commandement. For Gods name may in no wiſe be abuſed, and troad vnder foote: and therefore blaſphemers pearcing God are to be cut off. This is the very law of Nature, as appeares by Nabuchadnezzar, who gaue in commandement to his people, that whoſoeuer blaſphemed the name of the true God, ſhould be put to death. Dan. 3. 29. Here note, that manifeſt and conuicted Atheiſts, if they be put to death, haue but their deſerts.

Example 4. *He that curſeth father or mother ſhall die the death*, Leuit. 4. 9. This law is a neceſſarie ſenſe to the fifth commandement, and vpholds the honour that is due to parents.

Example 5. *He that ſmites a man that he die, ſhal die the death.* Exod. 21. 12. To this law there is no exception made, but one, and that is, when a man is killed at vnawares. And it is for his equitie perpetuall. For it is a maine and direct ſenſe to the ſixth commandement. Conſider an other reaſon. Num. 35. 33. *The whole land* (ſaith the Lord) *ſhall be defiled with blood, till his blood be ſhed that killeth a man.*

Example 6. *The adulterer & the adultereſſe ſhal both be put to death.* Leuit. 20. This Iudiciall ſerues to vphold and maintaine chaſtitie, which is the ende of the ſeuenth commandement. Marke withall, the reaſons Leuit. 20. 22, 23. *Leaſt the land ſpue you out:* and, *for theſe things*, that is, for ſuffering this and other ſinnes vnpuniſhed, *the Gentiles were caſt out.* It may be ſaid, that Chriſt did not condemne the woman to death, which was ta-

ken in adulterie. *Anſ.* He came to be a Mediatour, and not a Iudge, or Magiſtrate. It is alleadged, that Dauid was not put to death for adulterie. *Anſ.* He was the higheſt in the kingdome: there was none to iudge him. Againe, it may be ſaide, that if adulterie be death, then innumerable perſons muſt die. *Anſ.* We muſt doe that which we finde to be the will of God; and the euents of things muſt be left to God.

The ſecond note, whereby we may diſcerne a iudiciall law to be morall for his equitie, is this; If it follow neceſſarily and immediatly from the light, principles, and concluſions of nature. For example. Deut. 22. 5. *The man ſhall not put on the things that appertaine to the woman, nor the woman the things that appertaine to the man.* This law is more then Iudiciall: for it is a Rule of common honeſtie: practiſed in thoſe countries, by the light of nature, where the written law was neuer knowne. And things good and honeſt which nature teacheth, are morall and muſt be done. This is Pauls rule. *Doth not nature teach this?* 1. Cor. 11. 14.

This I ſpeake, not to cenſure and condemne the lawes of this or any other commonwealth: but onely to ſhew how farre Iudiciall lawes haue moralitie in them, and ſtand in force.

The third queſtion is, what is our guide now in the time of the new Teſtament, ſeeing the Regiment and law of Moſes is abrogated? *Anſ.* The outward guide is the Doctrine of the morall law, and of the Goſpel. It is therefore called *the rodde and the ſtaffe of God*, Pſal. 23. and *the rodde of his mouth*, Iſa. 11. 4. The inward guide, is the ſpirit of God, writing the lawes of God in our hearts, and by them guiding vs, and beeing a law vnto vs. Rom. 8. 3. 14. Thirdly, God by manifold afflictions nurtures and ſchooles vs partly to preuent ſinnes to come, and partly to humble vs for that which is paſt. 1. Cor. 11. 32. Ier. 31. 18.

The vſe. Seeing the law is abrogated (as I haue ſaid) we muſt be a free and voluntarie people, ſeruing God not of conſtraint but willingly, as if there were no law to compell vs. *All nations ſhall flow as waters to the mountaine of the Lord.* Iſa. 2. 2. *Thy people ſhall come willingly in the day of aſſemblie.* Pſal. 110. 3. *In the daies of Iohn Baptiſt, the kingdome of heauen ſuffered violence.* Ieremie ſaith, *they ſhall teach euery man his neighbour and his brother*, Ierem. 31. 31. becauſe men ſhall learne freely without com-

compulſion, or calling vpon. Here is the fault of our times. Many ſay in heart to Chriſt, *Depart from vs, we will none of thy waies*; and many againe are zealous for the things of this life, but for duties pertaining to Gods worſhip, and the ſaluation of their ſoules, they are neither hot nor could. This negligence and ſlacknes is full of danger: and therefore with ſpeede to be amended. For *curſed is he that doth the worke of God negligently*: and the Lord will ſpue out ſuch perſons.

26 For ye are all the ſonnes of God by faith in Chriſt Ieſus.

27 For all ye that are baptiſed into Chriſt, haue put on Chriſt.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriſt Ieſus.

Paul had ſaid before, v. 25. that the beleeuing Iewes after the publiſhing of the Goſpel, were no more vnder the law as vnder a ſchoolemaſter: In this 26. v. he renders a reaſon hereof: and it may be framed on this manner: If we Iewes were ſtill vnder the law as vnder a ſchoolemaſter, then we ſhould be ſtill after the manner of ſeruants: but we are not after the manner of ſeruants: becauſe we are children: for euen ye Galatians, and that all of you, are children of God, not by Circumciſion, or by the keeping of the law, but by faith in Chriſt. Againe, that they are children of God, he prooues it thus: Ye are baptiſed into Chriſt, and in baptiſme ye haue put on Chriſt, in that ye are ioyned with him, and haue fellowſhip with him, who is the naturall ſonne of God: therefore ye are ſonnes of God. It may be ſaide, All children of God? all baptiſed? all put on Chriſt? how can this be? ſeeing ſome are Iewes, ſome Gentiles; ſome bond, ſome free; ſome men, ſome women. The anſwer is made v. 27. there are differences of men indeede, but in Chriſt, all are as one.

In theſe words, I conſider two things. The firſt is, the benefit or gift beſtowed on the Galatians, which is ſonne-ſhip, Adoption, or the condition of Gods children. The ſecond is, the deſcription of this benefit by foure arguments. The firſt is, by the circumſtance of the perſons, *ye all are children of God.* The ſecond is, the inward meanes, namely, *faith in Chriſt Ieſus.* The third is, the outward meanes, or the pledge of adoption, *ye are all baptiſed into Chriſt.* The laſt is, the foundation of adoption, and that is, *to put on Chriſt*, or, *to be one with him.*

For the better conceiuing of the benefit, three queſtions may be mooued. The firſt is, whoſe ſonnes the Galatians were? *Anſ.* The ſonnes of God. It may be ſaide, how the ſonnes of God? I anſwer againe, God is called a father, in two reſpects: firſt, he is a father in reſpect of Chriſt, the eſſentiall word: and then *God* ſignifies the firſt perſon. Againe, God is called a father in reſpect of men Elect to ſaluation; then the name *God* is put indefinitly: and it comprehends not onely the firſt perſon, but alſo the ſonne, and holy Ghoſt. For all three doe equally regenerate them that are adopted. And Paul ſaith of the Godhead indefinitly: *there is one God and father of all.* Eph. 4. 6. And when we pray, ſaying, *Our father*, &c. we inuocate not onely the firſt perſon, but alſo the Sonne, and holy Ghoſt. And the ſonne of God, is expreſſely called *the Father of eternitie*, in reſpect of vs, Iſa. 9. 6. and he is ſaid *to haue his ſeede.* Iſa. 53. 11.

The ſecond queſtion is, in what reſpect are the Galatians the children of God? *Anſ.* A childe of God is two waies: *by nature*; *by grace.* The childe of God *by nature*, is Chriſt as he is the eternall ſonne of God. A child *by grace*, is three waies. By *creation*: thus Adam before his fall, and the good angels are the children of God. Secondly, by *the perſonall vnion*: thus Chriſt as he is man is the child of God. Thirdly, *by the grace of adoption*: thus are all true beleeuers, and in this text, the Galatians are ſaide to be *the children of God.* In this grace of adoption, there be two acts of God: one is *Acceptation*, whereby God accepts men for his children. The other is *Regeneration*, whereby men are borne of God, when the Image of God is reſtored in them, in righteouſnes, and true holines.

The third queſtion is, what is the excellencie of this benefit? *Anſ.* Great euery way. Ioh. 1. 12. he which is the child of God is heire and fellowheire with Chriſt, Rom. 8. 17. and that of the

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kingdome of heauen; and of all things in heauen and earth. 1. Cor. 3. 22. he hath title in this life, and ſhall haue poſſeſſion in the life to come. Againe, he that is Gods child hath the angels of God to tend on him, and to miniſter vnto him for his good and ſaluation. Heb. 1. 14.

The firſt argument whereby the adoption of Gods children is ſet forth, is concerning the perſons to whome it belongs, in theſe wordes, *All ye are the children of God.* So Paul ſaith, all the Epheſians are *Elect.* Eph. 1. 3. And Peter calls all them to whome he writes, 1. Pet. 1. 1. *Elect*; and Iohn 1. epiſt. 3. *the children of God.* And herein they follow the iudgement of charitie, leauing all ſecret iudgements to God. Here I obſerue one thing, that euery grieuous fall doth not aboliſh the fauour of God, and extinguiſh the grace of regeneration. For the Galatians erred in the foundation of religion, and had fallen away to an other Goſpel: and yet Paul ſaith, that *they were* (for all this) *the children of God*, and not ſome, but *all of them.* This truth may be ſeene by experience. The child of God before his fall, hath a purpoſe not to ſinne: in the time of temptation when he is in falling, he hath a ſtrife: after he is fallen, he lieth not in his fall, as wicked men doe, but he recouereth himſelfe by new repentance. And this ſhews, that the child of God by his fall doth not returne againe to the eſtate and condition of wicked men. When S. Iohn ſaith, *he that is borne of God ſinnes not*, his meaning is this; he that is borne of God, if he fall into any offence of frailtie, yet doth he not make a practiſe of ſinne, as the wicked, and vngodly doe.

It may be ſaide, the Galatians, and all the Galatians, are the children of God: but what is that to vs? *Anſ.* They among vs that profeſſe true faith in Chriſt, with care to keepe good conſcience, are likewiſe to hold themſelues to be children of God. He beleeues not the Goſpel, that doth not beleeue his owne adoption. For in the Goſpel there is a promiſe of all the bleſſings of God, to them that beleeue: and there is alſo a commandement to apply the ſaid promiſe to our ſelues; and conſequently, to apply the gift of adoption to our ſelues. When we are bidden to ſay, *Our father*, we are bidden to beleeue our ſelues to be children of God, and ſo to come vnto him. Therefore with Paul I ſay, that all we that truly beleeue in Chriſt, and haue care to lead a good life, all I ſay are indeede the chil-

dren of God.

The vſe. Comforts ariſing by this benefit, are many. Firſt, if thou be Gods child, ſurely he will prouide all things neceſſarie for thy ſoule and bodie. Math. 6. 26. Our care muſt be to doe the office and dutie that belongs vnto vs: when this is done, our care is ended. As for the good ſucceſſe of our labours, we muſt caſt our care on God; who will prouide that no good thing be wanting vnto vs. Pſal. 34. 10. They that drowne themſelues in worldly cares, liue like fatherleſſe children.

Secondly, in that we are children, we haue libertie to come into the preſence of God, and to pray vnto him. Eph. 3. 12.

Thirdly, nothing ſhall hurt them that are the children of God. *The plague ſhall not come neere their tabernacle: they ſhall walke vpon the lyon and the aſpe, and tread them vnder foote.* Pſal. 91. 13. *All things ſhall turne to their good.* Rom. 8. 28. And the rather; becauſe the Angels of God pitch their tents about them.

Laſtly, God will beare with the infirmities and frailties of them, that are his children, if there be in them a care to pleaſe him, with a Purpoſe of not ſinning. Malach. 3. 7. If a child be ſicke, the father or mother doe not caſt it out of dores: much leſſe will God.

The duties. Firſt, if ye be Gods children, then walke worthie your profeſſion and calling. Be not vaſſalls of ſinne and Satan: carrie your ſelues as kings ſonnes: bearing ſway ouer the luſts of your owne hearts, the temptations of the deuill, and the leud cuſtomes and faſhions of this world. When Dauid kept his fathers ſheepe, he behaued himſelfe like a ſhepheard: but when he was called from the ſheepefold, and choſen to be king, he carried himſelfe accordingly. So muſt we doe, that of children of the deuill, are made the children of God. And if we liue according to the luſts of our fleſh, as the men of this world doe, whatſoeuer we profeſſe, we are in truth the children of the deuill. Ioh. 8. 44. 1. Ioh. 3.

Secondly, we muſt vſe euery day to bring our ſelues into the preſence of God, and we muſt doe all things as in his ſight, and preſence, preſenting our ſelues vnto him, as inſtruments of his glorie in doing of his will. This is the honour that the child of God owes vnto him Mal. 1. 6.

Thirdly,

Thirdly, our care muſt be (according to the meaſure of grace) to reſemble Chriſt in all good vertues, and holy conuerſation. For he is our eldeſt brother the firſt borne of many brethren: and therefore we ſhould be like vnto him. 1. Ioh. 3. 2, 3.

Fourthly, we muſt haue a deſire and loue to the word of God, that we may grow by it, in knowledge, grace, and good life. For this is the milke and foode whereby God feedes his childrē, 1. Pet. 2. 2. Such perſōs thē amōg vs, that haue no loue or liking of the word, but ſpend their daies in ignorāce & ſecuritie, ſhew themſelues to be no children of God. The child in the armes of the mother or nurce, that neuer deſires the breſt, is certenly a dead child.

Laſtly, we muſt put this in our accounts, that we muſt haue many afflictions, if we be Gods children: for he corrects all his children. And when we are vnder the rodde of correction, we muſt reſigne our ſelues to the will and good pleaſure of God. This is childlike obedience: and this muſt be done in ſilence, and with all quietnes: then God is beſt pleaſed.

The internall meanes of Adoption, is Faith in Chriſt. And for the better conceiuing of it, three queſtions are to be propounded. The firſt, what a kind of faith is this? *Anſ.* A particular or ſpeciall faith: and it hath three acts, or effects. The firſt is, to beleeue Chriſt to be *Ieſus*, that is, a Sauiour: the ſecond is, to beleeue that Chriſt is my or thy Sauiour: the third is, to put the confidence of heart in him. When Thomas felt the wounds of Chriſt, he ſaid, *My Lord, and my God*: and thereupon Chriſt ſaid, *Becauſe thou haſt ſeene thou beleeueſt*. Ioh. 20. 29. Here marke, that to beleeue Chriſt to be my Chriſt, is faith. Againſt this ſpeciall faith, the Papiſts obiect three arguments. The firſt is this: Euery ſpeciall faith muſt haue a ſpeciall word of God for his ground: but there is no ſpeciall word that thy ſinnes, or my ſinnes, are forgiuen by Chriſt: therefore there is no ſpeciall faith. *Anſ.* We haue that which in force and value is equiualent to a ſpeciall word: namely, a generall promiſe, with a commandement to applie the ſaid promiſe to our ſelues. Secondly, I anſwer, that the word and promiſe of God generally propounded in Scripture, is made particular in the publike Miniſterie in which when the word is preached to any people, God reueales two things vnto them: one, that his

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will is to ſaue them by Chriſt: the other, that his will is that men ſhould beleeue in Chriſt. And the word thus applied in the publike Miniſterie in the name of God, is as much as if an Angel ſhould particularly ſpeake vnto vs from heauen.

The ſecond Argument. Speciall faith (ſay they) is abſurd; becauſe by it a ſinner muſt beleeue the pardon of his ſinnes, before he hath it: in as much as faith is the meanes to obtaine pardon. *Anſ.* The giuing and the receiuing of pardon and faith, are both at one moment of time: for when God giues the pardon of ſinne: at the ſame inſtant he cauſeth men to receiue the ſame pardon by faith. For order of nature faith goes before the receiuing of the pardon (becauſe faith is giuen to them that are to be ingrafted into Chriſt, and pardon to them that are in Chriſt) for time it doth not: and therfore this ſecond argument is abſurd.

The third Argument. The full certentie and perſwaſion of Gods mercie in Chriſt, followes good conſcience and good workes: and therefore faith followes after Iuſtification. *Anſ.* There be two degrees of faith. A weake faith, and a ſtrong faith. A weake faith is that, againſt which doubting much preuailes, in which there is a ſorrow for vnbeleefe, a will and deſire to beleeue in Chriſt, with care to vſe good meanes, and to increaſe in faith. Strong faith is that, which preuailes againſt doubting, and it is a full perſwaſion, or reſolution of the loue and mercie of God in Chriſt. This ſecond degree of faith follows iuſtification, vpon the obſeruation and experience of the prouidence, and goodnes of God: but the firſt degree of ſpeciall faith before named, for order goes before iuſtification, and for time is together with it.

The ſecond queſtion is, when faith beginnes firſt to breede in the heart? *Anſ.* When a man beginnes to be touched in his conſcience for his ſinnes, and vpon feeling of his owne ſpirituall pouertie, earneſtly hungers and thirſts after Chriſt and his righteouſnes aboue all things in the world. Chriſt ſaith, *I will giue to him that thirſteth of the well of the water of life freely*, Reuel. 21. 6. This promiſe declares that in thirſting there is a meaſure of faith. To eate and drinke Chriſt the bread and water of life, is to beleeue in him: and to hunger and thirſt hauing as it were a ſpirituall appetite to Chriſt, is the next ſteppe to this eating and drinking. Therefore this muſt be remembred,

bred, that profeſſours of the Goſpel, yea teachers of the ſame, that want this ſenſe of their vnworthines, and this thirſting, are farre wide, what gifts ſoeuer they haue. For they are not yet come to the firſt ſteppe of true faith.

The third queſtion is, how faith in Chriſt is reuealed in the heart? *Anſ.* It is not faith to conceiue in minde a bare perſwaſion, that Chriſt is my Sauiour: and thereupon to thinke to be ſaued. But faith in Chriſt is conceiued in the ſpirituall exerciſes of inuocation and repentance. When I ſee mine owne ſinnes, and Gods anger againſt me for them by the law; when I ſee mine owne guiltines, I draw my ſelfe into the preſence of God making confeſſion of mine offences, and praier for the pardon of them, and in this praier I ſtriue againſt mine vnbeleefe, I will, deſire, and endeauour to aſſent to the promiſe of God touching forgiuenes: and withall I purpoſe with my ſelfe to ſinne no more. This is my daily practiſe: and thus is faith truly conceiued, and confirmed. Againe, faith is conceiued in the vſe of holy meanes, namely, the Preaching of the word, and Sacraments. For in hearing, & receiuing the Lords Supper to meditate vpon the promiſe of mercie, and in meditation to applie the ſaid promiſe to my ſelfe, is the right way to conceiue true faith. Therefore it muſt be remembred, that faith conceiued without the exerciſes of inuocation and repentance, or conceiued without the vſe of the word and Sacraments (as commonly it is) is not true faith, but an Imagination or fiction of the braine, which will faile in the ende.

The third point to be conſidered, is the ſigne, or the outward meanes of Adoption, and that is Baptiſme. It may be demanded, how Baptiſme can be a marke or ſigne of the child of God conſidering all ſorts of men are partakers of it? *Anſ.* Baptiſme alone is no marke of Gods child, but baptiſme ioyned with faith: for ſo muſt the text be conceiued; *All ye Galatians that beleeue, are baptiſed into Chriſt.* For Paul had ſaid immediatly before, *Ye are the ſonnes of God by faith.* Againe, the Scripture ſpeaking of baptiſme, comprehends both the outward and the inward baptiſme, which is the inward baptiſme of the ſpirit. Math. 3. 11. and 1. Pet. 3. 21. And thus is baptiſme alwaies an infallible marke of the child of God.

It may further be demanded, what are the markes of the inward baptiſme? *Anſ.* The new birth, whereby a man is waſhed

and cleanſed by the ſpirit of God, hath three ſpeciall markes. The firſt is, the ſpirit of grace and ſupplications, Zach. 12.10. that is, the ſpirit of regeneration, cauſing men to turne to God, and withall to make inſtant praier and ſupplication for mercie and forgiuenes of ſins paſt. The ſecond, is to heare & obay the voice of god in all things. Ioh. 8.47. & 10.27. The third is, not to ſin, that is, not to liue in in the practiſe of any ſinne after this new birth is begunne. 1. Ioh. 3. *He that is borne of God, doth not commit ſinne.* He may faile in this or that ſpeach, and doe amiſſe in this or that action; but after his calling and conuerſion, the tenour and courſe of his life, ſhall be according to the commandements of God. And this is a ſpeciall marke to diſcerne the inward baptiſme.

Some alleadged, that hauing long agoe beene baptiſed with water, yet they feele not the inward baptiſme: and therefore they feare that they are not the children of God. *Anſ.* If there be in thee a ſorrow for thy corruptions and ſinnes paſt: if thou haſt a purpoſe to ſinne no more: if thou auoideſt the occaſions of ſinne, and feareſt to offend: if hauing ſinned, thou lieſt not in thy ſinne, but recouereſt thy ſelfe by new repentance: thou art verily borne of God, and baptiſed with the baptiſme of the holy Ghoſt.

Others alleadge, that although they haue bin baptiſed, yet they feare they haue no faith: and therefore they thinke they are not the children of God. *Anſ.* If there be in thee a ſorrow for thine vnbeleefe, a will and deſire to beleeue, and a care to increaſe in faith by the vſe of good meanes, there is a meaſure of true faith in thee, and by it thou maiſt aſſure thy ſelfe that thou art the child of God.

Others againe alleadge, that they haue long made praier vnto God, and that according to his will, and yet their praiers haue not bin heard: and therefore they often doubt they are not Gods children. *Anſ.* If thou canſt pray, though thy praier be not heard according to thy deſire, content thy ſelfe. For the praier of the heart is the marke of the ſpirit of adoption. Rom. 8.16.26. And by it thou maiſt know that thou art the child of God.

Thus then we ſee what is the infallible marke of the child of God; namely, baptiſme ioyned with true faith in Chriſt, or the outward baptiſme ioyned with the inward baptiſme of the ſpi-

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rit. The vse. Many auouch the present Church of Rome to be the true Church of God: and that becauſe they ſay, in it there is true baptiſme, which is a marke of the church of God. But they are deceiued: for baptiſme in the church of Rome is ſeuered from true faith, or from the Apoſtolike doctrine: and the outward baptiſme is ſeuered from the inward baptiſme. For they of that Church, ouerturne iuſtification by the meere mercie of God, which is the principall part of the inward baptiſme. Againe, the ten Tribes retained circumciſion after their Apoſtaſie: yet for all that condemned to be no people of God. Oſe. 1.9. The light in the lanthorne pertaines not to the lanthorne, but to the paſſengers in the ſtreete: euen ſo the Confeſſion of faith in the Symboll of the Apoſtles, and baptiſme, that are retained in the Papacie, pertaine not to the Papacie, but to another hidden Church, which by theſe and other meanes is gathered out of the middeſt of Romiſh Babylon. And therefore baptiſme is rather a ſigne of this, then of the Romiſh Church.

Againe, we muſt be warned to take heede that we deceiue not our ſelues, thinking it a ſufficient matter that we haue bin baptiſed. For except Chriſt inwardly waſh vs by his ſpirit, *we haue no part in him.* Ioh. 13. 8. *Circumciſion* (ſaith Paul) *auaileth not, vnles thou be a doer of the law.* Ro. 2. 25. Baptiſme indeed ſaueth, 1. Pet. 3. 21. but that is not the baptiſme of water, *but the ſtipulation of a good conſcience, by the reſurrection of Chriſt.* The outward baptiſme without the inward, is not the marke of Gods child, but the marke of the foole that makes a vow, and afterward breakes it. Eccleſ. 5. 3.

Moreouer, baptiſme is not onely a ſigne of our adoption, but alſo a ſeale thereof, and a meanes to conuaie it vnto vs: and for the better vnderſtanding of this point, and for a further clearing of the 27. verſe, I will ſpeake of the whole nature of baptiſme. That which is to be deliuered, I reduce to eight heads. I. the name of baptiſme, and the phraſes. II. the matter. III. the forme. IV. the ende. V. the efficacie of baptiſme. VI. the neceſſitie thereof. VII. the circumſtances. VIII. the vſe.

Touching the name; Baptiſme is taken ſixe waies. Firſt, it ſignifies the ſuperſtitious waſhings of the Phariſies, who boūd themſelues to the baptiſmes or waſhings of cuppes and potts. Mar. 7. 4. Secondly, it ſignifies the waſhings appointed by God

in the Ceremoniall law. Hebr. 9. 10. Thirdly, it ſignifies that waſhing by water which ſerues to ſeale the couenant of the new Teſtament. Math. 28.19. Fourthly, it ſignifies by a metaphor, any grieuous croſſe or calamitie. Thus the paſſion of Chriſt, is called his baptiſme. Luk. 12. 50. Fiftly, it ſignifies the beſtowing of extraordinarie gifts of the holy Ghoſt, and that by impoſition of hands of the Apoſtles. Act. 1. 5. and 11. 16. Laſtly, it ſignifies the whole Eccleſiaſticall Miniſterie. Thus Apollos is ſaide to teach the way of the Lord, *knowing nothing but the baptiſme* (that is, the doctrine) *of Iohn*. Act. 18. 25. In the third ſenſe is baptiſme taken in this place, when Paul ſaith, *Ye are all baptiſed into Chriſt*.

The phraſes vſed in Scripture of baptiſme are ſtrange in reaſon: and therefore they are to be explaned. Here it is ſaid, *Ye that are baptiſed into Chriſt, put on Chriſt*. The reaſon of this ſpeach is threefold. The firſt is this: the waſhing of the bodie with water, is an outward ſigne to repreſent to our eies and minde, the inward waſhing, and our vnion or coniunction with Chriſt: therefore they that are baptiſed, are ſaid *to put on Chriſt*. The ſecond reaſon is, becauſe the waſhing by water ſeales vnto vs our inward ingrafting into Chriſt: for as certenly as the bodie is waſhed with water; ſo certenly are they that beleeue ingrafted into Chriſt. The third reaſon of the ſpeach is, becauſe baptiſme is after a ſort an inſtrument whereby our inſition into Chriſt, and fellowſhip with him is effected. For in the right and lawfull vſe of baptiſme, God according to his owne promiſe ingrafts them into Chriſt that beleeue: and the inward waſhing is conferred with the outward waſhing. For theſe cauſes, they that are waſhed with water in baptiſme, are ſaid *to put on Chriſt*. In the ſame manner muſt other phraſes be vnderſtood; as when it is ſaid, that *baptiſme ſaueth*, 1. Pet. 3. 21. that *men muſt be baptiſed for the remiſſion of ſinnes*, Act. 22. 6. that *we are buried by baptiſme into the death of Chriſt*. Rom. 6. 3.

The ſecond point, concernes the Matter of baptiſme. Here I conſider three things, the ſigne, the thing ſignified, the Analogie of both. The ſigne, is partly the element of water, Act. 8. 36. and partly the Rite by diuine inſtitution appertaining to the element which is the ſacramentall vſe of it in waſhing of the bodie: and theſe two, water, and externall waſhing of the bodie, are the full and complete ſigne of baptiſme.

Here

Here a queſtion may be made, Whether waſhing of the bodie in baptiſme, muſt be by dipping, or by ſprinkling? *Anſ.* In hot countries, and in the baptiſme of men of yeares, dipping was vſed, and that by the Apoſtles: and to this Paul alludes, Rom. 6. 3. and dipping doth more fully repreſent our ſpirituall waſhing, then ſprinkling. Neuertheleſſe in cold coũtries, and in the baptiſme of infants new borne, ſprinkling is to be vſed, and not dipping, in reſpect of their health and life. For the Rule is, *Neceſſitie and charitie, diſpenſe with the Ceremoniall law.* Vpon this ground, Dauid did eate the ſhewbread: circumciſion was not alwaies the eight day, as appeares by the Iſraelites in the wildernes: and for the ſame cauſe in theſe countries dipping may be omitted, though otherwiſe a ſacramentall rite. And it muſt be remembred, that baptiſing ſignifies not onely that waſhing which is by diuing of the bodie, but alſo that which is by ſprinkling.

The thing ſignified, or the ſubſtance of baptiſme, is Chriſt himſelfe our Mediatour, as he gaue himſelfe to waſh & cleanſe vs. Thus Paul ſaith, that *he cleanſeth his Church by the waſhing of water.* Eph. 5. 6.

The Analogie, or proportion of both, is on this manner. Water reſembles Chriſt crucified, with all his merits. S. Iohn ſaith, *The blood of Chriſt cleanſeth vs from all our ſinnes*, 1. Ioh. 1. 7. that is, the merit and efficacie of Chriſt crucified, freeth vs from our ſinnes, and from the guilt and puniſhment thereof. Externall waſhing of the bodie, reſembles inward waſhing by the ſpirit, which ſtands in iuſtification and ſanctification. 1. Cor. 6. 11. Tit. 3. 5. The dipping of the bodie, ſignifies mortification, or fellowſhip with Chriſt in his death: the ſtaying vnder the water, ſignifies the buriall of ſinne: and the comming out of the water, the reſurrection from ſinne, to newnes of life. Rom. 6. 3. 4.

The third point concernes the Forme of baptiſme. Math. 28. 19. *Goe teach all nations, baptizing them into the Name of the Father, &c.* I explaine the words thus: Marke, firſt it is ſaide, *Teach them*, that is, make them my diſciples, by calling them to beleeue, and to repent. Here we are to conſider the Order which god obſerues in making with man the couenant in baptiſme. Firſt of all, he calls men by his word, and commands thẽ to beleeue and repent: when they beginne to beleeue and repent,

pent, then in the ſecond place God makes his promiſe of mercie and forgiuenes: and thirdly, he ſeales his promiſe by baptiſme. This diuine Order Chriſt ſignifieth when he ſaith, *make them diſciples:* and [illegible]was alwaies obſerued of God. Before he made any couenant with Abraham, and before he ſealed it by Circumciſion, he ſaith to him, *Walke before me, and be vpright*, Gen.17.1. and of his ſeede, he ſaith, they muſt firſt *doe righteouſnes and iudgement, and then he will bring vpon them all that he hath ſpoken*, Gen.18.19. to the Iſraelites he ſaith, that they muſt *turne and obay, and then he will make all his promiſes and couenants good*. Deut.30.1.6. and Iſa.1.16.17,19. To the Iewes Peter ſaith, *Repent* firſt, *and then they ſhall be baptized for the remiſſion of ſinnes*. Act.2.38.42. And Philip ſaide to the Eunuch, *If thou beleeueſt with all thy heart, thou maiſt be baptized*. Act.8.37.

The vſe. By this order we ſee, that the commandement to beleeue and to repent, is more large and generall, then the promiſe of mercie in Chriſt. For the commandement is giuen to all hearers to turne and beleeue, and the promiſe is made onely to ſuch hearers, as doe indeede turne and beleeue: therefore it is a falſhood to imagine, that the promiſe of ſaluation belongs generally to all mankind.

Againe, by this order it appeares, that Repentance belongs to baptiſme: and it is one of the firſt things that are required: and therefore it is follie to make Repentance a diſtinct meanes of ſaluation, and a diſtinct ſacrament from baptiſme.

Thirdly, if it be demanded, why ſo many perſons that haue bin baptized, liue for all this, as if they had not bin baptized in the common ſinnes of the world, like prophane Eſaus: and yet doe comfort themſelues in their baptiſme? *Anſ.* They doe not know and conſider the Order which God vſed in couenanting with them in baptiſme: but they deale prepoſterouſly, ouerſlipping the commandement of repenting and beleeuing, and in the firſt place lay hold of Gods promiſe made to them in baptiſme. This is the cauſe of ſo much prophaneſſe in the world.

Againe, there be many perſons that haue bin baptized, who neuertheles cannot abide to heare and read the word of God: and the reaſon is, becauſe they obſerue not the order of their baptiſme, firſt of all to become diſciples, and then to lay hold of the promiſes of God.

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They likewiſe are to be blamed, that bring vp their youth in ignorance. For they are baptized vpon condition that they ſhall become diſciples of Chriſt, when they come to yeares of diſcretion. And they are by this meanes barred from all the mercies of God: for we muſt as good diſciples obay the commandement that biddes vs turne and beleeue, before we can haue any benefit or profit by any of the promiſes of God.

Laſtly, we are here taught in the working of our ſaluation to keepe the Order of God which he hath ſet downe vnto vs in baptiſme, which is firſt of all to turne vnto God, according to all his lawes, and ſecondly vpon our conuerſion to lay hold of the promiſes of God, and the confirmation thereof by the ſacraments. Thus ſhall we find comfort in the promiſes of God, and haue true fellowſhip with God, if we beginne where he beginnes in making of his couenant with vs, and end where he ends. And this we muſt doe not onely in the time of our firſt conuerſion, but alſo afterward in the time of diſtreſſe, and affliction, and at ſuch times as by frailtie we fall and offend God. In a word, if for practiſe we alwaies keepe our ſelues to this order, we ſhall find true comfort in life and death.

It followes, *Baptizing them into the name*, or *in the name of the Father, Sonne, and holy Ghoſt*. Theſe words ſignifie: firſt, to baptize by the commandement and authoritie of the Father, Son, and holy Ghoſt: ſecondly, to baptize by and with the inuocation of the name of the true God. *Whatſoeuer ye doe in word or deede, doe it in the name of our Lord Ieſus Chriſt*, that is, by the inuocation of the name of Chriſt. Col. 3. 17. Thirdly, *to baptize in the name, &c.* ſignifies to waſh with water in token that the partie baptized hath the name of God named vpon him, and that he is receiued into the houſhold or familie of God, as a child of God, a member of Chriſt, and the temple of the holy Ghoſt. Thus Iacob ſaith in the adoption of Ephraim and Manaſſes, *Let them be mine, and let my name be called vpon them.* Gen. 48. 16. And Paul ſaith, that the Corinthians might not be named and diſtinguiſhed by Paul, Cephas, Apollos, becauſe they were not baptized into their names, but into the name of Chriſt. 1. Cor. 1. 13. And this I take to be the full ſenſe of the phraſe.

Here we ſee what is done in baptiſme; the Couenant of grace is ſolemniſed betweene God and the partie baptiſed.

And

And in this couenant ſome actions belong to God, and ſome to the parties baptiſed. Gods actions are two. The firſt is, the making of promiſe of reconciliation, that is, of remiſſion of ſinnes, and life euerlaſting to them that are baptiſed, and beleeue. The ſecond is, the obſignation or ſealing of this promiſe: and that is twofold, outward, or inward. The outward ſeale, is the waſhing by water: and this waſhing ſerues not to ſeale by nature, but by the inſtitution of God, in theſe words, *baptize them, &c.* and therefore Paul ſaith, *cleanſing the Church by the waſhing of water in the word.* Eph. 5. 26. The inward ſealing is by the earneſt of Gods ſpirit. Eph. 1. 13. The action of the partie baptized, is a certaine ſtipulation, or obligation, whereby he binds himſelfe to giue homage to the Father, Son, and holy Ghoſt. This Homage ſtands in faith, whereby all the promiſes of God are beleeued, and in Obedience to all his cõmandements. The ſigne of this obligation is, that the partie baptized willingly yeelds himſelfe to be waſhed with water.

It is not ſaide *in the name of God*, but *in the name of the Father, Sonne, and holy Ghoſt*, to teach vs the right way to know and to acknowledge the true God. This Knowledge ſtands in ſixe points, all here expreſſed. The firſt is, that there is one God, and no more. For though there be three that are named, yet there *is* but one name, that is, one in authoritie, will, and worſhip of all three. And elſwhere, men are ſaid to be baptized *into the name of the Lord.* Act. 10. 48. The ſecond is, that this one true God, is the Father, Sonne, and holy Ghoſt. A myſterie vnſearchable. The third, that theſe three are really diſtinct, ſo as the Father is firſt in order, the Sonne the ſecond, and the holy Ghoſt, not the firſt or ſecond, but the third. The fourth is, that they are all one in operation, Ioh. 5. 19. and ſpecially in the act of reconciliation, or couenant making. For the father ſends the ſonne to be our Redeemer: the ſonne workes in his owne perſon, the worke of redemption: and the holy Ghoſt applies the ſame by his efficacie. The fift is, that they are all one in worſhip: for the Father, Sonne, and holy Ghoſt, are ioyntly to be worſhipped together, and God in them. The laſt is, that we are to know God, not as he is in himſelfe, but as he hath reuealed himſelfe vnto vs in the couenant of Grace: and therefore we muſt acknowledge the father to be our father, the Son to be our Redeemer, the holy Ghoſt to be our comforter; and

ſeeke to grow in the knowledge and experience of this.

It may be demanded, whether baptiſme may not be adminiſtred in the name of Chriſt alone, or in the name of God, without mention of the perſons in the Godhead? *Anſ.* No. For the true forme of baptiſme is here preſcribed. If it be ſaid, that Peter biddes them of Ieruſalem, *repent and be baptized into the name of Chriſt.* Act. 2. 38. I anſwer, that Peters intent in that place is, to ſet downe not the forme of baptiſme, but the ende and ſcope thereof, which is, that we may attaine to true fellowſhip with Chriſt.

The fourth point is, concerning the endes of baptiſme, which are foure. The firſt is, that baptiſme ſerues to be a pledge vnto vs in reſpect of our weaknes, of all the graces and mercies of God, and ſpecially of our vnion with Chriſt, of remiſſion of ſinnes, and of mortification. Secondly, it ſerues to be a ſigne of Chriſtian profeſſion before the world: and therefore it is called *the ſtipulation or interrogation of a good conſcience.* 1. Pet. 3. 21. Thirdly, it ſerues to be a meanes of our firſt entrance or admiſſion into the viſible Church. Laſtly, it is a meanes of vnitie. Read Eph. 4. 5. 1. Cor. 12. 13.

The fifth point concernes the Efficacie of baptiſme. Of which there be foure neceſſarie queſtions. The firſt is, whether the Efficacie of baptiſme extend it ſelfe to all ſinnes, and to the whole life of man? For anſwer, I will ſet downe what we teach, and what the Papiſts. We teach, that the vſe of baptiſme inlargeth it ſelfe to the whole life of man, and that it takes away all ſinnes paſt, preſent, and to come: one caution remembred, that the partie baptiſed, ſtand to the order of baptiſme, which is, to turne vnto God, and to beleeue in Chriſt, and ſo to continue by a continuall renouation of faith and repentance, as occaſion ſhall be offered. Reaſons may be theſe. Firſt, the ſcripture ſpeakes of them that had long before bin baptiſed, and that in the time preſent, *baptiſme ſaueth,* 1. Pet. 3. 21. and, *ye are buried by baptiſme, into the death of Chriſt.* Rom. 6. 4. And in the future tenſe it is ſaide, *he that beleeueth, and is baptiſed, ſhall be ſaued.* And Paul ſaith, that *the Church is cleanſed with the waſhing of water, that it may be preſented glorious and without ſpot vnto God.* Eph. 5. 26. And all this ſhewes that baptiſme hath the ſame efficacie after, which it had before the adminiſtration thereof. Secondly, the couenant of grace is euerlaſting, Iſa. 54. 10. Hoſ.

2.19. and the couenant is the foundation or ſubſtance of baptiſme: therefore baptiſme is not to be tied to any time: but it muſt haue his force, ſo long as the couenant is of force. And this appeares by the example of the Galatians, who are now fallen away to an other goſpel after their baptiſme, and yet are inſtructed and directed by their baptiſme. Laſtly, it hath bin the doctrine of the ancient Church, that all ſinnes are done away by baptiſme euen ſinnes to come.

Aug. de nupt. & concup. l. 1. c. 33. ad Bon. l. 2. c. 3.

The doctrine of the Papiſts is, that baptiſme takes away all ſinnes that goe before the adminiſtration thereof: and that ſinnes after baptiſme are not taken away by baptiſme, but by the Sacrament of pennance. But the doctrine is erronious, as may appeare by the arguments which they vſe.

Argum. firſt. Circumciſion had no vſe after the adminiſtration thereof, for the aboliſhing of ſinne. Therefore neither hath baptiſme. *Anſ.* Circumciſion had. And this appeares; becauſe the Prophets put the Iewes in minde of their circumciſion, when they fell away from God, bidding them to circumciſe the foreskin of their hearts. Ier. 4.4.

Arg. 2. The Apoſtles vſed to call them that ſinned after baptiſme, to confeſſion of ſinne, and to repentance, or pennance. Act. 8.21. 1. Ioh. 1.9. *Anſ.* This makes for vs: for in ſo doing they bring men to their baptiſme, and to the order ſet downe there, which is, that the partie baptiſed, muſt firſt of all turne to God, and beleeue in Chriſt: and there is no new order ſet downe afterward, but one'ly a renewing of this firſt baptiſmall order, both in the Miniſterie of the word, and in the ſupper of the Lord. And whereas they make a diſtinction of pennance the vertue, and pennance the ſacrament, placing the vertue before and after baptiſme, and the ſacrament onely after: for this, they haue no word of God.

Arg. 3. *If a man be inlightned*, that is, baptiſed; *and then fall againe, he cannot be renewed by repentance*, which is in baptiſme. Hebr. 6.6. *Anſ.* The text ſpeakes not of them that fall after baptiſme, but of them *that fall away by an vniuerſall Apoſtaſie, denying Chriſt. For it is ſaid, v. 7. *that they crucifie Chriſt againe*, that is, crucifie Chriſt crucified, *and ſo make a mocke of him, and tread vnder foote the blood of Chriſt*. Hebr. 10.29. Againe, the text ſpeakes not particularly of repentance in baptiſme, but of all repentance whatſoeuer; yea of repentance af-

* ομπαιξα-ντας.

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ter baptiſme. For there is no place for repentance where Chriſt is renounced.

Arg. 4. Pennance (as *Hierome* ſaith) is a ſecond table after a ſhipwracke. *Anſ.* Repentance indeede is a ſecond table or bord, whereby a ſinner fallen from his baptiſme returnes againe to it, and ſo comes to the hauen of euerlaſting happines. Thus then we ſee that baptiſme is the true ſacrament of repentance: for repentance pertaines to the inward baptiſme.

The vſe. 1. baptiſme ſerue for the whole life of man: then if thou be in any miſerie or diſtreſſe, haue recourſe to thy baptiſme, and there ſhalt thou finde thy comfort, namely, that God is thy God if thou truly turne and beleeue in him. Secondly, remember euery day the obligation of homage, wherewith thou haſt bound thy ſelfe to God; ſpecially in thy temptations remember it: and ſee thou ſtand to it, and make it good.

The ſecond queſtion is, whether baptiſme aboliſh Originall ſinne, or no? The anſwer of the Papiſt is, that it doth: ſo as in the partie baptiſed, there remaineth nothing that God may iuſtly hate: and therefore he ſaith, that Originall ſinne after baptiſme, ceaſeth to be ſinne properly. We teach, and are to hold, that the perfect and intire baptiſme (in which the outward and inward baptiſme are ioyned together) aboliſheth the puniſhment of ſinne, and the guilt, that is, the obligation to puniſhment, and the fault: yet not ſimply, but in two reſpects: firſt, in reſpect of *imputation*; becauſe God doth not impute Originall ſinne to them that are in Chriſt: ſecondly, in reſpect of *dominion*; becauſe Originall ſinne raigneth not in them that are regenerate. Neuertheleſſe, after baptiſme, it remaines in thē that are baptiſed, and is ſtill, and that properly, ſinne. Paul ſaith, Rom. 7. 20. *If I doe that I would not, it is no more I that doe it, but ſinne that dwelleth in me doth it.* Here marke, Paul calls concupiſcence in himſelfe after regeneration, *ſinne*; and that properly: becauſe he ſaith it is the ſame that maketh men to ſinne. And Col. 3. 5. he ſaith, *Mortifie your earthly members:* and among the reſt he nameth, *euill concupiſcence.* And to the Epheſians 4. 22. *Be ye renewed in the ſpirit of your mindes.* Therefore after baptiſme ſome portions remaine ſtill of the old man, or of originall ſinne. S. Iohn ſaith, 1. Ioh. 1. 8. *If we ſay we haue no ſinne, we deceiue our ſelues.* Anſwer is made, that this is ſpoken of veniall, or ſmall ſinnes: but how can they be ſmall ſinnes that are

to be waſhed away with the blood of Chriſt, as he ſaith, v. 7. And if theſe words be ſpoken of infants (as they are) then muſt Concupiſcence be a ſinne in them: for they haue no actuall ſinnes. Laſtly, Chriſt ſaith, Ioh. 13. 10. *He that is all waſhed, muſt haue his feete*, that is, his carnall affections, *waſhed*. Here obſerue two things. One, that defilements of ſinne remaine in them that are waſhed. The ſecond, that they are after the firſt waſhing, to be done away by Chriſt, and not by the acts of our pennance.

The grounds of Popiſh doctrine in this point, are two. The firſt is this. They make three degrees of Concupiſcence. The firſt is, the proneſſe in the fleſh to rebell againſt the law of the minde, or the proneſſe to euill. The ſecond, ſtands in the firſt motions to ſinne, which goe before conſent of will. The third, ſtands in acts of luſt ioyned with conſent of will. This third, they ſay, is forbidden in the moral law, which forbids and condemnes voluntarie concupiſcence: and the two firſt are not. Becauſe (as they ſpeake) concupiſcence it ſelfe with the firſt motions are not in mans power: and therefore they are rather to be tearmed defects or infirmities, then ſinnes: and that men are no more to be blamed for them then for the diſeaſes of their bodies. *Anſ.* The doctrine is falſe: for it is an euident truth that Concupiſcence with the firſt motions thereof to euill, is condemned in the Morall law. It is a Principle in expounding the law: where any actuall ſinne is forbidden, there all cauſes, occaſions, & furtherances thereof, are likewiſe forbidden. Therefore conſidering actuall concupiſcence ioyned with conſent, is forbidden in the law, Originall concupiſcence with the firſt motions thereof, beeing cauſes of the former, are likewiſe forbidden. And Paul ſaith, he had not knowne Luſt to be ſinne, vnleſſe the law had ſaid, *Thou ſhalt not luſt*. Rom. 7. 7. Now he was a Doctor of the law, and knew that luſt with conſent was a ſinne: for thus much the light of nature teacheth: therfore the law ſpeakes of an higher degree of luſt, namely, of luſt going before conſent.

The ſecond ground is this. When ſinne is remitted, it doth not make men guiltie, but ceaſeth to be a fault: Originall ſinne therefore ceaſeth to be ſinne after baptiſme. *Anſ.* Though actuall guilt be taken away, yet potentiall guilt remaineth. namely, an aptnes in Originall ſinne, to make men guiltie: and though

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it be not the fault of this or that perſon, yet it is a fault in nature, or as it is conſidered in it ſelfe.

The vſe. If Originall ſinne remaine after baptiſme to the death, then we muſt humble our ſelues, and vſe to the very death, the plea of mercie and pardon, denying our ſelues, and reſting on Chriſt.

Againe, if perſons baptiſed be ſinners to the death, it may be demaunded, what difference there is betweene the godly and vngodly? *Anſ.* In them that are regenerate, there is a ſorrow for their inward corruptions, and for their ſinnes paſt, with a deteſtation of them: and withall there is a Purpoſe in them to ſinne no more, and with this purpoſe there is ioyned an endeauour to pleaſe God in all his commandements: ſo as if they doe ſinne, they can ſay with good conſcience, that they ſinned againſt their purpoſe and reſolution. This cannot the vngodly man doe.

The third point is, how baptiſme conferres grace? *Anſ.* It conferres grace: becauſe it is a meanes to giue and exhibit to the beleeuing minde Chriſt with his benefits; and this it doth by his ſignification. For it ſerues as a particular and infallible certificate to aſſure the partie baptiſed, of the forgiuenes of his ſinnes, and of his eternall ſaluation. And whereas the Miniſter, in the name of God, applies the promiſe of mercie to him that is baptiſed, it is indeede as much as if God ſhould haue made a particular promiſe to him. In this regard, baptiſme may well be ſaid to conferre grace, as the Kings letters are ſaid to ſaue the life of the malefactour, when they doe but ſignifie to him and others, that the kings pleaſure is to ſhew fauour. Againe, baptiſme may be ſaide to conferre grace, becauſe the outward waſhing of the bodie is a token or Pledge of the grace of God: and by this pledge faith is confirmed, which is an inſtrument to apprehend or receiue the grace of God. And this confirmation is made by a kind of reaſoning in the minde, on this manner: He that vſeth the ſigne aright, ſhall receiue the thing ſignified: I (ſaith the partie baptiſed, beeing of yeares) vſe the ſigne aright in faith and repentance: therefore I ſhall receiue the thing ſignified, remiſſion of ſinnes, and life euerlaſting. A king ſaith to his ſubiect, He that brings the head of ſuch a traytour, ſhall haue a thouſand poundes. Well: the head of the foreſaid traytour is cut off: and he that hath the head may ſay, Here is a

thousand pounds, or, this will bring me a thousand pounds, because it is vnto him as a pledge vpon the kings word of the reward of a thousand pounds. And so is the washing in baptisme an infallible pledge to him that beleeues, of the pardon of his sinnes. Thus doe the sacraments conferre grace, and no otherwise. One reason for many may be this. The word of God confirs grace (for it is the power of God to saluation to them that beleeue) and this it doth by signifying the will of God, by the eare to the mind: now euery sacrament is the word of God made visible to the eye: the sacrament therefore confirs grace by vertue of his signification, and by reason it is a pledge by the appointment of God, of his mercie and goodnes. It may be said, a sacrament is not only a signe and a seale but also an instrument to conuay the grace of God to vs. Answer. It is not an instrument hauing the grace of God tyed vnto it or shut vp in it: but an instrument to which grace is present by assistance in the right vse thereof: because in & with the right vse of the sacrament, God conferres grace: and thus is it an instrument, and no otherwise, that is, a morall and not a playsicall instrument.

The doctrine of the Papist is, that the sacrament conferres grace by the worke done: that is, that the outward action of the Minister conferres grace by his owne force, when the sacrament is administred. And that it may conferre grace, some say, that the saide action hath vertue in it for this purpose, which passeth away when the action is ended: others say, it hath no vertue in it, but that Gods vsing of the action eleuates it, and makes it able to conferre grace. But this doctrine is a fiction of the braine of man. Iohn the Baptist, Math. 3. 11. makes two baptizers, himselfe, and Christ; and he distinguisheth their actions: his owne action is, to wash with water; and the action of Christ is, to wash with the holy Ghost. This distinction he would not haue made, if he by the washing of water had conferred the holy Ghost. Paul saith, *Christ sanctifieth his Church by the washing of water, through the word.* Eph. 5. 26. Baptisme therefore doth not conferre grace, because the bodie is washed with water: but because when it is washed, the word of promise is beleeued and receiued. The Apostles are called, *fellow-workers with God*, 1. Cor. 3. 9. and yet in the worke of regeneration, and in giuing of life, they are not any thing. v. 7. Peter saith

Thom. Summ. p. 4 q. 62. art. 4. Bellar. de Sacr. l. 2. c. 1.

ſaith directly, *that the waſhing away of the filth of the fleſh doth not ſaue, but the ſtipulation that a good conſcience makes to God.* 1. Pet.3.21. The worke of creation is from God immediatly, and onely: now regeneration is a worke of creation: and therefore it is of God immediatly, and not immediatly from the ſacrament and mediatly from God. The fleſh of Chriſt is eleuated and exalted aboue the condition of all creatures: neuertheles vertue to giue life is not in the fleſh of Chriſt, but in the godhead: much leſſe then ſhall the ſacraments haue vertue in them to conferre grace. Faith is ſaid to iuſtifie, yet not by his owne vertue: for it doth not cauſe our iuſtification, but ſerue as a meanes to apprehend it, when it is cauſed by God: how then ſhall the ſacraments cauſe iuſtification? Laſtly, if the outward waſhing of the bodie be eleuated aboue his naturall condition, in the adminiſtration of baptiſme, then ſo oft as the outward element is vſed in any ſacrament, there is a miracle wrought: and Miniſters of ſacraments are workers of miracles, which may not be ſaid.

Againe, their doctrine is erronious, in that they teach, that the outward act in the Sacrament performed by the Miniſter, cõfers grace, where there is no gift of faith to receiue that which is conferred: contrarie to that saying, Ioh. 1. 12. *As many as receiued him he gaue the power to be the ſonnes of God.* Indeed they ſay there muſt be faith and repentance to diſpoſe the partie: but this diſpoſition ſerues onely to take away impediments, and not to inable vs to receiue that which God giueth.

The vſe. We muſt not thinke it ſufficient that we come to the Church, heare Gods word, and pray, contenting our ſelues in the worke done. For thus ſhall we deceiue our ſelues: but in doing theſe acts of religion, we muſt in our hearts turne vnto God, and by faith imbrace his promiſes: otherwiſe the beſt actions we doe ſhall be vnprofitable vnto vs. Heb.4.2.

Againe, if the vſing of the element in the ſacrament doe not conferre grace, then be aſſured that charmes, and ſpells, be the words neuer ſo good, haue no vertue in them to doe vs good but by diabolicall operation.

The laſt queſtion is, whether baptiſme imprint a Character or marke in the ſoule, which is neuer blotted out? *Reſ.* In ſcripture there is a twofold marke of diſtinction, one viſible, the other inuiſible. Of the firſt kind, was the blood of the paſchall lambe,

lambe, in the first passeouer: for by it the first borne of the Israelites were marked, when the first borne of the Egyptians were slaine. Of this kind is baptisme: for by it Christian people are distinguished from Iewes, Turkes, and infidels. The inuisible marke, is twofold. The first, is the eternall Election of God. 2. Tim. 2. 19. *The foundation of God standes sure, and hath this seale, The Lord knowes who are his.* By vertue of this, Christ saith, *I know my sheepe*, Ioh. 10. And by this the Elect of all nations are marked. Apoc. 7. and 9. The second is the gift of regeneration, which is nothing els but the imprinting of the image of God, in the soules of men: and by this beleeuers are said to be *sealed*. Eph. 1. 13. 2. Cor. 1. 22. And baptisme is a meanes to see this marke in vs; because it is the lauer of regeneration.

The Papists haue deuised another worke, which they call *the Indeleble character*: and they make it to be a distinct thing from regeneration: and they say it is imprinted in the soules of all men, good and bad, and remaines in them when they are condemned. What this marke should be they cannot tell; some make it a quality: some, a relation: but indeed there is no scripture for it, the truth is, it is a meere fiction of the braine of man.

The sixt point to be handled concernes the Necessitie of baptisme. Here we must put difference betweene the Couenant of grace, and baptisme, which is the confirmation or seale of the couenant. To make couenant with God, and to be in the said couenant, is absolutely necessarie to saluation: for vnles God be our God, and we the seruants of God, we cannot be saued.

Baptisme it selfe is necessarie in part: first, in respect of the commendement of God, who hath inioyned vs to vse it: secondly, in respect of our weakenes; who haue neede of all helps that may confirme our faith. Yet baptisme is not simply necessarie to saluation, for the want of baptisme (when it can be had) doth not condemne; but the contempt of it when it may be had: and the contempt is pardonable if men repent afterward: for the children of beleeuing parents are borne holy 1. Cor. 7. 14. and theirs is the kingdome of God: and therefore, if they die before baptisme, they are saued. The theefe vpon the crosse, and many holy martyrs, haue died without baptisme, and are in the kingdome of heauen.

It

It is obiected, that the male child, which is not circumciſed muſt (by God commandement) be cut off from the people of God, Gen. 17. 14. and therefore he that is not baptiſed muſt alſo be cut off. *Anſ.* The text is ſpoken and meant not of infants, but of men of yeares, who beeing till then vncircumciſed, deſpiſe the ordinance of God, and refuſe to be circumciſed. And this appeares by the reaſon following: *for he hath made my couenant void:* now infants doe not this, but their parents, or men of yeares.

Secondly, the ſpeach of Chriſt is obiected, Ioh. 3. 5. *Except a man be borne of water and the holy Ghoſt, he cannot enter into the kingdome of God.* Anſ. Chriſt alludes to the waſhings of the old teſtament, Ezech. 36. 25. and withall giues an expoſition of them, on this manner. Thou art a Phariſie, and loueſt much waſhing: but if thou wouldeſt enter into the kingdome of heauen, thou muſt be waſhed with cleane water, that is, borne anew by the holy Ghoſt. Againe I anſwer, that if the words be meant of baptiſme, they carrie this ſenſe. The kingdome of heauen doth not ſignifie life eternall, but the Church of the new Teſtament, and that in his viſible eſtate, Mark. 9. 1. and baptiſme makes men viſible members of the Church, and regeneration by the ſpirit, makes them true and liuely members. Here then baptiſme is made neceſſarie, not in reſpect of eternall life, but in reſpect of our admiſſion and entrance into the Church, whereof it is now the onely meanes.

The ſeauenth point, is touching the Circumſtances of baptiſme, which are fiue. The firſt, concernes the perſons which are to adminiſter baptiſme, of whome I propound foure queſtions.

The firſt is, whether not onely Miniſters of the word, but alſo lay-perſons (as they are called) or meere priuate men, may adminiſter baptiſme? *Anſ.* Miniſters of the word onely. For to baptize is a part of the publike Miniſterie, Matth. 28. 18. *Goe teach all nations baptizing them.* And marke how preaching, and baptiſing are ioyned together: and things which God hath ioyned, no man may ſeparate. Againe, he that muſt performe any part of the publike Miniſterie, muſt haue a calling, Rom. 10. 14. Hebr. 3. 5. but meere priuate perſons haue no calling to this buſines. And whatſoeuer is not of faith, is ſinne: now the Adminiſtration of baptiſme by priuate perſons is

without faith. For there is neither precept, nor fit example for it in the word of God.

The example of Zippora is alleadged, Exod. 4. 28. who circumciſed her child. *Anſ.* The example is many waies diſcommendable. For ſhee did it in the preſence of her husband, when there was no neede: ſhee did it in haſt, that ſhee might haue preuented her husband: ſhee did it in anger: for ſhee caſt the foreskin at the feete of Moſes. And it ſeemes ſhee was no beleeuer, but a meere Madianite. For ſhee contemned circumciſion, when ſhee called her husband *a man of blood by reaſon of the circumciſion of the child.* v. 26. and in this reſpect it ſeemes, Moſes either put her away, or ſhee went away when he went downe to Egypt.

Againe, it is obiected, that priuate perſons may teach: and therefore baptize. *Anſ.* Priuate teaching, and Miniſteriall teaching are diſtinct in kind, as the authoritie of a maſter of a familie, is diſtinct in kind from the authoritie of a Magiſtrate. A priuate perſon, as a father or maſter, when he teacheth the word of God, he doth it by right of a maſter or father, and he is mooued to doe it by the law of charitie: but Miniſters when they teach, are mooued to teach by ſpeciall calling, and they doe it with authoritie, as Embaſſadours in the roome and ſtead of Chriſt. 2. Cor. 5. 21. Againe, though a priuate man might diſpenſe the word alone: yet doth it not follow that he may adminiſter both the word and the ſeale thereof: both which are ioyned in baptiſme, and ioyntly adminiſtred.

The ſecond queſtion is, whether baptiſme adminiſtred by a wicked man, or an heretike, be indeede true baptiſme? *Anſ.* If the ſaid partie be admitted to ſtand in the roome of a true paſtour or miniſter, and keepe the right forme in baptiſing, according to the inſtitution, it is true baptiſme. The Scribes and Phariſies the chiefeſt doctours of the Iewes, were not of the tribe of Levi, but of other tribes: and they were indeede, euen the beſt of them, but heretikes and Apoſtataes, and conſequently to be depoſed and excommunicate: neuertheles, becauſe they were in the place of good teachers, and ſate in Moſes chaire, that is, taught ſundrie points of Moſes doctrine: therefore Chriſt ſaith, *beare them*, Math. 23. 1. And to this effect was the concluſion of the Churches in Africa, againſt Cyprian.

Vpon the ſame ground the ſame anſwer is to be made, if it be demanded, whether baptiſme adminiſtred by him that cannot preach, be of force or no? It were indeede to be wiſhed that all Miniſters of holy things, were preachers of the word: neuertheleſſe, if ſuch as preach not, ſtand in the roome of lawfull paſtours, and keepe the forme of baptiſme, it is baptiſme indeede.

The third queſtion is, whether an Intention to baptiſe, be neceſſarie in him that baptiſeth? *Anſ.* If the word of Inſtitution come to the Element, it is a ſacrament whatſoeuer the miniſter intend. Paul reioyced that Chriſt was preached, though many preached him of enuie or contention, intending no good. Phil. 1. 16. And the Prieſt in the Maſſe pronouncing the words of conſecration, if he intend not to conſecrate (in Popiſh learning) there is no conſecration: and thus the bread eleuated is meere bread, and not the bodie of Chriſt: and conſequently the people adore not Chriſt, but an idol. The intention therefore of the minde is not neceſſarie, ſo be it the Inſtitution be obſerued. And the efficacie of the ſacrament depends not on the will of man, but on the will of God.

The laſt queſtion is, what is the dutie of the Miniſter in baptiſing? *Anſ.* He ſtands in the roome of God: and what he doth according to the Inſtitution, it is as much as if God himſelfe had done it with his owne hand from heauen. And therefore, whē the Miniſter applieth water, (which is the ſigne & pledge of grace,) to the body, he doth withall applie the Promiſe of remiſſion of ſinnes, and life euerlaſting, to the partie baptiſed. And that is as much as if God ſhould ſay to the partie, calling him by his name, I freely giue vnto thee the pardon of thy ſinnes, and life euerlaſting, vpon condition thou keepe the order ſet downe in baptiſme, which is, to turne vnto me, and to beleeue in Chriſt. Here we ſee a ground of ſpeciall faith: for if God for his part by the hand of the Miniſter applie the promiſe of mercie vnto euery particular beleeuer: euery particular beleeuer is againe by a ſpeciall faith to receiue the promiſe. Againe, the conſideration of this which God hath done for vs in baptiſme, muſt mooue vs ſeriouſly to turne vnto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promiſes, and to reſt on them. For when God ſhall ſpeake vnto vs particularly, and as it were, aſſure vs of his

mercies with his owne hand and ſeale, we muſt needs be much mooued and affected therewith.

The ſecond circumſtance is concerning the perſons to be baptiſed: and they are all ſuch as be in the Couenant, in likelihood, or in the iudgement of charitie. For the ſeale may not be denied to them that bring the tables of the couenant. And they are of two ſorts; Men of yeares, and Infants.

Men of yeares that ioyne themſelues to the true Church, are to be baptiſed: yet before their baptiſme, they are to make confeſſion of their faith, and to promiſe amendment of life. Act. 2. 38. and 10. 38. And thus places of Scripture that require actuall faith, and Amendment of life in them that are baptiſed, are to be vnderſtood of men of yeares.

Infants of beleeuing parents are likewiſe to be baptiſed. The grounds of their baptiſme are theſe. Firſt, the commandement of God, Matth. 28. 18. *Baptize all nations, &c.* in which wordes the baptiſme of infants is preſcribed. For the Apoſtles by vertue of this commiſſion baptiſed whole families. Act. 16. 31. and 38. Againe, circumciſion of Infants was commanded by God, Gen. 17. 14. and Baptiſme in the new Teſtament, ſucceedes in the roome of Circumciſion. Col. 2. 11. therefore baptiſme of infants is likewiſe commanded. The ſecond ground is this: Infants of beleeuing parents, are in the couenant of grace: for this is the tenour of the couenant, *I will be thy God, and the God of thy ſeede*, Gen. 17. 7. It may be ſaid, that this promiſe was made in this ſort onely to Abraham, becauſe he was to be the father of the faithfull. *Anſ.* It pertaines to all beleeuing parents. Exod. 20. God promiſeth *to ſhew mercie to thouſands of them that loue him.* Act. 2. 39. Peter ſaith to the Iewes that heard him preach, *The promiſes belong to you, and to your children.* Paul ſaith, *If the parents beleeue, the children are holy.* 1. Cor. 7. 14. If holy, then are they in the Couenant: now they are holy: becauſe we are in the iudgement of Chriſtian charitie to eſteeme them all as regenerate and ſanctified, ſecret iudgements (in the meane ſeaſon) left to God. Now then becauſe infants are in the couenant, they are to be baptiſed. For this is the reaſon of S. Peter: To whome the promiſes belong, to them belongeth baptiſme: but to you and your children belong the promiſes: therefore you and your children are to be baptiſed. Act. 2. 38, 39.

It may be obiected, that we cannot tell, whether infants be indeede the children of God, or no: and if they be not children of God, we may not baptize them. *Anſwer.* The ſame may be ſaid of men of yeares: for we knowe not whether they be indeede the children of. And therefore we may by the like reaſon exclude them from all ſacraments. Againe, we are to preſume (in all likelihood) that infants of beleeuing parents, are the children of God, becauſe in their conception and birth, God begins to manifeſt his election: ſhewing himſelfe a God not onely to the parents, but alſo to their ſeed.

Secondly, it is obiected, that infants haue no faith; and conſequently, that baptiſme is vnprofitable vnto them. *Anſ.* Some thinke, they haue faith, as they haue regeneration, that is, the inclination or ſeede of faith. Others ſay, that the faith of the parents is alſo the faith of their children: becauſe the parents by their faith, receiue the promiſe of God, both for themſelues & their children: And thus to be borne in the Church of beleeuing parents, is in ſtead of the profeſſion of faith. To this ſecond opinion I rather incline, becauſe it is the auncient and receiued doctrine of the Church.

Thirdly, it is alleadged, that infants know not what is done, when they are baptized. *Anſ.* For all this, baptiſme hath his vſe in them: for it is a ſeale of the couenant, and a meanes to admit them into the fellowſhip of the viſible Church, whereof for right they are members. A father makes a Purchaſſe for himſelfe and his children: at the time of the ſealing, the children know not what is done; and yet the purchaſſe is not made in vaine for them.

It may be demanded, whether the children of Turkes and Iewes are to be baptized? *Anſw.* No: becauſe the parents are forth of the couenant.

Secondly, it is demanded, whether the children of profeſſed Papiſts, are to be baptized? *Anſw.* The parents are perſons baptized in the name of the father, ſonne, and holy Ghoſt. And though the Papacie be not the church of God, yet is the church of God hidden in the papacie, and to be gathered out of it: and for this cauſe, baptiſme remaines ſtill in the Church of Rome. For this cauſe I thinke, that infants of profeſſed Papiſts may be baptized, two cautions obſerued: the firſt, that the foreſaid parents deſire this baptiſme: the ſecond, that there be ſureties

which promiſe the education of the child in the true faith.

Thirdly, it may be demanded, whether the children of wicked Chriſtians, that is, of ſuch as hold in iudgement true religion, and denie it in their liues, may be baptized? *Anſ.* They may: for all without exceptiõ, that were borne of circumcized Iews, (whereof many were wicked) were circumciſed. And we muſt not onely regard the next parents, but alſo the aunceſtours: of whome it is ſaid, *If the roote be holy, the branches are holy*, Rom. 11. Vpon this ground, children borne in fornication, may be baptized, ſo be it, there be ſome to anſwer for them, beſide the parents. And there is no reaſon that the wickednesſe of the parent, ſhould preiudice the childe in things pertaining to life eternall.

Laſtly, it may be demanded, whether the children of parents excommunicate, may be baptized? *Anſw.* Yea, if there be any beſide the parents to anſwer for the child. For the parents after excommunication remaine ſtill (for Right) members of the Church, hauing ſtill a right to the kingdome of heauen: out of which they are not caſt abſolutely, but with condition, vnleſſe they repent: and in part; that is in reſpect of communion, or vſe of their libertie. but not in reſpect of right or title: euen as a freeman of a corporation impriſoned, remaines a freeman, though for the time he hath no vſe of his libertie.

The third Circumſtance concernes the time. Here one queſtion may be mooued: How oft baptiſme is to be adminiſtred? *Anſw.* but once: for the efficacie of baptiſme extends it ſelfe to the whole life of man: and we are but once borne againe, and once ingrafted into Chriſt. Here let it be obſerued, that the gift of regeneration is neuer vtterly extinguiſhed: for if a man be the ſecond time borne againe, he muſt be baptized againe and againe: becauſe baptiſme is the ſacrament of inſition. It may be ſaid, that a man may remain ſtil ingrafted into Chriſt, & by his own wickednesſe make himſelfe a dead member. I anſwer, that all the members of the myſticall bodie of Chriſt, are liuing mẽbers. *The ſpirituall temple is made of liuing ſtones*, 1. Pet. 2. 5. And marke what Paul ſaith, *all the bodie of Chriſt increaſeth with the increaſing of God*, Col. 2. 19. and Eph. 2. 21. Beleeuers are of the bone and fleſh of Chriſt: nowe there is no part of the bone and fleſh of Chriſt that dieth.

The laſt Circumſtance is touching the place: & that is, the pub-

publike aſſemblie or congregation of the people of God. Becauſe baptiſme is a part of the publike Miniſterie, and a dependance vpon the preaching of the word of God. Secondly, the whole congregation is to make profit by the enarration of the inſtitution of baptiſme: and laſtly, the ſaid congregation is by prayer to preſent the infant baptized vnto God, and to intreat for the ſaluation thereof, the prayer of many beeing moſt effectuall.

The eight and laſt point followes, concerning the vſe of baptiſme. And firſt of all, our baptiſme muſt put vs in minde, that we are admitted and receiued into the family of God: and conſequently, that we muſt carrie our ſelues as the ſeruants of God. And that we may doe ſo indeede, we muſt deuide our liues into two parts, the life paſt, and life to come. Touching the life that is paſt, we muſt performe three things. The firſt is *Examination*, whereby we muſt call our ſelues to an account for all our ſinnes, euen from the cradle: the ſecond is *Confeſſion*, whereby we muſt with ſorrowfull hearts bewaile and acknowledge the ſame ſinnes, in the preſence of God, accuſing and condemning our ſelues for them. The third is *Deprecation*, whereby we are to intreat the Lord, in the name of Chriſt, and that moſt inſtantly from day to day till we receiue a comfortable anſwer, in the peace of conſcience, and ioy of the H. Ghoſt.

And for the life to come, there muſt be two things in vs: the firſt is, the Purpoſe of not ſinning; and it muſt be a liuely and diſtinct purpoſe, daily renewed in vs, euen as we renewe our daies: ſo as we may ſay, if we ſinne it is againſt our purpoſe and reſolution. The ſecond is, an indeauour to performe new obedience, according to all the commandements of God. Theſe things if we doe, we ſhall ſhewe our ſelues to be the ſeruants of God. And of all theſe things, baptiſme muſt be (as it were) a daily ſermon vnto vs: and ſo oft to thinke on them, as oft as we thinke or ſpeake of our names giuen vs in baptiſme. This is the doctrine of Paul, who teacheth vs that we muſt be conformable to the death and reſurrection of Chriſt, becauſe we haue beene baptized. Rom. 6. 3, 4.

Againe, our baptiſme into the name of the father, &c. muſt teach vs, that we muſt learne to know and acknowledge God aright; that is, to acknowledge him to be our God, and father

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in Chriſt: to acknowledge his preſence, and therefore to walke before him; to acknowledge his prouidence, and therefore to caſt our care on him; to acknowledge his goodneſſe and mercie, in the pardon and free forgiueneſſe of our ſinnes.

Thirdly, Our baptiſme muſt be vnto vs a ſtorehouſe of all comfort in the time of our need. If thou be tempted by the deuil, oppoſe againſt him thy baptiſme in which God hath promiſed and ſealed vnto thee the pardon of thy ſinnes, and life euerlaſting. If thou be troubled with doubtings and weaknes of faith, conſider that God hath giuen thee an earneſt and pledge of his louing kindnes to thee. We vſe often to look vp. on the wills of our fathers and grand-fathers, that we may be reſolued in matters of doubt: and ſo, often looke vpon the will of thy heauenly father ſealed and deliuered to thee in thy baptiſme, and thou ſhalt the better be reſolued in the middeſt of all thy doubts. If thou lie vnder any croſſe or calamitie, haue recourſe to thy baptiſme, in which God promiſed to be thy God, and of this promiſe he will not faile thee.

Laſtly, if a man would be a ſtudent in diuinitie, let him learne & practiſe his baptiſme. Commentaries are needefull to the ſtudie of the ſcriptures: and the beſt commentarie to a mans owne ſelfe is his owne baptiſme. For if a man haue learned to know ought and to practiſe his owne baptiſme, he ſhall the better be able to vnderſtand the whole: and without this helpe, the ſcriptures themſelues ſhall be as a riddle vnto vs.

The 4. point whereby the gift of adoption is deſcribed is the ground thereof, in theſe words, *ye haue put on Chriſt: and all are one in Chriſt.* The phraſe which Paul vſeth, is borrowed from the cuſtome of them that were baptiſed in the Apoſtles daies, who put off their garments, when they were to be baptiſed, and put on new garments after baptiſme. To put on a garment, is to apply it to the bodie, and to vſe or weare it. And to put on Chriſt, is to be ioyned neerely to Chriſt, and to haue ſpirituall fellowſhip with him. Here then the foundation of our adoption is in two things, our vnion with Chriſt, & our communion with him. Of which we are ſomewhat to be aduertiſed for the better vnderſtanding of the text.

The vnion with Chriſt, is a worke of God whereby all beleeuers are made one with Chriſt. Here two queſtions are to be

be demanded. The firſt in what reſpect, or for what cauſe are they ſaid to be one with Chriſt? *Anſ.* They are not one with him in conceit or imagination: for this coniunction is in truth a reall coniunction. Iohn 17. 22. Chriſt prooues *that all beleeuers may be one with him as he is one with the father.* Secondly, they are not one barely by conſent of heart and affection: for thus all families and friends are one: and they of Ieruſalem are ſaid thus to be *of one heart and mind. Act.4. 32.* Thirdly, they are not one in ſubſtance for ſo many beleeuers as there are, ſo many diſtinct perſons are there: & euery one of them diſtinct from the perſon of Chriſt: And the ſubſtance of the godhead of Chriſt is incommunicable: and the fleſh of Chriſt is in heauen and ſhall there abide till the laſt iudgement: whereupon it cannot be mixed or compounded with our ſubſtances. Laſtly, beleeuers are not one with Chriſt by transfuſion of the properties and qualities of the godhead, or manhood vnto vs. It may be ſaid how then are they one with him? I anſwer by one and the ſame ſpirit dwelling in Chriſt and in all the members of Chriſt. 1. Cor.6.17. *he that cleaueth to the Lord, is one ſpirit.* Paul ſaith in this ſenſe, Eph. 2. 14. that Chriſt maketh the two diſtinct nations of Iewes and Gentiles *one new man.* S. Iohn ſaith, that *Chriſt dwelli in vs and we in him by the ſpirit.* 1. Iohn 3. 23. For the better conceiuing of this, ſuppoſe a man whoſe head lies in Italie, his armes in Germanie, and Spaine, his feete in England: ſuppoſe further that one and the ſame ſoule extends it ſelfe to all the foreſaid parts, and quickens them all: they are all now become one in reſpect of one and the ſame ſoule, and all concurre as members to one and the ſame bodie: euen ſo, all the Saints in heauen, and all beleeuers vpon earth hauing one and the ſame ſpirit of Chriſt dwelling in them, are all one in Chriſt.

The ſecond queſtion is, how are all beleeuers made one with Chriſt? *Anſ.* By a donation on Gods part whereby Chriſt is giuen vnto vs, and by a receiuing on our part. The donation is whereby Chriſt is made ours for right, ſo as a man may ſay truly, Chriſt is mine with all his benefits. Of this donation 4. things are to be obſerued. The firſt is, that Chriſt himſelfe and whole Chriſt is giuen to vs. For heere we are ſaid to put on Chriſt. Here a diſtinction muſt be obſerued: the Godhead of Chriſt is giuen to vs, not in reſpect of ſubſtance which is

incommunicable, but only in reſpect of operation. But the very fleſh or manhood of Chriſt is really giuen to the beleeuing heart. Ioh. 6. 54, 56. By it we receiue eternall life from the godhead, and by it God is ioyned to man, and man to God. The ſecond is, that Chriſt giues his merit and ſatisfaction to them that beleeue. And this ſatisfaction imputed, is the couer wherby our ſinnes are couered, Pſal. 32. 1. and the white robes dipped in the blood of Chriſt. Reu. 7. 14. Thirdly, Chriſt giues the efficacie of his ſpirit to make vs conformable to himſelfe in holines and newnes of life: and thus *he makes vs put off the old man, and put on the new man, created after God in righteouſnes and holines*, Eph. 4. 24. The fourth is, that the word preached and the ſacraments, are (as it were) the hand of God whereby he exhibits and giues Chriſt vnto vs with all his benefits.

Of our receiuing of Chriſt giuen by God, two things muſt be obſerued: one is, that we muſt there receiue Chriſt, where God offers and giues him, that is, in the word and ſacraments. The ſecond is, that faith is our hand, wherby we receiue Chriſt; and this receiuing is done by a ſupernaturall act of the minde, whereby we beleeue Chriſt with his benefits to be ours. Ioh. 1. 12. Thus we ſee how we are one with Chriſt, and Chriſt with vs.

Communion with Chriſt is, when we haue, poſſeſſe, and inioy Chriſt and his benefits: and that is partly in this life, and fully in the life to come. Of this communion ſpeakes Salomon at large in the Song of ſongs, and Dauid Pſal. 45.

The vſe. In that we are to put on Chriſt, we are put in mind to conſider our fearefull nakednes. What is that? *Anſ.* There is a nakednes of creation, and a nakednes following the fall. The nakednes of creation is, when the bodie without all couering, is in health, full of glorie and maieſtie, in reſpect of other creatures. Nakednes ariſing of the fall of man, is either inward, or outward. Inward, is the want of the image of God, the want of innocencie, of good conſcience, of the fauour of God, and affiance in him. For theſe are (as it were) the couerings of the ſoule. Outward nakednes is, when the bodie beeing vncouered, is full of deformitie and ſhame. Now that inward nakednes of heart is noted as a ſpeciall euill, Gen. 3. 7. Exod. 32. 25. Prou. 29. 18. Reu. 3. 17. we muſt labour to ſee and feele this nakednes in our ſelues. For by it, we are deformed and odious

in the eye of God.

Secondly, we are here put in minde to haue a ſpeciall care of the trimming and garniſhing of our ſoule. And for this cauſe we muſt *put on the Lord Ieſus*, Rom. 13. 14. And that is done two waies. Firſt, by vncouering our nakednes before God, and by praying him to couer it. To vncouer our ſhame, is the way to couer it. Pſal. 32. 1, 2, 3. The ſecond way is, to ſubiect our ſelues to the word and ſpirit of God, and to be conformable to Chriſt both in his life and death. It ſtands vs in hand thus to put on Chriſt. For the king of heauen hath long inuited vs to the marriage of his Sonne: we haue yeilded our ſelues to be his gueſts: and there is a time when the king will take a ſuruay of all his gueſts, whether they haue the wedding garment, which is Chriſt himſelfe: and they which are not clad with this robe, ſhall be caſt into vtter darknes. We are as naked infants expoſed to death, Ezech. 16. 7. the merit and obedience of Chriſt is as ſwadling clothes and ſwadling bands. If we would then liue, we muſt lappe and infold our ſelues in them. The rather I ſpeake this: becauſe in theſe daies men and women are intoxicated with a ſpirituall drunkennes, or rather madneſſe, whereby they are alwaies tempering and trifling about their bodies, and let their ſoules lie naked. It may be ſaid, we haue all put on Chriſt in baptiſme. I anſwer: we haue had in England peace and proſperitie this 43. yeares: and we haue liued all this while, as it were in the warme ſun-ſhine: and therfore many of vs (no doubt) haue worne this garment very looſely.

Thirdly, there is a great temptation ariſing vpon the conſideration of our owne indignitie. For when our ſinnes come to our remembrance, they driue vs from the preſence of God, and make vs that we dare not pray. Now the remedie is this. We muſt come clothed with Chriſt into the preſence of God: we may not come in our owne names, but we muſt come in his name and preſent the merit of Chriſt vnto the father, euen as if we were one and the ſame perſon with him. Thus ſhall we be accepted.

Fourthly, it may be demanded, what we muſt doe for our ſelues in the time of plague, famine, ſword? We muſt put on Chriſt, then ſhall we walke in ſafetie in all dangers. This garment ſerues not onely for a couering of our ſhame, but alſo for protection. Iſa. 4. 6. And if we be taken away in any common

iudgement, beeing clothed with Christ, there is no more hurt done to vs then to him: and he carrieth vs in his breſt, as if we were part of his bowells.

Laſtly, though we be clothed with Chriſt in baptiſme, yet we muſt further deſire to be clothed vpon. 2. Cor. 5. 4. In this life we are clad with the iuſtice of Chriſt, 1. Cor. 1. 30. this is one garment. In the life to come, we ſhall be clad with immortalitie. This is the ſecond garment to be vpon the former.

V. 28. There is neither Iewe nor Grecian, &c. Theſe words (as I haue ſaid) containe an anſwer to an obiection, which is this: If all beleeuers among the Gentiles be children of God, and all put one Chriſt, then there is no difference betweene Iewe and Gentile, and the prerogatiue of the Iewe is nothing. Paul anſwers thus: there be ſundrie differences of men in reſpect of nation, condition, ſexe: yet in reſpect of Chriſt, all are one. Moreouer, I haue ſhewed, that theſe words containe the groũd of the Adoption of the Galatians, which is an vnion with Chriſt, whereby all beleeuers are made one with him. There remaine other things to be added.

By occaſion of this text, two queſtions are mooued, the anſwer whereof, ſerues much to cleare the meaning of Paul. The firſt is, whether Magiſtracie and gouernment be neceſſarie in the ſocieties of Chriſtians? *Anſ.* Yea: *Kings and Queens ſhall be nourcing fathers and nourcing mothers to the Church of God*, ſaith the prophet, Iſai 49. 23. Paul bids vs *praie for Kings, and all in authoritie, that we may liue in peace and godlines*, 1. Tim. 2. 1. The fift commandement, *Honour thy father, &c.* requires ſubiection to authoritie: and this commandement is eternall.

Obiect. 1. All beleeuers are one in Chriſt: therefore there is no ſubiection among them. *Anſ.* Beleeuers are vnder a twofold eſtate or regiment: the firſt is, the Regiment of this world, in ciuill ſocietie: the ſecond is, the regiment or the kingdome of heauen, which ſtands in *iuſtice, peace of conſcience, ioy in the holy Ghoſt*. In the firſt eſtate, there are ſundrie differences of perſons that beleeue: ſome fathers and mothers, ſome children, ſome maſters and ſeruants, ſome magiſtrates and ſubiects. In the ſecond eſtate, there are no outward differences of men, but all are members of Chriſt, and all one in him. Thus muſt the text be vnderſtood.

Obiect. 11. Beleeuers are gouerned by Gods ſpirit, and

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therefore outward gouernment by magiſtrates is needleſſe *Anſw.* In the viſible Church, hypocrites are mingled with true beleeuers, and they are not gouerned by Gods ſpirit, but by the ſpirit of the deuill: and therefore in reſpect of them, ciuill authoritie is requiſite. Againe, true beleeuers are but in part gouerned by the ſpirit, for the time of this life. And for this cauſe, ciuill gouernment is requiſite, for the ordering of the outward man, and for the protection of the Church.

Obiect. III. They that are in Chriſt, are freed from ſinne, and conſequently, from ſubiection which followes vpon ſinne. *Anſw.* Subiection is either politique, or ſeruile. Politicke is, when men are ſubiect for their own good: and this was before the fall, yeilded by Eue to Adam. Seruile ſubiection, when they are ſubiect for the good of their maſters: and this onely comes of ſinne. Againe, ſubiection with ioy was before the fall: ſubiection ioyned with paine and miſerie, followes vpon ſinne: Gen. 3. 16.

The ſecond queſtion is, whether bondage, in which ſome are Lords, others bond-men, or ſlaues, may ſtand with Chriſtian religion? *Anſw.* It may, in the countries where it is eſtabliſhed by politiue lawes, if it be vſed with mercie and moderation. Righteous Abraham had in his owne houſe, bondſlaues: Gen. 17. 13. God did permit the Iewes to buy the children of the Canaanites, Leuit. 25. 45. Paul ſaith, *If any man be called being a ſeruant or bondman, let him not care for it*, 1. Cor. 7. 21.

Obiect. I. Be not ſeruants of men, 1. Cor. 7. 23. *Anſ.* That is, in reſpect of conſcience, the ſubiection whereof muſt be to ſerued to God.

Obiect. II. Chriſtians haue libertie by Chriſt: and where libertie is, there may be no bondage. *Anſw.* Chriſtians obtaine by Chriſt ſpirituall libertie in this life, and bodily libertie in the life to come.

Obiect. III. Bondage is againſt the lawe of nature. *Anſw.* Againſt the law of pure nature, created in innocencie, not againſt the lawe of corrupt nature, the fruite whereof is bondage.

Obiect. IV. All are one in Chriſt: therefore the difference of bond men and free-men muſt ceaſe. *Anſ.* All are one in reſpect of the inward man; or in reſpect of faith and fellowſhip with Chriſt: but all are not one in reſpect of the outward man,

and in regard of ciuill order.

The ſenſe then of the text is this. There are diſtinctions of men in reſpect of nation, ſome Iewes, ſome Gentiles: in reſpect of condition, ſome bonde, ſome free, ſome rich, ſome poore, ſome in authoritie, ſome in ſubiection, &c. in reſpect of ſexe, ſome men, ſome women: yet in Chriſt Ieſus, all are euen as one man.

The vſe. By this text we may expound another, 1. Tim. 2. *God would haue all men to be ſaued*: that is, not all particular perſons vpon earth, but all kinds. For here Paul ſaith, *all are one in Chriſt*: that is, men of all nations, of all conditions, and of all ſexes.

Againe, the name (*Iewe*) appoſed to Gentiles, ſignifies not onely men of the tribe of Iuda, but all circumcized perſons of all tribes, Rom. 2. 28. and thus it is all one with an Iſraelite. And thus we ſee howe to expound the place of ſcripture, 2. Chron. 21. 2. where Iehoſaphat king of Iuda is called *king of Iſrael*. The words *Iuda*, and *Iſrael*, are ſometime oppoſed, *Iuda* ſignifying the kingdome of the two tribes, Iuda and Beniamin: and *Iſrael* ſignifying the 10. tribes. Sometimes againe, they are *Synonima* and are put one for another, as Pſalm. 114. 1, 2. and in this text. And Iuda at this time was indeed the true Iſrael of God, and Iehoſaphat without any fault in the text (as ſome ſuppoſe) is truely called *king of Iſrael*.

Thirdly, they which are of great byrth and of heigh condicion, muſt be pnt in mind not to be heigh minded, nor to diſpiſe them that are of lowe degree, for all are one in Chriſt: the obſcure and baſe perſon hath as good part in Chriſt, as the greateſt men that be. Therefore we may not ſwell in pride for outward things. *The king muſt not lift vp his hart againſt his brethren. Deut. 17. 20. rich men* (ſaith Paul) *muſt not be high minded. 1. Tim. 6. 17.* Iob would not deſpiſe the cauſe of his handmaid. Iob. 31. 13. Naaman a great man, reſpected the counſell of his ſeruants. 2. King. 5. 13.

Fourthly, all beleeuers muſt be on hart and mind. 1. Cor. 1. 10. In the kingdome of Chriſt the wolfe and the lamb dwell together. Iſai. 11. 6. And good reaſon: for all are on in Chriſt. And we haue great cauſe to be humbled, when ſchiſmes, contentions, and differences ariſe in points of religion. For that ſhewes that hypocrites are mingled with true beleeuers,

uers. and that we are but in part (as yet) vnited to Chriſt.

Laſtly, hence we learne not to hate any man, but alwaies to carrie in mind a purpoſe to doe good to all by thought, word, and deed, and to doe good to men in reſpect of their names, their goods, their liues. And this wholy mind and purpoſe, muſt alwaies beare ſway in vs. *there is no hurt in the mount of the Lord. Iſai 11. 9.* Men turne their ſwords & ſpeares into mattocks & ſithes, that are of the kingdom of Chriſt. Iſai, 2. 4. becauſe they are one with Chriſt by the bond of on ſpirit.

v. 29. And if ye be Chriſts, then are ye Abrahams ſeed and heires by promiſe.

Before, Paul had taught v. 7. 8. 9. that all beleeuing gentiles were the children of Abraham, and not the Iewes only. Here he returnes to the ſame point againe and prooues it by a new Argument, thus. Chriſt is the ſeed of Abraham v. 16. and all gentiles beleeuing in Chriſt, are parts of him and one with him: therefore they alſo are children of Abraham and heires of all the bleſſings of God.

The intent of Paul in theſe words, is to eſtabliſh and confirme an argument which before he had vrged in this chapter againſt patrons of workes in the caſe of our iuſtification: it may be framed thus. As Abraham was iuſtified, ſo are all they that beleeue in Chriſt, inſtified: for they are Abrahams children and ſucceed him v. 29. but Abraham was iuſtified by faith without workes; therefore all beleeuers in Chriſt are ſo iuſtified. Let the Argument be obſerued: for it makes againſt the Papiſt, who, if he ſtudie till his head and heart ake, ſhall neuer anſwer it.

In this verſe, Paul ſets down the fruit and benefit, that comes by the gift of adoption, to them that beleeue. And that is, to be children of Abraham, and heires of all the bleſſings of God. And therefore learne here one golden leſſon; namely, that the baſeſt perſon that is, if he beleeue in Chriſt, is in the place of Abraham, and ſucceeds him in the inheritance of the kingdom of heauen. Some man may ſay; O this is excellent comfort, if I might know that I were in the caſe of Abraham. *Anſw.* Thou maiſt

maiſt know it certenly, if thou wilt doe as Abraham did; namely, follow the calling of God, and obey the Goſpel; that is, ſubiect thy heart to the commandements of God, which bidde thee repent, and beleeue in Chriſt: for then all the good things reuealed in the Goſpel, ſhall be thine.

The vſe. Beleeuers in this world muſt be content with any eſtate that God ſhall lay vpon them. For they are heires with Abraham of heauen and earth. In this regard, Abraham was content to forſake his countrie, and his fathers houſe, and as a pilgrime to dwell in tents to the death, Heb. 11.8,9.

Secondly, they that beleeue in Chriſt, muſt moderate their worldly cares, and not liue as drudges of the world. For they are heires of God, and haue a title or right to all good things promiſed in the couenant. Therefore they ſhall neuer want any good thing that is needfull for them. He that hath made them heires, will carefully prouide for them. Therefore our care muſt be, to doe the duties that belong vnto vs: and all other cares we muſt caſt vpon God. They in this world, that are borne to land and liuing, are content to liue ſparingly, and oftentimes very barely with a little, vpon hope of further inlargement, after the deceaſe of ſome friends.

Laſtly, our ſpeciall care muſt be for heauen. For the things of this world are but trifles in reſpect. The citie of God in heauen is thy portion, or childs part. Seeke for the aſſurance of that aboue all things. Thus did Abraham, Heb. 11.15,16.

CHAP. IIII.

1 And I ſay that the heire, as long as he is a child, differeth nothing fro a ſeruant, though he be Lord of all.

2 But is vnder tutors & gouernors till the time appointed of the father.

3 Euen ſo we, when we were chil-

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dren, were in bondage vnder the rudiments of the world.

4 But when the fulneſſe of time was come, God ſent forth his ſonne made of a woman, and made vnder the law,

5 That he might redeeme them that were vnder the lawe, that we might receiue the adoption of ſonns.

6 And becauſe ye are ſonnes, God hath ſent forth the ſpirit of his ſonne into your hearts, which crieth, Abba, father.

7 Wherefore thou art no more a ſeruant, but a ſonne: and if thou be a ſonne, thou art alſo an heire of God through Chriſt.

THeſe words depend on the former chapter, as an anſwer to an obiection, which may be framed on this manner. Paul thou ſaieſt that the Iewes before Chriſt, *were vnder the law as vnder a ſchoolemaſter*, c. 3. v. 24. and that *we are free from the ſame ſchoolemaſter*, v. 25. *being children of God, and heires by Chriſt*, v. 29. but we for our parts thinke our ſelues ſeruants vnder the law, as well as the ancient Iewes, and that they are as well children of God, as we. To this obiection, Paul makes an-

ſwer in theſe 7. verſes, as the very firſt words import; *And I ſay*: that is, whatſoeuer you ſuppoſe, I ſay thus. And then he propounds the reaſon of his anſwer, which may be framed thus. If the time of our bondage be ended, and the full time of our libertie come, then are we ſonnes and not ſeruants: but the time of our bondage is ended, and the full time of our libertie is come: therefore we are not ſeruants but ſonnes.

The *maior* is omitted, becauſe it is manifeſt. The *minor* is in the ſixe firſt verſes: the *concluſion* is expreſſed in the 7. verſe.

Againe, the *minor*, [*the time of our bondage is ended, and the time of our libertie is come*] is firſt of all declared by a ſimilitude, and then confirmed. The ſimilitude is borrowed from the Ciuill law; and it may be framed thus. Heires in their minoritie, liue in ſubiection to Tutors and gouernours: but when they are of riper yeares at the appointment of their parents, they are at their owne libertie. Euen ſo, the people of God before Chriſt were in their infancie, vnder the law as vnder a Tutor: but when the fulnes of time was come, which God had appointed, they entred into the fruition of their libertie. The firſt part of the ſimilitude is expreſſed in the 2. firſt verſes, and the ſecond in the 3. and 4.

Againe, the *minor* is confirmed by two reaſons. The firſt is this: Your libertie is procured by Chriſt: therefore the time of your libertie is come. This reaſon is in the 4. and 5. verſes. The ſecond reaſon is taken from the ſigne, *You haue receiued the ſpirit of adoption*: therefore the time of your libertie is come, v. 6. Of theſe points in order.

Firſt, where he ſignifies, that the father hath authoritie to diſpoſe of his child. This is the law of nature, and the law of nations. Paul ſaith, Col. 3. 20. that *children muſt obay their parents in all things*. When the deuill had obtained libertie to afflict Iob in all things that belonged to him, ſaue his perſon; he deſtroied his children. Iob 1. 12. 18. And thus ſhewes, that the children in reſpect of their bodies, are the goods of their parents. In this reſpect, the Iewes were permitted to ſell their children, Exod. 21. 7. And ſo ſacred a thing was the authoritie of the parent, that he which rebelliouſly deſpiſed the ſame, was put to death. Deu. 21. 21.

This authoritie ſhewes it ſelfe, ſpecially in two things: in the marriage, and in the calling of the child. In the marriage of the

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child, the parent is the principall agent, and the diſpoſer thereof. Deuter. 7. 3. Exod. 34. 16. 1. Cor. 7. 38. Where obſerue, that the commandement touching the marriage of the child, is giuen not to the child, but to the parent: and the parent hath authoritie by the ſaide commaundement to giue and beſtow his child, and to take wiues to his ſonnes. Thus Abraham tooke a wife for Iſaac, and Iſaac ſuffered himſelfe to be diſpoſed at the appointment of his father. For a more full declaration of this authoritie, I propound theſe three queſtions.

The firſt is, whether the father may command his childe to marrie? *Anſ.* Preſuppoſe two things; one, that the commandement is without compulſion; the ſecond, that the father knowes what is for the good of the child: then I anſwer, that he may command his child to marrie, and to marrie a perſon thus or thus qualified. Thus Iſaac commanded Iacob to marrie in the houſe of Laban, Gen. 28. 1, 2. and Iacob obaied. Now whether a father may command his child to marrie this or that perſon, I doubt, and therefore ſuſpend.

The ſecond queſtion is, whether parents may make voide the contract ſecretly made by their children, without or againſt their conſent? *Anſ.* The ſcripture giueth them authoritie either to ratifie ſuch contracts, or to make them void. Num. 30. 6. the father may make void the vow of the child pertaining to Gods worſhip: much more a matrimoniall promiſe. If a yong man deflowre a maide, and this be found, in equitie he is to be compelled to marrie her, Deut. 22. 28. yet by Gods law this may not be, except the father conſent. Exod. 22. 17.

The third queſtion is, whether a marriage made without and againſt the conſent of parents, be a marriage or no? *Anſ.* It may be called a politicke, or ciuill marriage, becauſe it is ratified in the courts of men, according to humane lawes: and by this meanes the iſſue is freed from baſtardie. Neuertheleſſe it is not a diuine or ſpirituall coniunction, or marriage (as it ought to be) becauſe it is flat againſt the commandement of God.

Touching the callings of children, they are to be ordered and appointed at the diſcretion of parents. For if the parent may order the vowe and the marriage of the child, then much more the calling.

Here take notice of the impietie of the Romane religion.

There are three especiall estates whereby man liues in societie with man: the Church, the Commonwealth, the familie. In the Church, that religion sets vp another head, beside Christ: in the Commonwealth, it sets vp an authoritie that serues to curb, and restraine the Supremacie of Princes in causes Ecclesiasticall. In the familie, it puts downe the authoritie of the father: for it ratifieth clandestine contracts, and it giues libertie to children past twelue or fourteene yeares of age, to enter into any order of religion against the consent of their parents.

Againe, parents must be put in minde to know their authoritie, to maintaine it, and to vse it aright, for the good of their children, specially for their saluation. And children must be warned in all things honest and lawfull, to yeeld subiection to their parents: and in this subiection shall they find the blessing of God.

Againe, here is set downe the office of parents, and that is, to prouide meete ouerseers and Tutors for their children after their departure. When Christ vpon the crosse had the pangs of death vpon him, he commends his mother to the tuition of Iohn. Ioh. 19. 26. When widdowes and Orphanes are wronged, God himself takes vpon him the office of a Tutor in their behalfe. Exod. 22. 22. And this shewes that it is a necessary dutie to be thought vpon.

Thirdly, here the dutie of children is set downe, and that is, that they must be subiect to their Tutors and gouernours, as to their owne fathers and mothers. *Ruth loued Naomi, and claue vnto her as to her owne mother.* Ruth. 1. 16. Christ was subiect to Ioseph who was but a reputed father. Luk. 2. last. The sonnes of the Prophets obay their masters as their owne fathers, 2. king. 2. 12. and so doe the seruants to their master, 2. king. 5. 13.

Nowe I come to the second part of the similitude, v. 3. *Euen so we*] that is, the Iewes, and all the people of God in the olde testament. *Were children*] were as children in respect of the Christian Church, in the new Testament.

Were in bondage] The Iewes are said to be in bondage in respect of vs: because they were subiect to more lawes then we are, and they wanted the fruition of the liberty which we inioy. They had the right of sonnes, but they inioyed not their right as we doe: and this is their bondage. For otherwise libertie in conscience frō hell, death, & sin, they had euen as we now haue.

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Rudiments of the world] that is, the lawe or Miniſterie of Moſes, and it is ſo called, in reſpect of a more full and plentifull doctrine, in the miniſterie of the newe Teſtament. And it is called *the Rudiments of the world*, becauſe Iewrie was as it were, a little ſchoole ſet vp in a corner of the world, the lawe of Moſes was as it were, an *a, b, c*, or *Primer*, in which Chriſt was reuealed to the world, in darke and obſcure manner, ſpecially to the Iewes.

The vſe. Here we ſee, that the people of the old Teſtament, were for right, heires as well as we, and therefore they had right to all the bleſſings of God. The difference betweene vs and them, is onely in the manner which God vſed in diſpenſing the foreſaid bleſſings to vs.

Againe, the fathers of the olde Teſtament before Chriſt, were but as children in reſpect of vs now. Thus much ſaith Paul in expreſſe words. And they were ſo, two waies. Fuſt, in reſpect of the Moſaicall regiment: becauſe they were kept in ſubiection to more lawes then we. Secondly, they were ſo in reſpect of reuelation: becauſe God hath reuealed more to vs, then to them. Read Luk. 10. 24. It may be ſaid, we now are (the beſt of vs,) but children to Abraham and the Prophets, whether we reſpect knowledge, or faith. *Anſw.* It is ſo if we compare perſon and perſon: but it is otherwiſe, if we compare bodie with bodie, and compare the Chriſtian church, with the Church of the Iewes before Chriſt: then we exceede them, and they are but children to vs. This muſt teach vs all, to be carefull to increaſe in knowledge, and in the grace of God, that we may be anſwerable to our condition. And to liue in ignorance (as the moſt doe) is the ſhame of vs all. For in reſpect of the time, we ſhould all be teachers, Heb. 5. 12. and yet God knows, the moſt are very babes. For aske a man how he lookes to be ſaued, he will anſwer, by ſeruing God, and by dealing truely. Now his ſeruing of God, is his ſaying of his praiers: and his praiers are the Beleefe, and the ten Commandements. This is a poore ſeruing of God, fitter for babes, then for men of yeares. It is further to be obſerued, that Paul ſaith, the fathers of the old Teſtament, *were in bondage vnder the lawe*, after the manner of ſeruants, ſpecially by reaſon of rites & ceremonies. And hence it followes, that the obſeruation of a religion, in which are manifold bodily rites and figures, is a kind of bondage, and pertaines

taines to the Church, for the time of her infancie or minority. Let this be remembred against the Romish religion: for it is like to that of the Iewes, in the olde Testament; standing for the greatest part, in bodily rites, in differences of meates, and drinkes, in differences of times, places, garments; in exercises, and afflictions of the bodie, in locall succession, in the collation of grace by the worke done, and such like. This is manifest to them which knowe the *masse*, which indeede is nothing but a *masse* of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God, yet is it not fit for the church of the newe Testament, that is come forth of her minoritie. Religion that stands in the afflicting of the body, is but a shadow, and an appearance of humilitie. Col. 2. 23. And *the true worshippers of God* in the new Testament, *worship him in spirit and truth*, Ioh. 4. v. 24

The fulnesse of time, or the full time, is that time in which the captiuitie of the Church endeth, and her libertie begins. This time was ended 4000. yeares from the creation: and it is called *a full time*, because it was designed and appointed, by the will & prouidence of the heauenly father. For he is Lord of time, and all seasons are in his hand: and his will or prouidence makes times fit or vnfit. Marke then, that is the onely full and fit time for the inioying of any blessing of God, which he by his prouidence appointeth. This must teach vs, when by praier we aske any good thing at Gods hand, not to prescribe any time vnto God, but to leaue it to his prouidence. Againe, if thou liue in any miserie, waite on the Lord, and be content. For that is the fit & best time of thy deliuerãce, which God hath appointed. Lastly, thou must be admonished to pray to god for grace and mercie, and to turne to him this daie before to morrowe. For this is the time which God hath appointed for these duties: *this is the day of grace*, and therefore the onely fit time. Heb. 3. 7. Psal. 32. 6.

Thus much of the similitude: nowe I come to the first reason, whereby Paul confirmes his maine argument. Christ hath purchased and procured your libertie: therefore the time therof is come and past. For the better clearing of this reason, Paul sets downe the waie and order which was vsed in procuring this libertie. And it containes fiue degrees. The first is, the sending of the sonne, the second, his incarnation, the third his subiection

iection to the law; the fourth, our redemption from the lawe. the fift, the fruition of our adoption, v. 4. 5.

The firſt, the ſending of the ſonne is in theſe words, *In the fulneſſe of time, God ſent forth his ſonne.* That we may attaine to the ſenſe of this great Myſterie, fixe queſtions are to be propounded.

The firſt is, what is meant by God? *Anſw.* The father, the firſt perſon. Eph. 1. 3. *Bleſſed be God the Father of our Lord Ieſus Chriſt*, 2. Cor. 1. 3. and Ioh. 20. 17. And he is called *God*, not becauſe he partakes more of the godhead then the ſonne, or the h. Ghoſt: but becauſe he is the firſt in order, of the three diuine perſons: and he is the beginning of the ſonne, and the H. ghoſt; and hath no beginning of his own perſon: becauſe he doth not receiue the godhead by communication from any other. In this reſpect he is called *God* more commonly then the ſonne, or the holy Ghoſt.

The ſecond queſtion is, How the father ſends the ſonne? *Anſw.* By his counſell and eternall decree, whereby the ſonne was deſigned to the office of a Mediatour, and conſequently to become man. Act. 2. 23. And thus is he ſaid to be *ſealed of the father*, Ioh. 6. 27. and to be *ſanctified, and ſent into the world*, Ioh. 10. 36. And therefore this ſending implies no alteration or change of place.

The third queſtion is, whether the ſonne was ſent with his owne conſent or not? *Anſ.* Yea, the decree of the father is the decree of the ſonne, and the holy Ghoſt: becauſe as they are all one in nature, ſo are they all one in will. All the perſons then haue a ſtroke in this ſending, yet for orders ſake, the father is ſaid to ſend, becauſe he is firſt.

The fourth queſtion is, how the father can ſend the ſonne, conſidering they are both one? *Anſ.* In the doctrine touching the Trinitie, *Nature*, and *perſon* muſt be diſtinguiſhed. *Nature*, is a ſubſtance common to many, as the Godhead. A *perſon* is that which ſubſiſteth of it ſelfe, and hath a proper manner of ſubſiſting, as the father begetting, the ſonne begotten, the H. Ghoſt proceeding. Now the father and the ſonne are one indeed for nature, or godhead, but they are not one for perſon. Nay thus they are really diſtinct. The father is not the ſonne, nor the ſonne the father. And thus doth the father ſend the ſon.

The fift queſtion is, why the ſonne is ſo called? *Anſ.* Becauſe

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he was begotten of the father, by a perfect and eternall generation, not to be vttered of man, or conceiued. And we muſt be warned, not to conceiue it in any carnall or humane manner. For an earthly father is in time before his ſonne, and the ſonne after: but God the father and the ſonne are coeternall, and not one before or after the other for time. An earthly father is forth of the ſonne, and the ſonne forth of the father: but God the father is in the ſonne, and the ſonne in the father. An earthly child is from his father by propagation, but the ſonne is from the heauenly father not by propagation, but by communication of ſubſtance. Laſtly the heauenly father begettes the ſonne by communication of his whole ſubſtance, and ſo doth no earthly father.

The laſt queſtion is, whether the Sonne be God? For it is here ſaid, *God ſent his Sonne. Anſ.* He is God. For he that is ſent forth from God, was before he was ſent forth. And the ſonne is ſaid to be ſent forth; becauſe *he was with God the father before all worlds*, Ioh. 1.1. and becauſe *he came from the boſome of his father*, v. 18.

Obiect. I. The ſonne is ſent of the father: and he that is ſent is inferiour to the father: and he that is inferiour to God, is not God. *Anſ.* Two equalls by common conſent may ſend each other: and therefore ſending alwaies implies not inequalitie. Againe inferioritie is of two ſorts, inferioritie of nature, and inferioritie of condition. The firſt doth not befall Chriſt: becauſe for nature he is one and the ſame with the father. The ſecond agrees vnto him, becauſe of his owne voluntarie accord, he abaſed himſelfe, and tooke vpon him the ſhape of a man, Phil. 2.5.

Obiect. II. God hath his beginning of none: the ſonne hath his beginning of the father: therefore he is not God. *Anſ.* The ſonne in reſpect of his perſon is of the father: but in reſpect of his godhead, he is of none. The ſonne of God conſidered as he is a ſonne, is of the father, *God of very God*. But conſidered as he is God, he is God of himſelfe, becauſe the godhead of the ſonne is not begotten, more then the Godhead of the father.

Obiect. III. The ſonne was made Lord in time, Act. 2.36. therefore no God. *Anſ.* Chriſt as he is the ſonne of God, was not made Lord in time, but is by nature an eternall Lord, as

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the father. And he is ſaid to be *made Lord* in reſpect of his condition as he is God-man, and that in time, in reſpect of both his natures. In reſpect of his manhood, becauſe it is receiued into the vnitie of the ſecond perſon, and exalted to the right hand of God in heauen. In reſpect of his Godhead, the maieſtie and Lordſhip whereof, he declared and made manifeſt in the fleſh after his reſurrection. Thus was he made Lord by declaring himſelfe to be ſo indeede. Rom. 1. 4. 1. Tim. 3. 16.

Thus we ſee how God ſent forth his ſonne: the vſe follows. This act of God in ſending, declares his infinite loue: for this ſending was for their ſakes that were the enemies of God. And it further ſignifies vnto vs the moſt free loue of God. For nothing in vs mooued him to ſend, but his owne goodnes. This loue of God muſt moone vs to loue God againe, and to be thankfull.

The ſonne of God takes not to himſelfe the office of a Mediatour, but he is called and ſent forth of the father: whereby two things are ſignified; one, that the office of a Mediatour was appointed of the father: the other, that the Sonne was deſigned to this office in the eternall counſell of the bleſſed Trinitie. And ſo, that we may pleaſe God in our callings and places, we muſt haue a double aſſurance in our conſciences: one, that the offices and callings which we performe, are good, & pleaſing vnto God: the ſecond, that we are deſigned and called of God to the ſaid offices and callings. By this muſt we ſtay our minds in all our miſeries.

The ſonne is *ſent forth*, that is, he comes from his father, laies aſide his maieſtie, and takes on him the condition of a ſeruant. The ſame minde muſt be in vs to humble and abaſe our ſelues before God, to thinke better of others then of our ſelues, to be content with our condition, to be well pleaſed when we are deſpiſed and contemned, becauſe we are worthie of it. This is to conforme our ſelues to Chriſt.

That the ſonne of God himſelfe muſt be ſent forth from the boſome of his father, this ſhewes the greatnes of our ſinne and miſerie, which was the occaſion of this ſending. And this muſt teach vs with bitternes to hate and deteſt our ſinnes, which fetched the ſonne of God from heauen, and to humble our ſelues with Dauid euen to the deepes, and thence to pray to God for his mercie. Pſal. 130. 1.

The ſecond point, namely, the Incarnation of the ſonne, is expreſſed in theſe words, *Made of a woman*: that is, made man, or made fleſh of a woman. *The Word was made fleſh.* Ioh. 1. 14. Here three queſtions are to be handled. The firſt is, why the Sonne was made fleſh? *Anſ.* There be two ſpeciall cauſes hereof. Firſt, the order of diuine iuſtice requires that Gods wrath ſhould be appeaſed, and a ſatisfaction made, in the ſame nature in which his maieſtie was offended. Now the offence was in mans nature: and therefore in it muſt ſatisfaction to God be performed. Secondly, the Mediatour betweene God and man muſt be both for nature and condition in the meane betweene God and man, that is, both God and man: and thus the ſonne of God is a perfect Mediatour.

The ſecond queſtion is, how farre forth the ſonne of God, was made fleſh? I anſwer three things. The firſt, that he tooke vnto him the whole and perfect nature of man in reſpect of eſſence, namely, the intire ſubſtance of a reaſonable ſoule, and humane bodie. Here remember, that quantitie, that is, length, breadth, and thicknes, is not an accident which may paſſe and repaſſe, but it is of the ſubſtance of euery bodie, & therefore of the bodie of Chriſt. And for this cauſe it is impoſſible that the bodie of Chriſt in his quantitie, beeing foure or fiue foote in length, ſhould be included in the compaſſe of a peece of bread that is but two or three inches in quantitie. The ſecond is, that the ſonne of God tooke vnto him the properties of mans nature, the powers of life, ſenſe, motion, the facultie of reaſon, will, and affection. The third is, that he tooke to him the infirmities, and miſeries of mans nature. Here two caueats muſt be remembred. The firſt, that he tooke to him onely ſuch infirmities as are meere infirmities, and no ſinnes. For example, vpon the words of Chriſt, *Let this cuppe paſſe*, Matth. 26. ſome ſay, that their was obliuion in Chriſt: but this may not be ſaid. For obliuion is a ſinne, namely, a forgetting of that which a man ought to remember: & there may be in Chriſt or other men, a ſuſpending of the Memorie, by ſome externall and violent cauſe, without obliuion. The ſecond caueat is, that the ſonne of God tooke to him the infirmities which pertaine to the nature of man, and not ſuch as pertaine to the perſons of men, as dropſies, gouts, conſumptions, and ſuch like. For he tooke not the perſon of any man, but the nature of all men, with all the

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appurtenances thereof, except ſinne.

The third queſtion is, How was he made fleſh? *Anſ.* The fleſh or manhood of Chriſt, was firſt framed, then ſanctified, and then vnited to the godhead of the ſonne. And thus was he made man. Remember here that the forming of the fleſh of Chriſt, the ſanctifying of it, and the perſonall Vnion are all together for time: and I diſtinguiſh them in this ſort, onely for doctrines ſake.

In the framing of the manhood, I conſider the matter, and the manner. The matter was the ſubſtance of the Virgin, ſignified in theſe words, *Made of a woman*. By this Chriſt is diſtinguiſhed from all men in the world: from Adam, becauſe he was neither of man nor woman, but of redde clay. From Eue, becauſe ſhee was made of man, and not of woman. From all that come of Adam and Eue, for they are both of man and woman; whereas Chriſt is of woman, and not of man. Againe, Paul addes theſe words, [*made of a woman*] to note the accompliſhment of the promiſe, *the ſeede of the woman ſhall bruiſe the ſerpents head*. Gen. 3. 15.

The manner of framing is expreſſed, when Paul ſaith, *made*, not begotten of a woman. The manhood then of Chriſt, was framed without naturall generation, by an extraordinarie worke of the holy Ghoſt. Here a doubt is anſwered. Some man may ſay, if he were made of a woman, he comes of Adam, and conſequently he is a ſinner. *Anſ.* The order ſet downe by God with Adam in the creation is, that whatſoeuer he looſeth, all his poſteritie ſhall looſe that comes of him by generation. Vpon this order, all that are begotten of Adam, with the nature of man, receiue the ſinne and corruption of nature. And ſo ſhould Chriſt haue done, if he had deſcended of Adam by generation. But conſidering his fleſh was made of the ſubſtance of a woman, and not begotten of any man: therefore he takes the nature of man, and not the corruption of nature.

The ſanctifying of the manhood of Chriſt, is a worke of diuine power, whereby at the time of the framing thereof, it was filled with the gifts of the holy Ghoſt aboue meaſure, that he might in both natures be a perfect Sauiour. Here obſerue, that Chriſt by the actions of his life, did not merit for himſelfe glorie, and eternall happines: becauſe he was moſt worthie of all glorie and honour at the very firſt moment of his conception.

Againe, obſerue that Chriſt in his manhood increaſed in grace, as in age, and ſtature. Luk. 2. And this increaſe was without all imperfection: for in his infancie, Chriſt receiued a full meaſure of grace fit for that age: when he was twelue yeares old, he receiued a further meaſure, fit for that age: and ſo when he was thirtie yeares old. And thus increaſe of grace, and the perfection thereof, ſtand both together. And this increaſe is not onely in reſpect of experience, and the manifeſtation of Grace before God and men, but alſo in reſpect of the habit or gift: though the *Schooles* for 400. yeares haue taught the contrarie euer ſince the daies of *Lombard*.

The third thing is, the Vniting of fleſh to the Godhead of the Sonne: and that is done, when the ſonne of God makes the fleſh, or nature of man, a part of himſelfe, and communicates vnto it his owne ſubſiſtance. The like example to this is not to be fonnd againe in the world: yet haue we ſome reſemblance of this myſterie in the plant called *Miſſelto*, which hath no roote of his owne, but growes in a tree of an other kinde, and thence receiues his ſappe. And ſo the manhood of the ſonne hath no perſonalitie or perſonall ſubſiſtance, but is receiued into the Vnitie of the ſecond perſon, and is ſuſtained of it. It muſt here be obſerued, that there is a difference betweene the manhood of Chriſt, and all other men. Peter is a perſon ſubſiſting of himſelfe, and ſo is Paul, and euery particular man: but ſo is not the manhood of Chriſt: and therefore it is to be tearmed a nature, and not a perſon. And it is no diſgrace, but an exaltation to the nature of man, that it ſubſiſts by the vncreated ſubſiſtance of the ſecond perſon.

It may be obiected, that all beleeuers are ioyned to the ſonne of God, as well as the fleſh of Chriſt: I anſwer, they are ſo, but in an other kind, and in a lower degree, by communication of grace, and not by communication of perſonall ſubſiſtance.

Thus we ſee how the ſonne was made fleſh: the vſe follows. Hence we learne to vſe all meanes, that we may become newe creatures, and be borne of God. God becomes man, that we men might be partakers of the diuine nature. Chriſt is made bone of our bone, and fleſh of our fleſh by his incarnation, that we might be made bone of his bone, and fleſh of his fleſh by regeneration. The ſonne of God was made the ſonne of man, that we which are the ſonnes of men might be made the ſonnes

of

of God.

To be made fleſh, is the abaſement of the ſonne: in this abaſement he goes on, till he become euen *as a worme of the earth*, Pſal. 22. 7. ſo muſt we abaſe our ſelues, till we be anihillated and brought to nothing: then ſhall we be like to Chriſt, and filled with the good things of God.

Our ſinnes are a wall of partition betweene God and vs: ſo as we are farre from God, and God from vs. Iſa. 59. 2. and this partition is of our own making: and by this means we haue no acceſſe to God of our ſelues, though we pray vnto him, and fill heauen and earth with our crie. Now the ſonne of God made man, is *Immanuel*, that is, *God with vs*, Iſai. 7. 14. and his incarnation is a meanes whereby we haue acceſſe to god, *and he is nere vnto vs when we pray vnto him in truth*, 2. Chron. 15. 2. This muſt teach vs to drawe nere to God in the hearing and obeying of his word, in praier, and in the vſe of the holy Sacraments. If this be not done, great is our wickedneſſe, and great ſhall be the puniſhment, Iob. 21. 14. Pſal. 73. 27.

The incarnation of Chriſt, is the foundation of all our comfort, and all good things which we inioy. By it God comforts Adam, *The ſeed of the woman ſhall bruiſe the ſerpents head*. Iacob is comforted by the viſion of a ladder, reaching from heauen to earth: and this ladder is the ſonne of God made man, Ioh. 1. 51. Iob comforts himſelfe in this, *that his Redeemer of his own fleſh* (as the word ſignifieth) *liueth*, Iob. 19. 25. In the old teſtament, they which ſought vnto God, came to the Arke or Propitiatorie, and there were they heard, and receiued the bleſſings of God. Now Chriſt, God and man, is in ſtead of the Arke, Rom. 3. 25. and therefore we muſt come to him, if we would receiue any good thing of God. The godhead is the fountaine of all good things, and the fleſh or manhood is a pipe or conduit to conuaie the ſame vnto vs. If we would then receiue true comfort, we muſt hunger and thirſt in our hearts after Chriſt, and by our faith eate his fleſh and drinke his blood, Ioh. 6. 54. 56.

The third point or degree, is the ſubiection of the ſonne of God to the lawe expreſſed in theſe words, *made vnder the lawe*.

Here two queſtions are to be anſwered. The firſt is, who is made ſubiect to the law? I anſwer, the ſonne of God. And this may not ſeeme ſtrange, that he which is Lord of the law, ſhould be ſubiect to the law: for he muſt be conſidered, as he is our

pledge and ſuretie, Heb.7.22. and as one that ſtandes in our place,roome,and ſtead;and before God repreſents the perſon of all the elect:and in this reſpect is he ſubiect to the lawe,not by nature,but by voluntarie abaſement and condition of will.

The ſecond queſtion is, how the ſonne of God was ſubiect to the lawe? *Anſw.* By a twofold obedience:namely,by the obedience of his paſſion, and by his obedience in fulfilling the lawe. The obedience of his paſsion ſtands before God as a ſatisfaction for the breach of the law. In it conſider two things, the foundation of the paſſion,and the paſſion it ſelfe. The foúdation is,that *the ſonne of God was made ſinne for vs*,2.Cor.5.21 that is,all the ſinnes of all the Elect were imputed to him, and he in our roome and place was recounted a ſinner. The paſſion it ſelfe, is the curſe of the law, laid on the ſonne of God, namely, the firſt death, and the paines of the ſecond death, which is in effect and ſubſtance, the paines of hell,as I haue ſhewed in the 3.chap.v.13.of this Epiſtle.

By the ſecond Obedience in fulfilling the lawe,the ſonne of God performed for vs, all things contained therein,that we might haue right to life euerlaſting, and that according to the tenour of the law,Leuit.18.5. *Doe all theſe things and liue.* Of this obedience 2.queſtions are demanded. The firſt is,whether it be neceſſarie for the iuſtification of a ſinner? *Anſw.* It is: The ſumme of the lawe is,*Loue God with all thy heart,and thy neighbour as thy ſelfe*:Now euery iot and title of the lawe muſt neceſſarily be fulfilled,Math.5.18.Much more then the ſumme and ſubſtance of the lawe. And it cannot be fulfilled by vs, beeing ſinners:therefore there muſt needs be a tranſlation of the lawe from our perſons,to the perſon of the Mediatour.who is to accompliſh euery iot of the law for vs. Againe, *He that doth not all things contained in the law,is curſed.* Gal.3.13. He therefore that would eſchewe the curſe of the law, and come to life euerlaſting,muſt by himſelfe accompliſh all things contained in the law:and if this cannot be done,the law and all the contents thereof,muſt needs be accompliſhed in the perſon of the Mediatour:otherwiſe the curſe cannot be auoided. Laſtly,we owe vnto God a double debt or tribute. The firſt is, homage or ſubiection to be performed with all the powers of the ſoule,& with all the ſtrength of all the powers, and that from the firſt conception. The ſecond is,a ſatisfactiō by death for the breach

of

of the law. And the lawe is the bond that binds vs to the paiment of this double debt. And till the iustice of God in the law be answered to the full, this bond cannot be cancelled. Therefore the sonne of God the Mediatour, must not onely die for vs, but also performe homage for vs to God, according to the tenour of the law. Therefore he saith, that *he must performe all righteousnesse*, Math. 3. 15. And Paul, that *Christ is the end of the law for righteousnesse*, Rom. 10. 4.

It is alleadged, that Christ as man fulfilled the lawe for himselfe: and therefore not for vs. *Anſ.* The flesh or manhood of Christ considered by it selfe apart from the godhead of the sonne, is a creature that owes homage vnto God. Yet if it be considered as it is receiued into the vnitie of the second person, and is become a part thereof, it is exempted from the common condition of all other men, and is not bound to performe subiection, as all men are. For if *the sonne of man be Lord of the Sabboth*, then also is he Lord of the whole law. And Paul here saith, that the sonne of God, is not borne but *made vnder the lawe*.

Againe, it is alleadged, *that the blood of Christ taketh away all sinne*, 1. Ioh. 1. 7. and when all sinne is taken away, the law is fulfilled, and the person iustified. *Anſ.* When S. Iohn saith, *the blood of Christ purgeth vs from all sin*, he excludes the blood of beasts, and all meritorious means of saluation in man, out of Christ, & he excludes not the obedience which the Mediatour yeelded to the father in all his sufferings. Againe, it is not true that a sinner is iustified, when all sinne is abolished, vnlesse iustice be added. For iustification is an alteration of a sinner from one cõtrarie to another, from euill to good, from life to death: and therefore sinne must depart, and iustice come in the roome thereof. That a darke house may be inlightned, darkenes must first be abolished, and light must come in the stead thereof. And that a man may be iustified, sinne must be couered, and righteousnesse imputed.

The second question is, how the sonne of God performed this obedience? *Anſ.* He was obedient to his father to the death, and that according to all the duties of loue in the first table: & for the second table, he loued his enemie as himselfe, because he gaue his life for man. Marke then, he did all things contained in the lawe, and more too, in respect of the duties of the second Table. For the lawe binds vs to loue our neighbours as our

selues,

ſelues, and not more then our ſelues. This obedience therefore is truely to be tearmed *a worke of ſupererogation*: and there is none in the world beſide.

The vſe. That the ſonne of God was conformable to the law, it argues the goodneſſe, perfection, and excellencie thereof. Here againe marke the difference, between the man Chriſt, and all other men. He was not borne ſubiect to the lawe, but made ſubiect: not ſubiect by nature, but by will and by voluntarie abaſement. All other men are ſubiect not by will, but by nature: not made, but borne ſubiect. Therefore Paul ſaith, *the Gentiles doe by nature the things of the lawe*. The remainders of the law ſince the fall are naturall in all men: therfore the whole lawe was naturall before the fall. Man was at the firſt created in righteouſnes and holineſſe, Eph. 4. 24. and therefore in a perfect ſubiection and conformitie to the lawe. It is a naturall propertie of a reaſonable creature, to doe homage to the creator. It is an error then in the papiſt to teach, that the Image of God in our firſt parents was ſupernaturall.

The fourth point or degree is, the Redemption of man frō vnder the law in theſe words [*that he might redeeme them which were vnder the law.*] Here fiue things are to be conſidered. The firſt is, what is meant by beeing vnder the law? *Anſ.* The lawe muſt be cōſidered two waies: firſt, as the Rule of life. Thus angels are vnder the lawe, and Adam before his fall, and the ſaints nowe in heauen. And none yeeld more ſubiection to the lawe then they: and this ſubiection is their libertie. Againe, the lawe muſt be conſidered as a grieuous yoke which none can beare. It is a yoke three waies: firſt, becauſe it did bind the Church of the olde teſtament to the obſeruation of many and that very coſtly ceremonies, for the maintenance of the altar at Hieruſalem was a matter of great charges. Secondly, it is a yoke becauſe it binds euery offendour to euerlaſting death, Gen. 2. 17. Gal. 3. 13. Thirdly, it is a yoke as it increaſeth ſinne, and as it is the ſtrength of it, 1. Cor. 15. 56. Rom. 5. 20. and 7, 8. And it increaſeth ſinne, not as a cauſe, but as an occaſion. For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The Iſraelites are bidden to goe on to Canaan, then they like Egypt well. They are forbidden to goe to Canaan, and cōmanded to ſtay in the wilderneſſe, but then they will needs go to Canaan. Circumciſion commanded, was lothed of all nations:

ons: when it was aboliſhed, then men of ſundrie nations imbraced it as needefull to ſaluation. To be vnder the law then, is to be in ſubiection to it, as it is a burden and yoke in the three former reſpects, ſpecially to be ſubiect to the curſe of the law.

The ſecond point is, who are vnder the law? *Anſ.* The Iewes before the comming of Chriſt were vnder the law in reſpect of Ceremonies: and all men naturally are vnder the law in reſpect of the malediction and curſe therof, all beeing borne children of wrath. Eph. 2. 3. Here comes a lamentable matter to be conſidered. Very few in reſpect, know themſelues to be in bondage to the curſe of the law. For they thinke it an eaſie matter to obſerue the law: and it is vſed for a forme of praier whereby men vſe to bleſſe themſelues morning and euening. Learne therefore this one leſſon, that thou art by nature in thy ſelfe vnder the curſe of the law, and for thine offences by it bound ouer to euerlaſting death. If thou ſhouldeſt be proclaimed an Outlaw, or a writ of rebellion ſhould be ſerued on thee, it would make thee at thy wits ende. Now behold, the law proclaimes thee a traytour and rebell againſt God, through heauen and earth. The law ſhuts heauen againſt thee: it ſets hell and death wide open for thee, and it armes all the creatures of God againſt thee. Therefore it ſtands thee in hand to looke about thee, and to flie from the ſentence of the lawe, to the throne of grace for mercie and forgiuenes. It hath bin the faſhion of all holy men to acquaint themſelues with this one leſſon, that they were by nature vnder the law, ſpecially then when they were to humble themſelues in the preſence of God. Daniel in his praier, aſcribes ſhame and confuſion to himſelfe, Dan. 9. according to the voice and crie of the law: and the prodigall ſonne confeſſeth that he had ſinned againſt his father, and againſt heauen, and that he was vnworthy to be accounted a child of God; according to the law iudging and condemning himſelfe.

The third point is, what is the price wherby men are bought or redeemed from vnder the law? *Anſ.* The obedience of the Sonne, whereby he ſtood in ſubiection to the law for vs: as Paul ſignifies in the words immediatly going before. It may be ſaid, how can the obedience of one man be a price of redemption for an other? I anſwer, we muſt conſider Chriſt not as a meere man, but as God-man, and by this meanes his Obedi-

ence is of infinit merit, and efficacie. Againe, we muſt conſider him not as a priuate, but as a publike perſon, repreſenting all the Elect in his obedience to his father. And by this meanes his Obedience ſerues for all that beleeue in him. Againe, it may be alledged, that the law ſaith, *Thou ſhalt loue, thou ſhalt not luſt, &c.* And, *the ſoule that ſinnes, that ſoule ſhall die.* Ezech. 18.20. And, *a man ſhall not redeeme the life of his brother.* Pſal. 49.7. *Anſ.* The law requires that euery man performe obedience and make ſatisfaction in his owne perſon, and the law knows no other obedience. But this muſt be conſidered, that the law is but one part of the reuealed will of God: and that the Goſpel is an other diſtinct part, reueiling more then the law euer knew. And the Goſpel teacheth a Tranſlation of the law in reſpect of obedience, from our perſons to the perſon of the Mediatour, and thereby it addes an Exception to the law.

The fourth point is, who are partakers of this Redemption? *Anſ.* They which ſee, and feele, and bewaile their condition that they are vnder the law, and flie from the ſentence thereof to the throne of grace for mercie. *Chriſt came to ſaue ſinners,* Matth. 9. that is, ſuch as are conuicted by the law, and know themſelues to be ſinners. He offers eaſe *to them that trauell and are heauie laden,* Matth. 11.28. *He preacheth deliuerance to captiues*, Luk. 4. 18. Here we are to bewaile the miſerie of our people, that know not themſelues to be vnder the law: nay they loue and delight to be vnder it. For they alleadge for themſelues, that they ſay their praiers duly and truly, that they meane well to God-ward, and deale truly with men: and therfore they thinke God will haue mercy on them, and haue them excuſed for all their offences.

The laſt point is, what benefits ariſe of this deliuerance from vnder the law? *Anſ.* They which turne to God, and beleeue in Chriſt, reape foure benefits hereby. The firſt is, that no ſinne ſhall haue dominion ouer them. Rom. 6. 14. Here marke by the way, that they which are in Chriſt, cannot wholly fall from grace. For they which wholly fall away, are vnder the dominion of ſinne.

The ſecond is, that God will accept the indeauour to obay, for obedience, becauſe they are freed from the rigour of the law. Read Malac. 3. 17.

The third is, that they haue libertie to liue and ſerue God

without feare of damnation, or any other euill. Luk.1.74.

The laſt is, that afflictions ceaſe to be curſes, and are turned to bleſſings: and for this cauſe they are delaied and qualified for the good of them which are afflicted. Pſal.89.32. *I will correct them that offend with a rodde, but I will not take my mercie from them.* Prou.3.11. *Grieue not for the correction of the Lord: for he loueth, whome he correcteth.* Ierem.10.24. *Correct vs in iudgement: and powre forth thy wrath vpon the nations, that haue not knowne thee.* This muſt teach men that profeſſe, or teach Chriſt, not to be diſcouraged when they are abuſed, railed on, ſlaundered, or curſed. For if they be from vnder the law, and ſo from vnder the ſting of a guiltie conſcience; nothing ſhall hurt them. They muſt be content for a while to ſuffer the ſnatches, and bitings of the deuill: for in the ende his head ſhall be bruiſed in peeces.

To ende this point, it may be ſaid, if we that beleeue be not vnder the law, then we may liue and die as we liſt. *Anſ.* We are free from the law, as a yoke, but not free from it, as it is the rule of obedience, and good life. And becauſe we are freed from the bondage of the law, therefore we muſt be a law to our ſelues: we muſt be *voluntaries*, Pſal.110.4. without conſtraint, freely yeelding ſubiection to the will of God, and not for feare of hell, and the laſt iudgement.

The third and laſt degree, is the Fruition of adoption, in theſe words [*that we might receiue the adoption of ſonnes.*] Here two queſtions are to be conſidered. The firſt is, How the Church of the new Teſtament is ſaide to receiue the adoption which was before receiued in the old Teſtament? *Anſ.* In ſcripture a thing is often ſaid to be done, when it is done more fully, and plentifully. Chriſt tells Nathanael that *he ſhall ſee heauen open*, Ioh.1.51. that is, more plainly opened. For it was not ſhut in the old Teſtament. And *the holy Ghoſt was not yet*, Ioh.7.39. that is, in the full meaſure. And, *the way into the Holieſt, was not open while the Tabernacle was ſtanding*, Hebr.9.8. that is, plainly made manifeſt. And in this place, Beleeuers of the new Teſtament *receiue the Adoption*: becauſe they receiue it in a more full and plentifull manner, in that the ſpirit of children is powred forth vpon them in larger meaſure, whether we regard Illumination, or the gifts of regeneration. This muſt teach vs that liue in theſe latter daies, to put on the condition of ſonnes

and daughters of God, in reuerence, obedience, and thankefulnes. But alas, among the multitude, it is farre otherwise. For the most liue euen as Atheists in ignorance, according to the lusts of their owne hearts. The faith and repentance, which they professe, is but Ceremoniall faith, and Repentance.

The second question is, whence springs our adoption? The answer is plaine in the words: from the obedience of the sonne, whereby he stood in subiection to the law. Here the question of all questions is answered, namely, what is that thing by which, and for which, a sinner is iustified before God, and saued? *Answ.* The Obedience of the sonne of God made man, and made vnder the law for vs. For this is it that frees vs from vnder the law, and giues vs the Adoption of sonnes. And this alone is it, whereby we stand before the Tribunall seat of God, which also we are to oppose to the iudgement of God, to hell, death, and condemnation.

Therefore our common people erre, that looke to be saued by their good deedes, that is, by their good meaning, and dealing. They thus tread the blood of Christ vnder their owne feete, and become Iesuses or Sauiours to themselues.

Secondly they erre, that teach iustification by the essentiall iustice of the Godhead of the sonne: for that it is incommunicable: and they which are iustified by it, are also deified.

Thirdly, the Papist erreth, which teacheth iustification partly by remission of sinnes, and partly by that which we call inward sanctification: which is imperfect and mixed in this life with our corruption, and therefore vnfit to absolue and acquit vs before God.

It may be said, what must we doe that we may be iustified and saued by this Obedience of the Mediatour? *Answ.* In the old Testament, when a man had sinned, he brought a sheepe or an oxe to the doore of the Tabernacle, and when the Priest cut the throat of it, the partie laid his hand vpon the head of it. Exod. 29. 10. And hereby he signified, that the beast had done no hurt, and that he as a guiltie malefactour had deserued death. Now all this was done in figure. And it teacheth vs, that we miserable sinners must come to God; that we must bring our sacrifice with vs, namely, the lambe of God, which is the sonne of God, made man, & made vnder the law: that we must present this lambe, and the oblation thereof to the father for

vs, laying our hands on the head of it: that is, confeſſing our guiltineſſe, and that we haue iuſtly deſerued death and perdition from the preſence of God. In the laſt place, we muſt intreat the Lord to accept the blood of the lamb for vs, and the whole obedience of the Mediatour. Thus ſhall we be iuſtified and ſaued. Thou wilt ſay, I will therefore doe this, when I am dying. I ſay againe, let it be thy daily exerciſe to the very death. Thou waſt ſeauen yeares in learning of thy trade; thinke not therfore in an houre or two, to worke thy reconciliation with God. If thou art many yeares in learning ſuch things as are done by the ſtrength of nature, thinke not to attaine to things aboue nature, when, and howe thou wilt. It is a rule receiued of all men, that they muſt bleſſe themſelues: now the right way to bleſſe thy ſelfe, is to plead guiltie before God, and to intreat him to accept the obedience of the Mediatour for thee.

Verſ. 6.

Sonnes] that is, ſuch as inioy the libertie of ſonnes. *Sent forth*] a ſpeach borrowed from Embaſſadours, which are ſent forth with inſtructiõs, what they ſhal ſay or do: & it ſignifies, that the ſpirit reueales nothing but that which is the will of the father & ſonne, Ioh. 16. 14. *Crying*] making vs to crie, Rom. 8. 26. For if the words be taken properly, the ſpirit muſt pray to it ſelfe. *Abba*] the next word is the expoſition, *Father*.

The ſenſe. The father hath ſent forth the ſpirit of his ſonne vnto you; this ſpirit ſent forth, dwels in your hearts: dwelling in your hearts, it makes you pray to God as to a father: and all this it doth, becauſe you are indeed ſonnes of God.

The ſcope. The queſtion is, whether beleeuers of the newe Teſtament be ſeruants to the law, or children? Paul anſwers, no: and he giues two reaſons. The firſt, was in the former verſes: the ſecond in this. And it is drawne from the ſigne, thus. Yee haue receiued the ſpirit crying, Abba, father: therefore ye are ſonnes indeede.

In the words, I conſider fiue things: the perſon ſent forth, *the ſpirit of the ſonne*: the perſon ſending, *God*: the manner of ſending: the place, whither the ſpirit is ſent, *your hearts*: the office of the ſpirit, *crying, Abba*.

Of the firſt: *the ſpirit of the ſonne* it is, who is ſent forth. He is ſo called: firſt, becauſe he proceeds by communication of ſubſtance, or godhead, not onely from the father, but alſo from the

ſonne. Secondly, becauſe in his manhood he is annointed and filled with the Holy Ghoſt, aboue meaſure: thirdly, becauſe by his death, he hath merited the giuing and ſending of the Holy Ghoſt vnto vs.

Moreouer, *the ſpirit of the ſonne* is here deſcribed. Firſt, he is a perſon ſubſiſting of himſelfe, in that he is ſaid to be ſent forth: ſecondly, he is a diuine perſon and no creature, becauſe he dwels in the hearts of all beleeuers: thirdly, he proceeds from the father and the ſonne: from the father, becauſe he is ſent of him: from the ſonne, becauſe he is the ſpirit of the ſonne.

The vſe. By this we learne, that the Interceſſion of Chriſt, is of force with God. For he praied for the ſending of the ſpirit, and it is accompliſhed. Read Ioh. 14. 16.

And it is a ſuperfluous doctrine, to teach the Reall preſence of the fleſh of Chriſt in the Sacrament. For Chriſt is departed from vs in reſpect of his manhood: becauſe the ſpirit is ſent, Ioh. 16. 7.

Thirdly, that which the ſpirit inwardly teacheth, is the ſame with that which the ſonne hath reuealed by the Miniſterie of the Prophets, and Apoſtles, becauſe the ſpirit is the ſpirit of the ſonne. Read Ioh. 16. 14. Doctrines then concerning ſaluation, that are beſide, or contrarie to the Scriptures (as a great part of the Romiſh religion is) are not reuealed by the ſpirit of God, but are the fictions of the deuill.

The perſon ſending is *God*, that is, the father, in theſe words, *God ſent forth the ſpirit of his ſonne*. Where marke the diſtinction of the perſons in Trinitie. There is the father, the ſonne, & the ſpirit of the ſonne. And here remember, that this action of ſending forth, argues not ſuperioritie in the perſon ſending, nor inferioritie in the perſon ſent: (for equals may ſend each other by common conſent;) but it argues Order, and a diſtinction of perſons in reſpect of their beginning. For the father is of none, the ſonne is of the father, and the Holy Ghoſt is of both: and hence it is that he is ſent of both.

The manner of this ſending forth, was on this ſort. We may not imagine that in this ſending, there was any change of place, for the Holy Ghoſt is euery where. But he is ſaid to be ſent forth, when he manifeſts his preſence by his diuine operation, or by ſpeciall & ſupernaturall gifts in the hearts of beleeuers, as by the gift of illumination, faith, regeneration, life, ſenſe and

motion

motion are the gifts of the ſpirit, and ſo are ciuill vertues: but the ſending of the ſpirit is onely in reſpect of ſuch gifts as are beſtowed in the Church, in the receiuing of which, the ſpirit is acknowledged.

The place, or manſion of the ſpirit is the heart, that is, the minde, will, and affection. The heart is the very ſinke of ſinne; yet that doth the ſpirit chooſe for his abode. Hence we learne.

1. That the beginning of our newe birth is in the heart, when a newe light is put into the minde, a newe and heauenly diſpoſition into the will, and affection.

2. The moſt principall part of our change or renouation, is in the heart, where the ſpirit abides. The end of all teaching *is loue out of a pure heart, good conſcience, and faith vnfained*, 1. Tim. 1. 5.

3. The beginning and principall part of Gods worſhip is in the heart. He that ſerues God in the righteouſneſſe of his heart, in peace, and ioy in the Holy Ghoſt, is accepted, Rom. 14. 17.

4. In our hearts no wicked or carnall thought, will, deſire, or luſt muſt raigne, but onely Gods word and ſpirit. For thy heart is the houſe where the ſpirit dwels, and he muſt be Lord of his owne houſe.

5. Aboue all things keepe watch and warde about thy heart: and fill it with all good cogitations & deſires, that it may be a fit place of intertainment for the ſpirit, who is (as it were) an Embaſſadour ſent from the great God vnto thee.

The laſt thing is, the office of the ſpirit, which is to make beleeuers Crie *Abba*. Here I conſider 4. things: 1. The meanes whereby this Crie is cauſed. 2. The nature of it. 3. To whome it is directed. 4. The manner of direction.

For the firſt, in the effecting or cauſing of this Crie, there are 4. workes of the ſpirit. The firſt is *Conuiction*, when a man in his iudgement and conſcience is conuicted, that the ſcriptures of the Prophets and Apoſtles, are indeed the word of God. To this purpoſe there are many arguments which nowe I omit. This conuiction is a common worke of the ſpirit, yet neceſſarie, becauſe much Atheiſme lies lurking in our hearts, which makes vs call into queſtion euery part of the word of God.

The ſecond worke is *Subiection*, whereby a man conuicted

that

that the ſcripture, and euery part of it, is the word of God, ſubiects himſelfe in his heart to the commandement of God, which bids him turne to God and beleeue in Chriſt. And this ſecond, is a worke of the ſpirit of grace proper to the elect.

The third is, the *Certificate* or teſtimonie of the ſpirit, which is a diuine manner of reaſoning framed in the mindes of them that beleeue and repent, on this manner:

He that beleeues and repents is Gods child. Thus ſaith the Goſpel:

But I beleeue in Chriſt and repent: at the leaſt I ſubiect my will to the commandement which biddes me repent and beleeue: I deteſt mine vnbeleefe, and all my ſinnes: and deſire the Lord to increaſe my faith.

Therefore I am the child of God.

This is the practicall ſyllogiſme of the H. Ghoſt. It is the teſtimonie of the ſpirit, that we are the ſonnes of God: it is the earneſt of the ſpirit, and the ſeale whereby we are ſealed to the day of our redemption: and it containes the certeutie of ſpeciall faith.

The fourth thing that followes vpon this Teſtimonie, is Peace of conſcience, Ioy, and affiance in God. And from this affiance comes the crying here mentioned, whereby euery true beleeuer with open throat (as it were) cries vnto god the father. This doctrine is of great worth, it is the hinge vpon which the gate of heauen turnes: and therefore to be remembred.

The vſe. By this we ſee a manifeſt errour in the Popiſh religion, which teacheth that we can haue no other certenty of our ſaluation in this life, but that which is probable or coniecturall, that is, a certentie ioyned with feare, ſuſpicion, and ſome doubting. Certentie in reſpect of God, that promiſeth: feare & doubting, in reſpect of our owne indiſpoſition. But this doctrine is falſe. For they which are Gods children, receiue the ſpirit crying Abba: and this crying argues affiance or confidence in God. By faith we haue confidence in God, and entrance with boldneſſe, Eph. 3. 11. and boldneſſe is oppoſite to feare, and excludes doubting in reſpect of our ſelues.

Againe, by this doctrine we ſee it is ordinarie, and poſſible, for all that beleeue and repent, to be certainly aſſured that they are the children of God. For if they haue the ſpirit of God crying in them (as all Gods childrē haue) they cannot but perceiue

ceiue this crie, and withall they haue the teſtimonie of the ſpirit in them, which is the ground of this crie. Rom. 8. 16. And ſeeing this is ſo, we muſt be admoniſhed to vſe all meanes that we may be aſſured that we are the children of God. 2. Pet. 1. *Giue all diligence to make your Election ſure.* Paul bids *rich men lay vp a good foundation againſt the time to come.* 1. Tim. 6. 18. And this foundation muſt be laide not in heauen, but in the conſcience. God of his mercie hath made a couenant or bargaine with vs that beleeue and repent: in this bargaine he hath promiſed to vs pardon of our ſinnes, and life euerlaſting: let vs then neuer be at reſt till we haue receiued earneſt from the hand of God, and haue his promiſe ſealed vnto vs by the ſpirit in our hearts. You will ſay, what ſhall I doe to be aſſured that I am Gods child? *Anſ.* Thou muſt examine thy ſelfe of two things. The firſt is, whether thou art conuicted in thy iudgement that the Scripture is indeede the word of God: if thou art not yet conuicted, then inquire and vſe meanes that thou maiſt indeed be conuicted: otherwiſe all is in vaine. Secondly, inquire whether thou doſt indeed and in good earneſt, ſubmit and ſubiect thy will to the cõmandement of God, which bids thee beleeue in Chriſt, and turne vnto God. For if thou canſt ſay, that thou doſt will to beleeue, and will to repent, if thou ſhew this will indeede in the vſe of good meanes, if thou condemne and deteſt thy vnbeleefe, and all other thy ſinnes, thou haſt receiued the earneſt of the ſpirit, and thou art indeede the child of God. And this aſſurance ſhall be vnto thee of great vſe. For it will make thee reioyce in afflictions: and it will worke patience, experience, hope. Rom. 5. 5. It will make thee deſpiſe this world, it will take away the feare of death, and kindle in thy heart a deſire to be with Chriſt.

Touching the nature of this crie, it ſtands in the deſires and groanes of the heart, directed vnto God. And theſe deſires may be diſtinguiſhed from all carnall deſires, by three properties. Firſt of all, they are in the hearts of them that are turned to God, or at the leaſt beginne to turne vnto him. For God heareth no ſinners. Secondly, they are conceiued in the minde according to the reuealed will of God. Rom. 8. 27. 1. Ioh. 5. 14. Thirdly, they are diuine and ſpirituall, touching things which concerne the kingdome of God. Rom. 8. 5.

Deſires thus qualified, haue the force of a loud crie in the

eares of God. Pſal. 10. 17. *God heareth the deſire of the poore.* Pſal. 38. 9. *All my deſires are before thee.* Pſal. 145. 19. *He fulfilleth the deſire of them that feare of him.* Iſa. 64. 24. *Before they crie I will anſwer*: that is, ſo ſoone as a deſire of my helpe is conceiued, and before it be vttered, I will anſwer.

That the deſires of our hearts are cries, it is by meanes of the interceſſion of Chriſt. This Interceſſion is not a *vocall*, but a *vertuall* praier, in that the Sonne of God preſents his manhood and his merits before the father in heauen, willing as God, and deſiring as man, that the father ſhould accept the ſaid merits for vs. Now this will and deſire of the Sonne, is of great force with the father. It is a Crie in which the father is well pleaſed: and by it the deſires of our hearts are Cries in the eares of God.

Of theſe deſires there be two ſpeciall examples in the ſcriptures. The firſt is, when we are touched in our hearts for our ſinnes, to flie to the throne of grace, and to deſire reconciliation with God in Chriſt. When Dauid did but deſire the pardon of his ſinnes, and therefore purpoſed in his heart to humble himſelfe, he receiued pardon. Pſal. 32. 5. *I ſaid I will confeſſe my wickednes againſt my ſelfe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* When the prodigall ſonne conceiued a deſire to be reconciled to his father, with a purpoſe to confeſſe his offence, before he had vttered his deſire, he is receiued to mercie. Luk. 15. 21.

The ſecond example is a deſire of Gods preſence and protection in common iudgements. When Moſes ſtoode at the redde ſea in great danger, hauing the ſea before him, and Pharaohs charriots behind him, no doubt he liſted vp his heart vnto God, but we read not of any thing that he ſaid, and yet the Lord ſaith *Why crieſt thou to me?* Exod. 14. 15. When Iehoſaphat was in great diſtreſſe, by reaſon of the armie of the Ammonites confounded in himſelfe, he ſaith, *O Lord, we know not what to doe, but our eyes are towards thee.* 2. Chron. 20. 12. and hereupon he obtained deliuerance.

The vſe. By this we learne to lay aſide formall praying and lippe labour, and to learne to liſt vp our hearts to God in heauenly ſighs and deſires: for that is indeede to pray. It is the very firſt thing, that the child of God doth, inwardly to ſigh and deſire reconciliation with God in Chriſt: and he which cannot doe this, is not as yet borne of God.

Againe,

Againe, many are caſt downe in themſelues, becauſe they ſee their mindes full of ignorance, their wills full of rebellion, and ſubiect to many temptations; and they find little goodnes in themſelues, but they muſt be comforted by this: if they can but groane and ſigh vnto God in their hearts for mercie and forgiuenes, they haue the ſpirit of God crying in them *Abba*; and they haue receiued the firſt fruits of the ſpirit. The deſires and cries of our hearts are fruits of the Interceſſion, or crie of the Sonne of God in heauen for vs.

Others are grieued, becauſe they haue praied long, and they find not the fruit of their praiers: but if they can pray, ſighing and groaning in their hearts for grace and mercie, let them be content: for it is the ſpirit of grace and praier, that makes them ſigh and groane. And euery ſigh of a contrite heart, hath a loud crie in the eares of God.

It falls out often, that men in extremitie of danger confounded in themſelues, know not what in the world to ſay, or doe. Ezechias in his ſicknes could not ſay any thing, but chatter in his throat, and mourne like a doue. Iſa. 38. 14. Some lie vnder the ſword of the enemie, others in a tempeſt are caſt ouer ſhipboard into the ſea. Now this muſt be their comfort, if they can lift vp their hearts vnto God, if they can but ſigh & groane for his preſence and aſſiſtance, the Lord will heare the petitions of their hearts: for the inward ſobbes, groanes, and ſighs of repentant ſinners, are loud and ſtrong cries in the eares of god the father.

The third point is, That the crie of the ſpirit is directed to God; becauſe *it makes vs crie, Abba, father.* Here firſt obſerue that Praier to Saints and Angels, is carnall praier. For the praier which is cauſed by the ſpirit, is direct to the father. And good reaſon: for it is the propertie of God to heare the crie of the heart. Rom. 8. 27. Some ſay, that the Saints in heauen are with God, and that in him they ſee the deſires of our hearts: but it is falſe which they ſay. For the Scripture ſaith, that *God alone ſearcheth the heart.* 1. king. 8. 39. None knowes what is in man but God, and the ſpirit of man. 1. Cor. 2. 11. Though Abraham had the ſight of God, yet is it ſaid, *Thou art our father, and Abraham knowes vs not.* Iſa. 64. 16. And for this cauſe, Inuocation of Saints, whether it be called *Latria*, or *Dulia*, is flat idolatrie.

Againe, Praier is to be made to God as he hath reuealed himselfe in the word; that is, to God, who is the father of Christ, and in him our father, who also sends his spirit into our hearts, crying *Abba*. It is an heathenish practise (which is also the practise of many among vs) to pray to an absolute God, that is, to God out of the Father, Sonne, and holy spirit.

Thirdly, here we see that true and spirituall Inuocation of God, is a marke of the Church of God: because it is a fruit of the spirit of God in them that are the children of God. And by this the people of God are noted. Act. 9. 14. 1. Cor. 1. 2. and on the contrarie, it is the marke of an Atheist not to pray. Psal. 14 4.

The last point is, the manner of directing our cries to God. First of all, they are to be directed to him with reuerence, as beeing present with vs: for to crie *Abba*, is not to speake words into the aire, but to direct our hearts to one that is present with vs in all dutifull and childlike manner. Thus did Dauid, Psal. 119. 58. and Paul, Eph. 3. 14. Secondly, our cries are to be directed to God with subiection to his will. Read the example of Christ, Mark. 14. 36. and of Dauid, 2. Sam. 15. 26. This condemnes the practise of many men. Balaam desired to die the death of the righteous, but without subiection to God: for he would not liue the life of the righteous. And many among vs haue often good motions and desires in their minds, but there is no soundnes in them: because they are not ioyned with a change and conuersion of heart and life. Thirdly, our desires are to be directed vnto God with importunitie and instancie. For the spirit makes vs crie *Abba*, Father: that is, My father, and thy father. God requires this importunitie of vs. Luk. 18. 1. It is practised by Dauid, Psal. 69. 4. by the woman of Canaan, Matth. 15. We must doe as Iacob did, wrastle with God, and giue him no rest till he fulfil the desires of our hearts, and giue vs the blessing. And our constant desires and groanes to heauen for mercie, shall neuer be in vaine. For if we aske any thing according to his will, he heareth vs indeede. 1. Ioh. 5. 14.

Verse 7.

These words, are the conclusion of the former doctrine of Paul. The time of your libertie is come, in that your libertie is procured and purchased by Christ, and ye haue receiued the

spirit

ſpirit of ſonnes crying *Abba*: therefore ye are not ſeruants to the lawe, but ſonnes of God. And from this concluſion Paul deriues a ſecond, which is the ſumme aud ſubſtance of the whole diſputation, from the beginning of the third chapter, to this place; namely, that they which are ſonnes, are alſo heires, not by the lawe, and the works thereof, but by Chriſt.

This verſe is a repetition of the 26. & 29. verſes, of the third chapter: therfore I will not ſtand any lōger in the hādling of it.

One thing is to be obſerued, namely the change of the number. Paul ſaid before, *ye are ſonnes*: here he ſaith, *thou art a ſonne*. And this he doth to teach vs, that they which turne to God & beleeue in Chriſt, muſt be aſſured that they are the ſonnes and heires of God. Paul hath ſet downe immediately before, the infallible ſigne, whereby a man may knowe himſelfe to be the childe of God: therefore in the next words he ſaith; therefore thou art the ſonne of God. Saint Iohn ſaith, *theſe things we write vnto you that beleeue, that ye may know that ye haue life euerlaſting* 1. Ioh. 5. 13. Thus muſt euery beleeuer apply the Goſpell, and the benefits thereof to himſelfe.

The meditation of this point ſerues greatly to ſweeten all croſſes vnto vs: for if we know that we be Gods children, that is comfort enough; and we may then aſſure our ſelues, that in euery croſſe, God comes vnto vs as a father. Again, this meditation works a contentation in euery loſſe. For if thou be the childe of god, thou canſt haue no great loſſe. *For all things are thine, thou Chriſts, and Chriſt Gods*, 1. Cor. 3. 22. Laſtly, this meditation muſt ſtirre vp in vs, a care to lead a heauenly and ſpirituall life, 1. Ioh. 3. 3. that we may be like our eldeſt brother Chriſt Ieſus.

v. 8. But euen then when yee knew not God, ye did ſeruice vnto them, which by nature are not Gods.

v. 9. But nowe ſeeing ye know God, or rather are known of God,

how turne ye againe vnto impotent and beggarly rudiments, whereunto as from the beginning, ye will be in bondage againe.

v. 10. Yee obserue daies and moneths, and times, and yeares.

v. 11. I am in feare of you, least I haue bestowed labour on you in vaine.

Here Paul returnes againe to the principall conclusion of the whole Epistle, which is on this manner. If I Paul be called to teach, and my doctrine be true: ye haue done euill to reuolt from it to another Gospel: but I am called to teach, and my doctrine is true: this Paul prooued in the first, second, and third chapters. Therefore ye haue done euill to reuolt from my doctrine. This conclusion he propounded before, and here againe he repeates it: and withall amplifies it two waies. First by setting downe the particular matter of the reuolt and Apostacie of the Galatians, v. 9, 10. *ye returne to impotent rudiments: ye obserue daies and times.* Secondly, he sets downe the greatnesse of their reuolt: first, by comparison thus: Once ye serued false gods: but there is some excuse of that offence: because ye did not know God: but that ye haue returned to the Rudiments of the world, there is no excuse of it: for ye then knewe god, or rather were known of god. Againe, he sets forth the greatnesse of their reuolt, by the effect, v. 11. It makes me feare least I haue lost my labour among you.

Here Paul sets downe a threefold estate of the Galatians: their estate in Gentilisme before their conuersion, their estate in their conuersion, and their estate in the Apostasie.

Their estate in Gentilisme stands in two things: Ignorance of God [*then ye knew not God.*] Idolatrie or superstition, *ye serued them which are not Gods by nature.*

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Touching their ignorance of God, it may be demaunded, how they can be ſaid not to know God, whereas Paul ſaith, *that which may be known of God, is made manifeſt vnto the Gentiles?* Rom. 1.20. and *that God did not leaue himſelfe without witneſſe?* Act. 14.17. *Anſw.* Knowledge of God is twofold, *Naturall*, or *reuealed knowledge*. *Naturall* is, that which all men haue in their minds by the light of nature, which alſo they may gather by the view and obſeruation of the creatures. This knowledge hath two properties. The firſt, it is imperfect: becauſe by it we know ſome fewe and generall things of God: as namely, that there is a God, and that he is to be worſhipped, &c. In this reſpect, this knowledge is like the ruines of a princely pallace. Againe it is weake: becauſe it ſerues onely to cut off excuſe, and it is not ſufficient to direct vs in the worſhip of God. Nay, when by it we beginne to ſet downe the worſhip of God, we then runne headlong into ſuperſtition, and vanitie. *Reuealed knowledge* is, that which is ſet downe in the written word, whereby we may knowe what God is in himſelfe, and what he is to vs: namely, a father in Chriſt, giuing pardon of ſinne, and life euerlaſting. This knowledge the Gentiles altogether want: nay by reaſon of the blindenes and impotencie of their minds, they iudge it fooliſhneſſe. Thus then in effect, though the Gentiles by nature know ſome things of God, yet doe they not knowe God, as he will be known of vs.

Againe, it may be demaunded, whether this ignorance be a ſinne in the Galatians? *Anſw.* Yea. For all men are bound to know God by the firſt commandement. And this ignorance is a want of the image of God in the minde, Col. 3.10. And euery defect of the image of God, is a branch of originall ſinne. And vengeance is the puniſhment of this ſinne, 2. Theſſ. 1.8.

It may be obiected, that Paul here excuſeth the Galatians by their ignorance. *Anſw.* It excuſeth *à tanto, non à toto*, that is, the degree and meaſure of the ſinne, and not the ſinne it ſelfe, Luk. 12.48.

Againe, it may be ſaid, that this their ignorance is inuincible, becauſe as the Gentiles doe not know God, ſo they cannot know him. *Anſ.* That they cannot know him, it is not Gods fault, but the fault of their firſt parents, and conſequently their fault: and this ignorance ſpreads it ſelfe ouer all mankinde, as a puniſhment of the firſt offence.

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The third point is, that this ignorance is a great and grieuous ſinne: for here Paul makes it *the mother of ſuperſtition* and Idolatrie. This muſt teach vs all to deteſt this ignorance of God, and his will, and to ſeeke by all meanes to knowe God. God hath a controuerſie with men, becauſe they knowe him not, Hoſe, 4.1.6.

Againe, this ſerues to warne all Miniſters of the word, to be carefull to roote out ignorauce out of the minds of the people, and to plant the knowledge of God. And by this we ſee, it is falſe which the Papiſt teacheth, that *Ignorance is the mother of deuotion.*

The ſecond ſinne of the Galatians is, that *they ſerued them, which are not gods by nature*, that is, falſe gods, not gods indeede, but gods in opinion.

It may be obiected, that the wiſeſt of the Gentiles, worſhipped the true God, creator of heauen and earth. *Anſw.* Falſe gods are ſet vp two waies. The firſt is, when that which is not God is placed and worſhipped in the roome of the true God; as when the ſonne, moone, and ſtarres are worſhipped, &c. and this is the groſſeſt kind of idolatrie. The ſecond is, when men acknowledge the true God, but doe not conceiue him, as he will be conceiued, & as he hath reuealed himſelfe in the word. In this reſpect, the Epheſians are ſaid to be *without God*, Eph. 3. 12. and the Samaritanes to worſhip *they knew not what*, Ioh. 4. 22. For they conceiued the true God in a falſe manner, becauſe they conceiued him forth of the father, ſonne, and holy Ghoſt: and therefore they ſet vp a falſe god vnto themſelues. Falſe worſhip giuen to God, preſuppoſeth a falſe opinion of God: and a falſe opinion of God, ſets vp an idol, or falſe god, in the roome of the true God. For it is not ſufficient to conceiue ſome true things of God, but we muſt preciſely conceiue him, as he hath reuealed himſelfe, without addition or detraction. And thus did the wiſeſt of the Galatians worſhippe falſe gods.

This Idolatrie is a common ſinne, and bred (as it were) in the bone. The Turkes at this daie worſhippe a falſe and fained God. For they conceiue and worſhip a God creatour of heauen and earth, that is neither father, ſonne, nor holy Ghoſt: and the Iewes worſhip God out of Chriſt: and ſo a fained god. For *he which hath not the ſonne, hath not the father*, 1. Ioh. 2. Likewiſe

wiſe the religion of the Papiſt teacheth and maintaineth the worſhip of falſe gods. For it giues to Angels and Saints a faculty or power to know the deſires of our hearts, to heare and helpe vs in all places, at all times: and hereupon praier is made to them: but all this is indeede the prerogatiue and priuiledge of the true God: and in as much as it is giuen to Angels and Saints departed, they are ſet vp in the roome of the true God.

Againe, that religion teacheth men to worſhip God, in, at, and before images. And this worſhip preſuppoſeth an Opinion or imagination that there is a God that will be preſent to heare and helpe vs, in, at, and before images: now this God is a God deuiſed by the braine of man. Papiſts alleadge, that their intention is to worſhip the true God, the Father, Sonne, and holy Ghoſt. And I ſay againe, that the true God hath reuealed his will that he doth deteſt this manner of worſhip: and therefore the worſhip is directed either to the images themſelues, or to the God deuiſed in the braine.

Thirdly, they of the Popiſh religion worſhip a fained Chriſt of their owne deuiſing: namely, a Chriſt that ſits at the right hand of the father in heauen, and is withall in the hands of euery Prieſt, after the words of conſecration. And they worſhip a God ſet vp by themſelues, namely, a God that will be appeaſed by humane ſatisfactions, and at whoſe hands a ſinnefull man may merit euerlaſting life, that is to ſay, a God all of mercie, and little or no iuſtice.

Though our religion teach no Idolatrie, yet certen it is, that many among vs practiſe a ſpirituall idolatrie in their hearts. For looke what a man loues moſt, and cares moſt for, and delites moſt in, that is his God; ſome therefore haue their riches for their God, ſome their pleaſures, ſome their beaſtly luſts. For where the heart is, there is thy God. Againe, the ignorant multitude worſhip a God of their owne coyning, which is a God made all of mercie, and no iuſtice. For they perſwade themſelues, that there is mercie with God, though they repent not, but goe on in their ſinnes: whereas the true God is infinite, not onely in mercie, but alſo in iuſtice. Exod. 34.

That this ſinne of Idolatrie may be rooted out of the minds of men, there muſt be firſt an *Illumination* of the minde, with the knowledge of the true God and his will: and there muſt alſo be a *renouation* of the heart and affections, that they ſet not

vp ſomething els in the roome of God.

The eſtate of the Galatians after their conuerſion is in theſe words, *Ye knowe God, or rather are knowen of God.*

The knowledge whereby men know God, is either *litterall knowledge*, or *ſpirituall knowledge*: *Litterall* is when the doctrine of God, and his will is known, without reformation of life. *Spirituall* knowledge is when the minde is inlightened by the ſpirit of God, with the knowledge of God, by the word, and according to the word; ſo as thereupon men are transformed into the image of God. 2. Cor. 3. 18. And this kind of knowledge is here meant, when Paul ſaith, *Ye know God.*

The foundation of this knowledge is, that God is to be knowne in Chriſt, for in him God hath manifeſted his infinite wiſdome, iuſtice, mercie. Therefore is he called *the ingrauen image of the perſon of the father*, Heb. 1. 2. and Paul ſaith that *we haue the knowledge of the glorie of God, in the face of Ieſus Chriſt.* 2. Cor. 3. 6.

The properties of this know'ledge are three. The firſt is, that it muſt be a Speciall knowledge, whereby we muſt acknowledge God to be our God in Chriſt. The firſt commandement of the law requires, that we take the true God for our God. The commandement of Chriſt is, *Beleeue the Goſpel.* Now the ſtipulation of the couenant of grace (which alſo is the ſubſtãce of the goſpel) is this, *I am thy God*, Ier. 31 33. this therefore muſt we beleeue. And to this knowledge, is the promiſe of life euerlaſting annexed. Ioh. 17 3 Iſa. 53. 11.

The ſecond propertie is, that this knowledge muſt not be confuſed, but diſtinct. Firſt, we muſt acknowledge the true God in reſpect of his preſence with vs in all places. Thus Moſes is ſaide *to know the inuiſible*, Hebr. 11. 27. Secondly, we muſt know and acknowledge God in reſpect of his particular prouidence ouer vs. Thus Dauid knew God, when he ſaide that *he numbred his flittings, and put his teares into his bottle.* Pſal. 56. 8. Thirdly, we muſt know God in reſpect of his will, in all things to be done, and to be ſuffered: and this is the right knowledge of God, to haue regard to his will. Rom. 12. 2. Eph. 5. 17. Dauid ſaith, *All thy lawes are before me.* 2. Sam. 22. 23. And when Shemei reuiled, he ſpake thus, *He raileth becauſe God bidde him raile.* 2. Sam. 6. 10. Laſtly, we muſt know and acknowledge God in the power which he ſhewed in the

death

death and reſurrection of Chriſt. Read and conſider Eph. 1. 17. where Paul placeth the knowledge of God in two things, in the knowledge of the riches of eternall life, and in an experimentall knowledge of the vertue of the reſurrection of Chriſt in our ſelues.

The third propertie is, that this knowledge muſt be an effectuall and liuely knowledge, working in vs new affections and inclinations. *He that ſaith he knowes God, and keepes not his commandements, makes him a liar.* 1. Ioh. 2. 4. and 3. 6. Tit. 2. laſt.

The vſe. Seeing the conuerſion of a ſinner ſtands in this ſpirituall knowledge of God, we muſt be ſtirred vp to ſeeke to know God according as he will be knowne of vs. We deſire to ſerue God: and we cannot ſerue him, vnleſſe we know him: nay, ſo long as we know him not, we doe nothing but ſerue the falſe gods of our owne hearts. Againe, we deſire life eternall: and this is life, in right manner to acknowledge God. Ioh. 17. 3. And the whol matter of our boaſting, muſt be the knowledge of God. Ierem. 9. 24. God himſelfe miniſtreth vnto me a further Argument to moue you to this deſire: namely, by the mouing of the earth yeſterday. For though Philoſophers aſcribe all to nature, yet the truth is, that the trembling and ſhogging of the earth, is a ſigne of the great, and extraordinarie anger of God. The cauſe of this anger is, that we know not God, neither doe we for the moſt part care to know him. We haue had the Goſpel long, but we bring forth but ſmall fruits. For this cauſe the earth in his trembling doth as it were groane to be disburdened of ſo rebellious a nation; and it doth after a ſort craue leaue of God, that it may deuoure a ſinnefull people, as it once deuoured Dathã and the companie of Abiram. Now our dutie is, in this iudgement of God to acknowledge his maieſtie his anger, and his iuſtice; and with feare and trembling to humble our ſelues for our ſinnes paſt, thereby to preuent his anger to come. The earth a bruite and dumme creature in his kinde, is become a preacher vnto vs: and his trembling muſt teach vs to tremble in our hearts, and to ſinne no more.

Againe, if we muſt know God, we muſt remember God and Chriſt: and as we muſt know God, ſo muſt we remember him. Now we muſt not knowe Chriſt according to the fleſh, 2. Cor. 5. 17. and therefore we may not remember Chriſt

according to the flesh, that is, in any worldly and carnall manner. This therefore is not to keepe a Memorie of Christ, to spend twelue daies in reuell and riot, in masking and mumming, in carding and dicing (as many doe:) this is rather to burie the memorie of Christ, and to doe homage to the god of pleasure. Of them that saide, *Let vs eate, drinke, and sleepe*, Paul saith thus: *Awake and doe righteously: for some of you doe not know God.* 1. Cor. 15. 34.

Paul saith further, *But rather ye are knowne of God.* The knowledge whereby God knowes men, stands in two things; his Election of them to his speciall loue, 2. Tim. 1. 19. and the Execution of Election, whereby he makes men his peculiar people, by calling, iustifying, and sanctifying of them. Tit. 2. v. 14.

Hence obserue: first, that Gods Election is the roote of all the gifts of God in vs. We know God, because he first knows vs. Paul saith, that *we were elected that we might be holy.* Eph. 1. 4. Therefore we are not elected (as some teach) either for our faith, or according to our faith, but to our faith, that is, Elected that we might beleeue.

Secondly, hence we learne, that we can neither thinke, will, or doe that which is good, vnlesse God preuent vs with his grace. God must first vouchsafe to acknowledge vs, before we can acknowledge him. Ioh. 10. 14. Preuenting grace, is twofold. The first, and the second. The first, when God in our first conuersion takes away the stonie heart, and puts a fleshie heart in the roome. The second is, after we are regenerate: for then God still preuents vs with good motions and desires. Of both, read Ezech. 36. 26. Some teach, that if we doe that which we can, God will giue vs his grace: but this is false: for then we should preuent God.

Thirdly, by this we see, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby he knowes who are his: and this knowledge brings forth an other knowledge in vs, whereby we know God for our God. There is an Election in God which workes in the Elect an other Election, whereby they choose God for their God. The loue, whereby God loues vs, workes in vs an other loue whereby we loue God. 1. Ioh. 4. 19. Christ first apprehends

prehends vs: and this apprehenſion of his, worke in vs the apprehenſion of faith, whereby we lay hold vpon him. Phil. 3. 12. When Chriſt makes interceſſion for vs in heauen, there is another interceſſion wrought in our hearts by the ſpirit, *whereby we crie Abba father*, Rom. 8. 26. The death of Chriſt hath a vertue in it, to worke in vs the death of ſinne. Thus doth the ſpirit of God ſeale vs to the day of our redemption. By this may we know that we belong to God, if we finde any impreſſion of the grace of God in vs. The ſunne by his light ſhines vpon vs, and by the ſame light we view and behold the ſunne.

Laſtly, here is the foundation of true comfort. Our faith doth not ſaue vs, becauſe it is a perfect vertue: but becauſe it apprehends a perfect obiect; namely, the perfect obedience of Chriſt. So then, if our faith erre not in his obiect, but be rightly fixed on the true cauſes of our ſaluation, though it be but a weake faith, and doe no more but cauſe vs to will, deſire, and indeauour to apprehend Chriſt, it is true faith, and iuſtifieth: the weakeneſſe of it ſhall not hinder our ſaluation, which ſtãds not in this, that we knowe God, but in this, that God knowes vs, whoſe knowledge is perfect and cannot faile. Againe, our ſaluation ſtands not in our apprehenſion of Chriſt, but in Chriſts apprehending of vs. Phil. 3. 12.

This knowledge of God whereby he knowes vs, hath two properties. Firſt, it is ſpeciall, whereby he knowes all the elect euen by name. Exod. 33. 17. Againe, it is a perpetuall and vnchangeable knowledge. For whome God once knowes, he neuer forgets, Iſai. 49. 15.

The third eſtate of the Galatians is their eſtate in their reuolt or Apoſtaſie, in theſe words, *How turne ye againe to impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage againe?* or thus, *to which ye will doe ſeruice againe as from the beginning?*

The words carrie this ſenſe: *How turne ye againe?* that is, it is an intollerable offence in you, hauing knowne God, to returne againe to the rudiments of the law. By *rudiments* we are to vnderſtand Circumciſion, the Iewiſh ſacrifices, and all the ceremonies of the law of Moſes. And it may not ſeeme ſtrange, that they are called impotent and beggarly rudiments. For they muſt be conſidered three waies, with Chriſt, without Chriſt, and againſt Chriſt. With Chriſt, when they are conſidered as

types and figures of Christ to come, and as signes of grace by diuine institution for the time of the old Testament. Without Christ, when they are vsed onely for custome, whether before or after the death of Christ. Against Christ, when they are esteemed as meritorious causes of saluation, and the iustification of a sinner is placed in them, either in whole or in part: as though Christ alone were not sufficient. In this respect Paul calls them impotent and beggarly rudiments.

And Paul hauing said, that the Galatians returned againe to the rudiments of the lawe, in the next words he shewes howe they doe it: namely, by *seruing them againe*. They serued or yeelded seruice to them three waies: In opinion, because they iudged them to be necessarie parts of Gods worshippe, and means of their saluation. In Conscience: because they subiected their consciences to them. In affection, because they placed part of their affiance in them for their iustification and saluation.

It may be demanded, howe the Galatians can be said to returne againe to the rudiments of the law, & serue them againe, that were neuer vsed to them before? *Answ.* In the speach of Paul there is that which is called *Catachresis*, that is, a kind of speaking somewhat improper in respect of fineneſſe and Elegancie. The like we haue. Ruth. 1. 22. when Ruth is said to returne to Iuda with Naomi; & yet shee was neuer there before. Neuertheleſſe, the speach in sense is most significant and proper. For Paul (no doubt) signifies hereby, that when the Galatians subiected themselues to the rudiments of the law, and placed their saluation in part euen in them, they did in effect and in trueth as much as returne againe to their old superstitions, & serue againe their false gods.

Here then we haue a description of the Apostasie of the Galatians. It is a voluntarie sinne (for Paul saith, *ye will serue*) after the knowledge of the truth, in which they returne againe to the rudiments of the law, by yeelding subiection, and seruice to them: which act of theirs is indeede as much as if they had serued againe their false gods. Here some may say, if this be so, then they sinned against the holy Ghost. *Anſ.* The sinne against the holy Ghost, is indeede a voluntarie sinne: but that is by reason of the obstinacie and malice of the will: and this offence in the Galatians was voluntarie onely by infirmitie. Againe, the

sinne

sinne against the holy Ghost is an vniuersall Apostasie, in respect of all the Articles of religion: for that sinne makes men crucifie Christ crucified, Heb. 6.5. and to tread vnder foote the sonne of God: the Apostasie of the Galatians was particular onely in the article of iustification.

The vse. In that the Ceremonies of the law set vp against Christ, in the cause of our iustification and saluation, are called impotent and beggarly rudiments, Paul teacheth a waightie conclusion: That Christ stands alone in the worke of redemption, without collegue or partner, without deputie, or substitute, whether we respect the whole worke of redemption, or the least part of it. Againe, that all the workes of mediation stand alone by themselues, and admit nothing to be added and adioyned to them, *There is no other name whereby we can be saued beside the name of Christ*. Act. 4.12. *Christ saues them perfectly that come vnto him*, Heb. 7.25. *In him we are complete*, Col. 2.10. *He alone treads the winepresse of Gods wrath, and none with him*, Isai. 63.3. If Christ be a Sauiour, he must be a perfect Sauiour, considering he is God and man: and beeing a perfect Sauiour in himselfe, he needs no partner, and because he is euery where & all times, therefore he needs no deputie in his stead. Again, euery worke of redemption is acted by whole Christ, according to both his natures: and as there are in him two natures, so are there two operations of the said natures: and as both natures concurre to make one person, so the operatiõs of both natures concurre to make the compound worke of a mediatour, which is an admirable worke, not meerely humane, but *theandricke*, that is, *humane-diuine*. For this cause no action pertaining to redemptiõ, can be performed by a mere creature, whether man or angel.

Obiection. I. Ioh. 20.23. The Apostles haue the power to remit and retaine sinnes: therefore it is not proper to Christ. *Answ.* To remit by meriting and by efficacie in the conferring of pardon, is proper to the mediatour. The Apostles and other Ministers remit by preaching and by declaring remission. The ministers of the word doe not procure our reconciliation with God as Christ doth, but they exhort men to be reconciled to God. 2. Cor. 5.20.

Obiect. II. 1. Pet. 3.18. *Baptisme saueth*: therefore not Christ alone. *Answ.* Baptisme saueth by signifying and by sealing

vnto

vnto vs the grace and mercie of God: and the effecting of our ſaluation,is in the ſame place aſcribed to Chriſt and his reſurrection.

The concluſion then of Paul is to be remẽbred: for it ſerues as in engyne to ouerturne the maine grounds of poperie. The primacie of the Pope is a certen eſtate in which he is ſubſtituted into the place and roome of Chriſt: for he takes vpon him to make lawes that properly and truely binde conſcience, euen as the lawes of God. Againe, he takes vnto him a proper and iudiciall power,to remit or retaine the ſinnes of men. Nowe theſe actions indeed,are the proper actions of God & Chriſt, no meere creature is capable of them. In this reſpect the primacie of the Pope is an impotent and beggarly inuention. Again, the Romiſh relligion beſide the al ſufficient oblation of Chriſt vpon the croſſe,ſets vp the ſacrifice of the maſſe for the ſinnes of the quicke and the dead:beſides the Interceſsion of Chriſt, it ſets vp the Interceſsion of Saints and Angels: beſide the perfect ſatisfaction of Chriſt,it ſets vp humane ſatisfactions:beſide the infinite merit of Chriſt,it maintaines and magnifies the merit of humane workes. But all theſe are but impotent and beggarly deuiſes of men. For Chriſt in his Sacrifice, Satisfaction, interceſsion,merit,admits no corriuall or aſſociate. All actions of his are perfect in their kind,and neede no ſupplie.

This againe muſt teach vs,to content our ſelues with Chriſt alone, and not to ſet vp any thing with him, or againſt him. This is the ſafeſt and the ſureſt courſe. A certen Papiſt writeth to this effect,that we Proteſtants in our iuſtification,cleaue only to the bodie of the tree, and that the Papiſts cleaue both to the bodie and the branches. And I ſay againe, it is the ſafeſt with both the hands to cleaue to the bodie of the tree:and he that with one hand laies hold vpon the bodie of the tree, and with the other ſtaies himſelfe vpon the branches, is in great danger of falling.

The ſecond concluſion of Paul is, that to ſet vp any thing out of Chriſt,as a meritorious cauſe of ſaluation, and to place our iuſtification in it, either in whole or in part,is indeede the ſeruice of Idols. And the reaſon is plaine. For this is to ſet vp ſomething in the place and roome of Chriſt: and men put a confidence in that which they make a cauſe of their owne ſaluation.

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The doctrine then of Iuſtification by works, is a doctrine that maintaines idolatrie: for if they iuſtifie, we may put our truſt in them: and if we put our confidence in them, we make idols of them. That works may merit at Gods hand, they muſt not onely be ſanctified, but alſo deified.

The diſtinction vſed of the Papiſts, of *Latria*, and *Dulia*, that is of *worſhip*, and *ſeruice*, falls to the ground. They ſay they giue *worſhip* to God, and *ſeruice* to Angels and Saints. It is a toie. For here Paul condemnes the *very ſeruice* to heathen gods: and the ſeruice of the rudiments of the law, is the Apoſtaſie of the Galatians. And to giue ſeruice, or worſhippe to any thing, are all one.

The third concluſion of Paul is, that they which haue giuen their names to God, and Chriſt, muſt not returne to any thing, that they haue forſaken, or ought to forſake. He that puts his hand to the plough, muſt not looke backe: he that goes to the land of Canaan, muſt not looke backe to Egypt. We in England haue bin long deliuered from the ſuperſtition of Poperie, and we muſt not ſo much as dreame of any returne. It is a common fault among vs, that in outward profeſſion we cleaue to Chriſt, & yet in affection and practiſe we cleaue to the world, and walke after the luſts of our owne hearts. This is in ſhew to goe forward, but in deede to turne backe againe. But our dutie is, in thought, conſcience, will, affection, word, and deede, to go on forward, and no way to goe backe.

Verſ. 10.

In the former verſe, Paul ſets downe the Apoſtaſie of the Galatians in generall tearmes, ſaying, *How turne ye againe to the Elements of the world?* In the 10. verſe, he ſhewes, what theſe Elements be, *Ye obſerued daies, and moneths, and times, and yeares.* By *daies*, are meant Iewiſh Sabbaths: by *moneths*, the feaſts obſerued euery moneth in the day of the new moone. By *times*, ſome vnderſtand the feaſt of the Paſſeouer, the feaſt of Pentecoſt, and the feaſt of Tabernacles. But the word (καιρὸς) ſignifies, ſeaſons, or fit times for the doing of this or that buſines. So is it tranſlated, Act. 1. 7. *It is not for you to know the times and ſeaſons.* It was the manner of the Gentiles to make difference of times in reſpect of good or bad ſucceſſe, and that according to the ſignes of heauen. And it is very likely, that the Galatians obſerued daies not onely in the Iewiſh, but alſo in the heathenish

manner. By *yeares*, are meant euery ſeuenth yeare, and the Iubelie yeares, which the Galatians obſerued after the faſhion of the Iewes.

Againe, there is a fourefold kind of obſeruation of daies; one *naturall*, the other *ciuill*, the third *Eccleſiaſticall*, the fourth *ſuperſtitious*. *Naturall* is, when daies are obſerued according to the courſe of the ſunne & moone, Gen.1.14. thus day follows night, and night followes day, and euery yeare hath foure ſeaſons, ſpring, ſommer, autumne, winter. And the obſeruation of theſe times, is according to the law of nature. *Ciuill obſeruation* is, when ſet times are obſerued for husbandrie, in planting, ſetting, reaping, ſowing: for houſhold affaires, and for the affaires of the commonwealth, in keeping of faires, and markets, &c. And thus to obſerue daies, is not vnlawfull. *Eccleſiaſticall obſeruation* of times is, when ſet daies are obſerued for orders ſake, that men may come together to worſhip God: theſe daies, are either daies of thankſgiuing, or daies of humiliation. Of daies of thankſgiuing, take the example of the Iewes, Heſt.9. 26. who obſerued yearely the feaſt of *Purim*, for a memorie of their deliuerance. In like manner they appointed and obſerued the feaſt of *Dedication*: and it ſeemes that Chriſt was preſent at Ieruſalem, as an obſeruer of this feaſt. Ioh. 10. 22. And thus for orders ſake, to obſerue certaine daies of ſolemnitie, is not forbidden. *Superſtitious obſeruation* of daies, is twofold, *Iewiſh*, or *heathenish*. *Iewiſh*, when ſet daies are obſerued with an opinion, that we are bound in conſcience to obſerue them, and when the worſhip of God is placed in the obſeruing of this or that time. *Heathenish*, when daies are obſerued in reſpect of good or bad ſucceſſe. Now then, to come to the point, the intent of Paul is onely to condemne the Iewiſh manner of obſeruing of daies, in theſe words, *Ye obſerue daies, moneths, yeares*: and the heathenish manner, in theſe words, *ye obſerue ſeaſons*.

Againſt this interpretation, the place of Paul may be obiected, Rom. 14.6. *He that obſerues the day, obſerues it to the Lord*. *Anſ.* Indeede Paul in theſe words excuſeth the Romanes that obſerued daies, and ſaith, that their intention was to obſerue them to the honour of God: and this he ſaith, becauſe as yet they were not fully inſtructed touching Chriſtian liberty: but withall, let it be remembred, that in mild ſort he notes this to be a fault in them, when he ſaith, that *they were weake in faith*. Now,

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the caſe was otherwiſe with the Galatians: becauſe they obſerued daies after they had bin informed touching their libertie in Chriſt: and withall they placed their ſaluation, in part, in the obſeruation of daies: and thus they mixed the Goſpel with the law. And therefore they were iuſtly to be blamed.

Againe, it may be obiected, that now in the time of the new Teſtament, we in religious manner obſerue *the Lords day*. *Anſ.* Some men both godly and learned are of opinion, that *the Lords day* was appointed by the Apoſtles for orders ſake: and that it is in the libertie of the Church to appoint the Sabbath vpon any other day in the weeke, becauſe they ſay, all daies without exception are equall: and they adde further, that when the publike worſhip of God is ended, men may then returne to their labours, or giue themſelues to recreation, on the Lords day. But this doctrine ſeemes not to ſtand with the fourth commandement.

It ſeemes to be a truth more probable, that euery ſeauenth day in the weeke, muſt be ſet a part in holy reſt vnto God: for this is the ſubſtance of the fourth commandement. And it is alſo very probable, that the Sabbath of the new Teſtament is limited and determined by our Sauiour Chriſt to *the Lords day*. For Paul and the reſt of the Apoſtles obſerued the firſt day of the weeke for a Sabbath day, Act. 20.7. and he ſaith, *Whatſoeuer ye haue heard, and what ye haue ſeene in me, that doe*. Phil. 4.9. Againe it was the decree or conſtitution of Paul, that the collection for the poore ſhould be *the firſt day of the weeke* at Corinth: now this collection in the Primitiue Church, followed preaching, praier, ſacraments, and it was the concluſion of all other exerciſes in the aſſemblie. 1. Cor. 16.2. And this firſt day of the weeke is called *the Lords day*, Apoc. 1.11. and it is ſo called, becauſe it was dedicated and conſecrated to the honour of Chriſt our Lord. And who is the author of this Dedication but Chriſt himſelfe the Lord of the Sabboth? It is alleadged, that the Sabbath, and the commandement touching the Sabbath, is Ceremoniall: and vpon this ground, they take libertie, & keep no Sabbath at all But the truth is, that the commandement touching the Sabbath is not wholly Ceremoniall. It may be, the firſt words, *Remember the Sabbath day to ſanctifie it*, and the words, *In it thou ſhalt doe no manner of worke, &c.* are ſpoken of the Iewes Sabbath: but the wordes, *Sixe daies ſhalt thou la-*

bour, and the ſeuenth day is the Sabbath of the Lord thy God, are morall, and containe a perpetuall truth. Therefore the words of Paul muſt be conceiued with an exception of the Sabbath day, which is the ſeuenth day in euery weeke; which day Chriſt hath limited by his Apoſtles, to *the Lords day*.

The vſe. This text of Paul diſcouers vnto vs a great part of the ſuperſtition of the Popiſh Church, in the obſeruation of holy daies. Firſt, beſide *the Lords day*, they appoint many other ſabbaths: whereas it is the priuiledge of God to appoint an ordinarie day of reſt, and to ſanctifie it to his owne honour. Secondly, they bind mens conſciences to the obſeruation of their holy daies, which Paul here forbids, and Col. 2. 16. Thirdly, they place the worſhip of God in the obſeruation of their holy daies: but God is worſhipped in vaine by mens precepts. Matth. 15. Fourthly, they place a great holines in their feſtiuall daies, more then in other daies. Fiftly, they dedicate many of their holy daies to the honour of Saints and Angels: whereas the dedication of ordinarie and ſet daies, is a part of diuine or religious worſhip. Laſtly, their holy daies for number are more then the feſtiuall daies of the Iewes: and thus they bring people into their old bondage, nay to a greater bondage then euer the Iewes indured, in reſpect of daies and times. It may be ſaid, that the Church of the Proteſtants obſerue holy daies. *Anſ.* Some Churches doe not: becauſe the Church in the Apoſtles daies, had no holy day, beſide the Lords day: and the 4. commandement inioynes the labour of ſixe daies. Indeede the Churches of England obſerueth holy daies, but the Popiſh ſuperſtition is cut off. For we are not bound in conſcience to the obſeruation of theſe daies: neither doe we place holines or the worſhip of God in them: but we keepe them onely for orders ſake, that men may come to the Church to heare Gods word. And though we retaine the names of Saints daies, yet we giue no worſhip to ſaints, but to God alone. And ſuch daies as contained nothing in them but ſuperſtition, as the conception and aſſumption of the virgin Marie, we haue cut off. Thus doth the Church with vs obſerue holy daies, and no otherwiſe. Indeede the ignorant multitude among vs faile greatly in the obſeruing of daies. For they greatly ſolemniſe the time of the birth of Chriſt, and then they keepe few or no markets: but *the Lords day* is not accordingly reſpected: and men will not be diſſwa-

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ded from following of faires on that day.

Againe,to obſerue daies of good & bad ſucceſſe, according to the conſtellations of the heauens,is an heatheniſh faſhion to be auoided. For it is here condemned in the Galatians. Here therefore,we muſt be put in minde,not to obſerue the planetarie houres:for men ſuppoſe that the houres of the daie are ruled by the planets,and hereupon, that ſome houres are good, and luckie(as they ſay)and ſome vnluckie: that men are taken with planets,and borne vnder vnluckie planets. But theſe are heatheniſh conceits. Neither muſt we reſpect our *Horoſcope* or the time of our birth,and the conſtellation of the heauens thē, as though we could hereby know, what ſhould befall vs to the end of our daies. And we muſt not put difference of daies, as though ſome were luckie vnto vs, and ſome vnluckie,according to the courſe of the ſtarres. The like I ſaie of the Criticall daies,that is,the 7.and the 14.daie after that a man beginnes to be ſicke. For they are groũded vpon the aſpects of the moone, which are not to be regarded. And the *Climactericall* years are not to be obſerued as dangerous and diſmall. The obſeruatiõ of the ſignes,is of the ſame nature. For the 12. ſignes are nothing els,but 12.parts of the firſt mooueable, which is but a ſuppoſed heauen. Therefore there is no danger in the thing, but in our conceit. We are to feare God, and not to feare the ſtarres: neither are we to make differences of daies in reſpect of them,as though the affaires we take in hand, ſhould proſper the better or the worſe, in reſpect of their different operation. Gods commandement is, *Feare not the ſignes of heauen.* Ierem. 10.2. And good reaſon. For no man can by learning knowe the operation of the ſtarrs: becauſe their lights and operations are all mixed togither in all places vpon earth: and therefore no obſeruation can be made of this or that ſtarre,more then of this or that hearbe,when all hearbes are mixed and compounded togither. Againe, the operation of the ſtarres is by their light,and light hath no operation but in heat or cold, moiſture or drineſſe. In this reſpect,(though we may well obſerue the full and the change of the moone) it is fooliſhneſſe to aſcribe the regiment of our affaires to the ſtarres,they beeing matters contingent, which depend on the will and pleaſure of man. Laſtly,it is a great ouerſight to hold ſundrie of the ſtarres to be malignant and infortunate, in reſpect of vs:whereas they are

the creatures of God, and their light ſerues for the good of man. In a word, we are not to make difference of dates, neither in reſpect of holines, nor in reſpect of good or badde ſucceſſe.

v. 11. I am afraid, &c.

In theſe words, the Apoſtle ſets forth the greatneſſe of the Apoſtaſie of the Galatians, by the effect thereof, which was to cauſe him to feare, leaſt he had beſtowed labour in vaine amõg them.

Firſt the occaſion of the words muſt be conſidered, and that is expreſſed in the former words, *ye obſerue dates and moneths.* And hereupon he ſaith, *I am in feare of you.* And thus Paul teacheth, that workes ſet vp as cauſes of ſaluation with Chriſt, make void the Miniſterie and grace of God. It may be ſaid, this is meant of ceremoniall workes, and ſo it is true. I anſwer, it is indeed ſpoken of ceremoniall workes, but it muſt be inlarged to all workes without exception. For Paul ſaith, c. 5. v. 3. *If ye be circumciſed, ye are bound to fulfill the whole lawe.* Hence then it follo wes, that the doctrine of iuſtification by workes, is an errour in the foundation, and beeing diſtinctly, and obſtinately maintained, there is no hope of ſaluation.

Againe, here we ſee the fidelitie of the Apoſtle Paul, and it ſtands in two things: the firſt is, his painefull and wearieſome labour, to gaine the Galatians to God. The ſecond is, his care that the foreſaid labour be not in vaine. And in this example of his, we learne three things. The firſt, that they which are, or deſire to be diſpenſers of the word, muſt doe it not for the belly, or for lucres ſake, or for the praiſe of men, but ſimply for this ende, that they may gaine ſoules to God. The Scribe that would haue followed Chriſt for gaine, was repelled with this anſwer, that Chriſt *had not ſo much as a place where to lay his head*, Math. 8. 20. and to preach for by-reſpects, is to make a marchandiſe of the word of God, 2. Cor. 2. 17. The ſecond is, that miniſters after the example of Paul, muſt be labourers indeed, 1. Cor. 3. 9. and workemen, 2. Tim. 2. 15. And they muſt ſhewe themſelues to be ſo, by their care and induſtrie in winning ſoules to God. And it is not ſufficient now and then to make a diſcourſe vpon a text. Thirdly, Miniſters of the word muſt be watchmen. Ezech. 3. 14. and Heb. 13. 17. their office is not onely to gaine and call men to God, but alſo to preſerue

and

and keepe them in Chriſt, which are alreadie called.

Thirdly, here we ſee the condition of the Church of Galatia, and of all other viſible Churches vpon earth, that they are ſubiect to Apoſtaſie. It may be ſaid, how can this be, conſidering true beleeuers cannot fall away? *Anſ.* In the viſible church on earth, there are foure kinds of beleeuers. The firſt are they, which heare the word without zeale, and they are like the ſtony ground. The ſecond are they, which heare, knowe, and approoue the word. The third are they, which heare, knowe, and approoue the word, and haue a taſte of the power thereof, and accordingly yeeld ſome outward obedience. The fourth are they, which heare, knowe, approoue, and keepe the word, in that they beleeue it, and are turned into the obedience of it. The three firſt may fall quite away, the fourth cannot. And by this meanes it comes to paſſe, that viſible Churches vpon earth may fall away: becauſe of them that profeſſe the faith, three to one may vtterly fall away.

The vſe. This muſt teach vs that are members of the viſible Church, to feare and to ſuſpect our ſelues: and not to content our ſelues, becauſe we haue ſome good things in vs: but we muſt labour *to be ſealed vp to the daie of our redemption, and to lay vp a good foundation againſt the time to come*, 1. Tim. 6. 18. By ſeeking to haue in vs ſuch good things, as are proper to the Elect, as vnfained faith in Chriſt, and conuerſion to God from all our ſinnes.

It may be demanded, how Pauls labour ſhould be in vaine? *Anſ.* It was in vaine in reſpect of his owne deſire and affection to ſaue all the Galatians: ſecondly, it was in vaine, in reſpect of the whole bodie of that Church, wherof many were hypocrits. It was not in vaine in reſpect of the elect, nor in reſpect of the counſell of God, Iſa. 55. 11.

Againe, it may be demanded, what muſt be done when the labours of our callings are in vaine? *Anſ.* We muſt follow the calling and commandement of God: whether we haue good ſucceſſe or no, and whatſoeuer come of it. Paul feares leaſt his labour is in vaine, and yet he ſtill labours. When Peter had laboured all night and caught nothing, he ſaith, at the commandement of Chriſt, *In thy word will I caſt out my net*, Luk. 5. And thus to doe, (whatſoeuer follows) is true wiſedome, and the feare of God. For it muſt ſuffice vs, that the worke we take in hand

hand is pleasing vnto God. And though it be in vaine, in respect of men, it is not so before God. Isa.49.4. and 2.Cor.2. 18. This must euery man remember in his place and calling, for the establishing of his minde against all euents.

v. 12. Be you as I, for I am euen as you: I beseech you brethren: ye haue not hurt me at all.

The words in this verse, to the 16. verse, are an answer to an obiection. The obiection is this, we see now by these sharpe reproofes, that Paul hath changed his minde toward vs, and that he hath turned his loue into hatred. The answer is, *be as I, I am as you*: the speech is very effectuall and significant, and it is like the common prouerb, *Amicus, alter ego, alter idem*, that is, *a mans friend is all one with himselfe*. The sense of the words is, *Be as I*, looke that your minds be not estranged from me, but tender me euen as your own selues: for I Paul am the same that euer I was, I respect and tender you euen as mine own selfe. And least the Galatians should say, see ye not how Paul commands imperiously, *be ye as I?* therefore he addes, *I beseech you brethren*, I command you not. In the next words he addes a reason of his answer, thus, Hatred presupposeth a hurt or wrong to be done: ye haue done me no hurt or wrong: therefore ye may not thinke that I hate you.

When Paul saith, *be as I: I am as you*: we learne, that there must be a speciall and mutuall loue betweene the teachers and the people. Paul saith, that he did *inlarge his heart for the Corinthians*, and he requires the like of them. 2.Cor.6.11.13. Teachers must shewe their loue, by tendering the saluation of the people by all meanes, euen as their own soules. Paul could haue found in his heart to haue beene accursed for his countrimen the Iewes, Rom.9.1. He desired that he might be offered vp as a drinke offering vpon the sacrifice of the faith of the Philippians, Phil.2.18. When the Israelites had sinned, Moses stands in the breach, as it were in the face of the Canon, betweene the wrath of God and them, by his praier to stay the iudgement of God, Psal.106.23. Againe, the people must shew their loue to their teachers; first, by praying for them, as for them-

themſelues, Rom. 15.30. ſecondly, by hauing in ſingular price the worke of the Miniſtery, 1. Theſſ. 5.13. and that is, by wholſome doctrine to repaire the image of God, and to erect the kingdome of God in the hearts of men. When this thing is loued and deſired, then are Miniſters loued. This mutuall loue is of great vſe, it incourageth people to obay, and the Preachers of the word to labour in teaching.

When Paul ſaith, *I beſeech you brethren*, he ſhewes what moderation is to be vſed in all reproofes. He tells the Galatians his minde plainly to the full: and withall he indeauours to ſhew his owne loue to them, and to keepe theirs.

It may be asked, how Paul can ſay, *Ye haue done me no hurt at all.* For when a beleeuer in Corinth committed inceſt, Paul tooke it for a wrong to himſelfe? 2. Cor. 2.10. And no doubt, to call the doctrine of the Apoſtle into queſtion, was a great wrong vnto him? I anſwer, the wrong was no wrong in his eſtimation and affection, who was content to put vp, and to forgiue the wrong. Here we ſee the meeknes of Paul, in that he quietly beares the croſſes and wrongs laid vpon him. The like was in Moſes, who 40. yeares together indured the bad manners of the Iſraelites, Act. 13.18. but the perfect example of this vertue is in Chriſt, who ſaued the that crucified him. We likewiſe are to exerciſe our ſelues in this vertue. And that we may indeede ſo doe, we muſt firſt of all haue a ſenſe of our ſpirituall pouertie, and a faith in the mercie, preſence, and protection of God.

Againe, marke the minde of the Apoſtle, that he may winne ſoules to God; he is content to ſuffer any wrong. The Prieſts and Ieſuits among vs in England, are content to venter life and limme that they may win Proſelytes to the Church of Rome: much more then muſt the true Miniſters of the Goſpel be content with any condition, ſo they may gaine men to God. In this caſe, hurts and abuſes, muſt be no hurts, nor abuſes.

13 And ye know how through the infirmitie of the fleſh, I preached the Goſpel vnto you at the firſt:

14 And the triall of me which

was in my flesh ye despised not, neither abhorred: but receiued me as an Angel of God, yea as Christ Iesus.

15 What then was your felicitie? for I beare you record, that if it had beene possible, you would haue plucked out your eyes to haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the truth?

The answer to the Obiection in the former verse was this; *Be as I: I am as you.* And the reason was this: hatred presupposeth an offence: ye haue done me no offence or hurt: therefore ye may not thinke that I hate you. The *minor* is in the 12. v. the *conclusion* in the 16. v.

Againe, the *minor* [*ye haue done me no hurt*] is confirmed in the 13, 14, 15. verses. The summe of the Argument is this: Though my outward condition was subiect to contempt; yet did the Galatians shew loue and reuerence to me: therefore ye did me no hurt. Againe, Paul sets forth both the parts of his argument. And first of all he describes his owne condition, by three things: that he preached *in weaknesse of the flesh*: that he preached *the first*: that he preached *hauing the triall of himselfe in his owne flesh.* Secondly, the loue and reuerence of the Galatians is set out by three signes, or effects: *they despised him not; they receiued him as an Angel, or as Christ himselfe: they would haue plucked out their eyes to haue done him good.*

The first thing in Pauls condition is, that *he published the Gospel in the infirmitie of his flesh*, that is, in a meane and base estate, without the shew of humane wisdome, and authority, and subiect to many miseries. In this sense Paul opposeth *infirmitie* to the

the excellencie of humane wiſdome, 1. Cor. 2. 1. 3. and vnder it he comprehends all the calamities and troubles that befell him. 2. Cor. 12. 10.

This was the condition of the reſt of the Apoſtles. For they were but fiſhers, and preached the word in their fiſherlike ſimplicitie. Nay, this was the condition of Chriſt himſelfe. For he hid the maieſtie of his godhead vnder the vaile of his fleſh: and his outward man was ſubiect to reproch, and contempt. Iſa. 53. 3. And this is the Order of God. The word muſt be diſpenſed in the infirmitie of mans fleſh for ſundrie cauſes. Firſt, that we might not exalt our teachers aboue their condition, who are no more but inſtruments of grace. When the men of Derbe and Liſtra would haue offered ſacrifice to Paul, and Barnabas, Paul forbids them, ſaying, *that they were men ſubiect to the ſame paſſions with themſelues*, Act. 14. 15. The ſecond cauſe, that we might aſcribe the whole worke of our conuerſion not to men, but to God alone. 2. Cor. 4. 7. The third is, that God might by this meanes confound the wiſdom of the world, and cauſe men that would be wiſe, to become fooles, that they might be wiſe. 1. Cor. 3. 18. The laſt is, that we might be aſſured, that the doctrine of the Apoſtles is of God: becauſe it preuailes in the world without the ſtrength and pollicie of man.

And as the word is preached in weaknes, ſo it is beleeued of men; and the grace of God is conferred to vs, and continued in vs, in the weaknes of the fleſh. Gods loue is ſhedde abroad in the hearts of men: but when? euen then, when we are in the midſt of manifold afflictions. Rom. 5. 2. 5. *Paul beares about him the mortification of our Lord Ieſus*, not for his damnation, but *that the life of God might be manifeſt in his mortall fleſh*. 2. Cor. 4. 10. And he ſaith plainly, that the grace of God is made *perfect through weakneſſe*. 2. Cor. 12. 9. By this we are taught a high point in religion, and that is, not onely to be content with the miſeries and troubles of this life, but to reioyce therein: becauſe when we are weakeſt, we are ſtrongeſt: and when we thinke our ſelues forſaken of God in the time of diſtreſſe, we are not forſaken indeede, but haue his ſpeciall fauour and protection. 2. Cor. 12. 10. Let this be thought vpon: for the works of God in the cauſe of mans ſaluation, are in, and by their contraries. This is the manner of Gods dealing.

The ſecond thing is, that Paul preached the Goſpel to the

Galatians *at the first*, as it were breaking the ise, where none had preached before. In this he claimes his priuiledge, that he was to be esteemed as a master-builder, that laid the foundation of the Church of Galatia: and withall he giues a close *item* to the false Apostles, who did not plant Churches, but onely corrupt them after they were planted. Againe, Paul here notes the condition of Gods Church, or kingdome: in which first comes the husbandman and sowes good seede, and then after comes the deuill with his tares, Matth. 13.24. and all this is euident in the Church of Galatia, first planted by Paul, and then seduced by false teachers.

The third thing is, that Paul preached *bearing about him the triall of God.* This *triall* is a worke of God whereby he discouers vnto vs, and to the world, either the grace or the corruption of our hearts. Thus God tried Abraham, Hebr. 11.17. the Israelites, Deut. 6.1. and Ezechias, 2. Chron. 32.31. and Paul in this place.

The vse. We must not thinke it strange, when we are afflicted any way. Nay, we must looke for trialls, and be content when they come. 1. Pet. 4. 12. Iam. 1.2. We are either gold in deede, or gold in shew; if in deede, we must be cast into the furnace, that we may be purged: if we be gold in appearance, we must againe into the furnace, that we may be knowne what we are. The best vine in the vinyard must be lopped and cut with the pruning knife, that it may beare the more fruit. Ioh. 15.

Againe, we must take heede least there be any hidden corruptions raigning in our hearts: and we must labour to be indeede that which we appeare to be. For we must be tried by God: and then that which now lies hidde, shall be discouered to our shame.

Lastly, we must looke to it, that there be soundnes of grace in vs, that we may be able to beare the trialls of God, and shew forth some measure of faith, patience, obedience.

The first signe of Reuerence in the Galatians is, that *they did not despise Paul* in his base condition. This is a matter of commendation in them, and it is to be followed of vs. And he is a blessed man that is not offended at Christ, Matth. 11.6.

The second signe of reuerence is, that *they receiued Paul as an angel of God, or as Christ Iesus.* Here first we must distinguish be-

betweene Pauls perſon, and his doctrine or miniſterie. And he is ſaid *to be receiued as an angel*, or *as Chriſt*: becauſe his doctrine was receiued euen as if an angel, or Chriſt had deliuered it. Secondly, we muſt put a difference betweene an Apoſtle, and all ordinarie paſtours and teachers. And to be receiued as an angel, or as Chriſt, properly and ſimply concerns Paul, and the reſt of the Apoſtles. For to them it was ſaid, *It is not you that ſpeake, but the ſpirit of the father in you*, Math. 10. 20. Againe, *he that heareth you heareth me, he that deſpiſeth you deſpiſeth me*, Luk. 10. 16. The Apoſtles were called of God immediately, taught and inſpired immediately, and immediately gouerned by the ſpirit, both in preaching and writing, ſo as they could not erre in the things which they deliuered to the Church: and therefore they were to be heard euen as Chriſt himſelfe.

As for other ordinarie teachers, they are in part and in the ſecond place to be heard as angels, and as Chriſt, ſo farre forth as they follow the doctrine of the Apoſtles. Thus are they alſo called *the angels of the conenant*, Math. 2. 7. And *Embaſſadours in the ſtead of Chriſt*, 2. Cor. 5. 21.

Here Paul notably expreſſeth the Authoritie and honour of an Apoſtle, which is to be heard euen as Chriſt himſelfe: becauſe in preaching he is the mouth, and in writing the hand of God. This authoritie is to be maintained: and the conſideration of it is of great vſe. The Papiſts ſay, we know the ſcripture to be the word of God, by the teſtimonie of the Church: but indeede the principall meanes whereby we are aſſured touching the truth of Scripture, is, that the bookes of ſcripture were penned by men, whoſe writings, and ſayings, we are to receiue, euen as from Chriſt himſelfe, becauſe they had either Prophetical or Apoſtolicall authoritie, and were immediately taught and inſpired in writing: and all this may be diſcerned, by the matter, forme, and circumſtances of the foreſaid bookes.

Secondly, they are to be blamed that call the Pope *the ſpouſe of the Church*, and *Chriſt by annointment* (as Bernard did) for thus is he more then an Apoſtle. De conſid. ad Eugen.

Thirdly, here we ſee the goodneſſe of God, that doth not ſpeake to vs in his maieſtie, but appoints men in his ſtead, who are his embaſſadours to beſeech vs to be reconciled to him.

Fourthly, there muſt be fidelitie in teachers, becauſe they ſtand in teaching, in the ſtead of Chriſt: and therefore muſt

onely deliuer that which they knowe to be the will of Christ.

Fiftly, They must haue a speciall care of holinesse of life, because they speake in the name and roome of God. Read Leuit. 10.3.

Sixtly, the people are to heare their teachers with all reuerence, euen as if they would heare the very angels of God, or Christ himselfe.

Seauenthly, the comfort of the Ministerie is as sure and certen, as if an angel came downe from heauen, or Christ himselfe to comfort vs: so be it we doe indeed truely turne to God and repent.

Vers. 15.

What was your felicitie?] that is, you esteemed it to be your felicitie, that you receiued me and my doctrine. *Ye would haue plucked out your eies and haue giuen them to me*] a prouerbiall speech, signifying the speciall loue of the Galatians to Paul, so as nothing which they had could be to deare for him. *If it had bin possible*] this he saith, because no mã can pluck out his eie to doe another man good: or thus, no man can possibly giue his eie and the sight thereof to another.

In these words Paul sets downe the third signe of the loue and reuerence which the Galatians shewed to him: and that is, that they thought themselues happie by reason of Pauls Ministerie, and would haue parted with their owne eies for his good.

Hence we learne, that there is a felicitie after the time of this life, and that is, to receiue and imbrace the doctrine of the Gospell So saith Christ else where. Luk. 8.21. and 11.18. Math. 7.26. True happinesse stands in our reconciliation with God in Christ. And this reconciliation is offered and giuen vs on gods part by his word and promise, and it is receiued of vs, when we turne to God, and by faith rest on the said promise. To be in Gods kingdome is happinesse: and this is the kingdome of God, when we resigne our selues in subiection to his will and word. The preaching of the word is the key of this kingdome, Matth. 16.19. and when it is receiued into our hearts by faith, heauen is set open vnto vs euen in this life, Ioh. 1.51.

The Philosophers therefore haue erred, that place our happinesse in honours, riches, pleasures, or in ciuill vertue.

Secondly,

Secondly, our common people are deceiued, who thinke becauſe they deale truely, and iuſtly before men, that they are in as good a caſe, as they that heare all the ſermons in the world: as though true happineſſe ſtood in ciuill conuerſation.

Thirdly, this doctrine ſerues to beate downe a point of naturall Atheiſme in the heart of man, which makes many thinke it a vaine thing to ſerue God, and to heare his word, Iob. 21. 15. Mala. 3. 14. Dauid was troubled with this corruption, Pſal. 73. 15. Many of them which profeſſe the name of Chriſt, will not be brought to keep the Sabbath daie: and in their dealings they vſe fraud, and lying as other men doe: and all is becauſe they thinke they cannot liue by their religion.

Fourthly, the onely way to eſtabliſh a kingdome or common wealth, is to plant the Goſpell there: for this makes an happie people: And this is the maine cauſe of our happineſſe and ſucceſſe in this church and land. And the obedience of the Goſpel is it that makes euery man in his trade, office, and calling whatſoeuer it be, to proſper. Read Pſal. 1. 3.

5. On the contrarie, they are wretched and miſerable that liue without the Goſpell, Prou. 29. 18. 2. Cor. 4. 3. 2. Tim. 3. 7.

6. To receiue the doctrine of the Apoſtles, is an vnfallible marke of the Church of God. For this is it that makes a people bleſſed and happie.

7. We may not deſpiſe the preaching of the word, 1. Theſ. 5. 20. If we doe, we deſpiſe our owne happineſſe. If it be ſaid, Preachers ſometime are deceiued. *Anſw.* Marke the addition of Paul, *Proone all things, hold that which is good*, 2. Theſſ. 5.

Touching the ſpeciall loue of the Galatians to Paul, Firſt it may be demanded, what was the cauſe of it? *Anſw.* The very Miniſterie of the Apoſtle, whoſe office it was to make Diſciples, Math. 28. 19. and ſo to plant the Church of the new Teſtament. And for this cauſe, he had a priuiledge to preach the truth, ſo as he could not erre in things which he deliuered to the church. 2. He preached with authority, as hauing power to correct rebellious offenders 2. Cor. 10 6. and 1. Cor. 4. 3. he preached with vnſpeakeable diligence. Read. Act. 20. 31. 4. He had a prerogatiue, (as the reſt of the Apoſtles had) after he had made diſciples by impoſition of hands to giue vnto them the extraordinary gifts of the Holy Ghoſt Act. 8. 17. And

theſe

theſe are the meanes whereby this ſpeciall loue was procured.

Secondly, it may be demanded, whether the Galatians did not more then keepe the law, when they would haue plucked out their owne eyes, and haue giuen them to Paul? for thus they loue him more then their owne ſelues. *Anſ.* The commandement [*Thou ſhalt loue thy neighbour as thy ſelfe*] doth not preſcribe that we muſt in the firſt place loue our ſelues, and then in the ſecond loue our neighbour: but it ſetts downe the right manner of louing our neighbour, and that is, to loue him, as hartely, and vnfainedly, as our owne ſelues.

The meaſure of loue is expreſſed when Chriſt ſaith *we muſt loue one another, as Chriſt loued vs. Ioh. 13. 34.*

There is a certen caſe in which we muſt conſider our neighbour not only as a neighbour, but alſo as a ſpeciall inſtrument of God: and thus are we in ſome reſpectes to loue, and to preferre him before our ſelues. Thus a ſubiect is more to loue the life of his prince then his own life. Thus Paul was content to be accurſed for the Iſraelites, Rom. 9. 1. And the Galatians would haue giuen their eies to Paul, that was ſo worthy an inſtrument of the grace of God.

In their example we are taught to be willing to forſake the deareſt things in the world for the Goſpell of Chriſt, euen our eies, hands, feete, yea and our life.

Verſ. 16.

Becauſe I tell you the truth.] We muſt after Pauls example ſpeake the truth to all men, Eph. 4. 25. *Am I therefore your enemie*] the concluſion of the Apoſtles argument. Here we ſee a corruption of nature, which makes vs that we cannot abide to heare the truth in things that are againſt vs. We hate them that ſpeake the truth: ſelfe loue makes vs conceiue the beſt things of our ſelues. Here then learne

1. To ſearch thy heart and life, that thou maieſt know the very worſt by thy ſelfe: If thou wilt not know it now, thou ſhalt know it to thy ſhame in the day of iudgement.

2. Be vile and baſe in thine owne opinion, Iob. 34. laſt.

17. They are iealous ouer you amiſſe: yea they would exclude you,

that

that ye ſhould altogether loue them.

18 But it is good to loue earneſtly alwaies in a good cauſe; and not onely when I am preſent with you.

The word *zeale*, hath many ſignifications; here it is fitely tranſlated ielouſie. *Ye are ielous*] hereby much is ſignified; that there is a ſpirituall marriage betweene Chriſt and his Church: that the Church is the Bride, Chriſt the bridegroome, or huſband, the Goſpel an inſtrument drawne touching the marriage: the ſacraments as ſeales, the graces of the ſpirit as loue-tokens, the Miniſters of Chriſt, as friends of the bridegroome, and ſuters for him. In this reſpect they put on the affection of Chriſt, and are zealous for him. This ielouſie is twofold, *pretended ielouſie*, and *true ielouſie*. *Pretended ielouſie* is, when men falſely pretend the loue of the Church for Chriſts ſake. Thus Paul ſaith, *They are ielous*, that is, they pretend a loue vnto you for Chriſts ſake, but indeede they doe it *amiſſe*. And the reaſon follows, *They would exclude you*, namely, from louing of me. Others read the wordes thus; they would exclude ἡμᾶς, *vs*: the difference in the Original is onely in one letter: and the ſenſe is the ſame, that the falſe Apoſtles would exclude Paul from the loue of the Galatians, that they onely might be honoured and loued.

It is good] Theſe words may be vnderſtood either of the Galatians, or of Paul. I rather chooſe to applie them to Paul, that for ielouſie he may make an oppoſition betweene himſelfe, and the falſe teachers. The ſenſe is this: that ielouſie is a good thing, if it be in a good cauſe, that is, if it be indeede for Chriſts ſake, and be alwaies the ſame. And Paul addes further, that this kind of ielouſie is in himſelfe: becauſe he is ielous ouer the Galatians not onely when he is preſent with them, but alſo when he is abſent: and this he further confirmes in the two next verſes.

The ſcope. In theſe wordes, Paul meetes with a conceit of the Galatians: for they might happely ſay, that their new Teachers loued them exceedingly, and were zealous for their ſaluation. Paul therefore anſwers by a compariſon, thus: they are

ielous ouer you, but it is amiſſe: nay, ielouſie for you is good. The firſt part of the compariſon is in the 17. verſe, the ſecond in the 18.

The vſe. When Paul ſaith, that the falſe Apoſtles were ielous ouer the Galatians amiſſe, he ſets out the faſhion of men in the world, which is to doe things which are good in their kind, but to doe them for wrong ends. It is an excellent office to preach the word, but ſome doe it of enuie and contention, Phil. 1. 15. others make marchandiſe of the word. It is an excellent thing to imbrace the Goſpel: and yet many men doe it amiſſe, for feare, or for honour, or for profit, or for other ſiniſter reſpect, and not for the Goſpels ſake. This temporall life is an excellent thing, yet few there are that know the ende of this life. For men commonly ſpend not their time to ſeeke the kingdome of heauen, and to ſerue God in ſeruing of men, but with all their might, they aime at honours, profits, pleaſures: and thus they liue amiſſe not for the honour of God, but for themſelues. This muſt teach vs not onely to doe good, but to doe it well, and to propound good ends to our ſelues: and to ſeeke to be vpright in the ſtatutes of God. Pſal. 119. 80. To this ende, three things muſt be done. Firſt, we muſt ſet before vs the will and commandement of God, and this muſt mooue vs to doe the good we doe. Secondly, the outward action muſt be conformable to the inward motions of the inward man: and they muſt both goe together. Thirdly, we muſt directly intend to obay God in the things we doe, and to approoue our hearts and doings to him.

In that the falſe Apoſtles are ſaide to be *ielous*, or *zealous*, we ſee how nature can counterfeit the grace of God: and that which the child of God doth by grace, that the naturall man can doe by nature. Thus Pharao fained repentance, Exod. 9. 27. and Ahab, that *ſold himſelfe to worke wickednes*, 1. king. 21. 27. and Iudas in the midſt of his deſpaire is ſaid *to repent*. Matt. 27. 1. Daily experience ſhewes the like in ſuch perſons, who in their extremitie, with teares vſe to bewaile their liues paſt, and with many vowes, and proteſtations, promiſe amendment: and yet afterward when they are on foote againe, they returne to their old bias. In a word, there is nothing that the godly man doth by the ſpirit of God ſpiritually, but an hypocrite may doe the like carnally. Nature can play the part of the ape in imita-

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ting good things. Therefore it ſtands vs in hand to praie, and examine our hearts, leaſt we be deceiued in our ſelues. For there may lie a depth of deceit and falſhood lurking in the heart. And that we be not deceiued, two things muſt be obſerued. One is, that we muſt cheriſh in our hearts an vniuerſall hatred of all and euery ſinne, firſt in our ſelues, and then in others. The ſecond is, that we muſt be changed and renewed in our minds, conſciences, and affections.

Thirdly, here we ſee the propertie of enuie, and Ambition, in theſe falſe teachers. Paul muſt be excluded from the loue of the Galatians, that they alone may be loued. Thus Ioſua would haue excluded Eldad and Medad from prophefying, and he would haue Moſes to be the onely prophet: but Moſes ſaith, *I would to God all the people could prophecie.* Num. 11.29. Iohns diſciples would haue excluded Chriſt baptiſing: but Iohn ſaith, *He muſt increaſe, and I muſt decreaſe.* Ioh. 3.30. The diſciples of Chriſt would haue excluded one that caſt out deuills in the name of Chriſt, but did not follow him, and Chriſt forbad them. Luk. 9.49.

Laſtly, we here ſee the propertie of deceiuers is to make a diuiſion betweene the Paſtors and the people.

Beſide the former pretended ielouſie, there is a good ielouſie, which the Apoſtle takes to himſelfe, and els where he calls it *the ielouſie of God.* 2. Cor. 11.2.

This ielouſie preſuppoſeth the office of the Apoſtles, and all Miniſters, which ſtands in three things. The firſt, is, to become ſuters to the Church, or to the ſoules of men, in the name of Chriſt, and to make the offer or motion in his name, of a ſpirituall marriage: and this is done in the miniſterie and diſpenſation of the Goſpel. The ſecond is, to make the Contract betweene mens ſoules and Chriſt. Now to the making of a contract, the conſent of both the parties (at the leaſt) is required: Chriſt giues his conſent in the word. Oſe 2.20. and we giue our conſent to him and chooſe him for our head, when we turne to God, and beleeue in Chriſt. And the miniſterie of the word ſerues to ſignifie the will of Chriſt vnto vs, and to ſtirre vp our hearts to an holy conſent. The third is, after the contract, to preſerue them in true faith, and good life, that they may be fit to be preſented to Chriſt in the day of iudgement, and ſo be married to him eternally: for then, and not before, is the marri-

age of the lambe. Theſe duties are all noted by Paul, when he ſaith, *that he prepared the Corinthians that he might preſent them as a pure virgin vnto Chriſt.* 2. Cor. 11.2. And becauſe this charge and office is laid vpon the Apoſtles and Miniſters: therefore they are ſaid to be *ielous.*

This Ielouſie ſtands in three things. The firſt is, to loue the Church, indeede and truth, for Chriſts ſake. The ſecond is, to feare leaſt by reaſon of weaknes, and by meanes of the temptations of the deuill, the Church and they that beleeue, ſhould fall away from Chriſt. The third is, after the fall of the church, to be angrie with holy anger and indignation, for Chriſts ſake. Thus Moſes was ielous, when the Iſraelites worſhipped the golden calfe: and Elias with like zeale ſlue the prieſts of Baal. Thus is Paul ſaid to be ielous in this place, and Act. 14.

If the Apoſtle be thus ielous, how much more then is Chriſt himſelfe ielous, who hath eſpouſed himſelfe to his Church? This plainly ſhewes, that he cannot brooke either Partner, or deputie. And therefore his ſacrifice on the croſſe muſt ſtand without the ſacrifice of the maſſe, his interceſſion without the interceſſion of Saints, his merits without the merit of workes, his ſatisfaction without any ſatisfaction of ours. He will haue the heart alone, and all the heart, or nothing: and he will not giue any part of his honour to any other.

This Ielouſie in the Miniſters muſt teach all faithfull ſeruants of God, that they keepe themſelues as pure virgins for Chriſt, and ſet their hearts on nothing in the world, but on him. Therefore they muſt hunger after Chriſt: they muſt account all things dongue for him: they muſt haue their converſation in heauen with him: and loue his comming vnto thē by death. Pſal. 4c. 10. Contrariwiſe they that ſet their hearts on any other thing beſide him, are ſaid *to goe a whoring from him*, and therefore they are accurſed. Pſal. 73. 27. Thus many Proteſtants doe in their practiſe, whatſoeuer they profeſſe. Thus doth the Church of Rome both in word and deede. For beſide Chriſt ſhee hath many other louers: and ſhee goes a whoring after them when ſhee worſhips Angels and Saints, the images of God, and Chriſt, with religious worſhip.

Againe, by this we are put in minde to yeeld an vniuerſall ſubiection to Chriſt: for this is the dutie of the eſpouſed wife to her husband.

Laſtly,

Laſtly, that good things may be well done, good ends muſt be propounded: and we muſt be conſtant in the good which we doe. And thus Paul ſaith, *it is a good thing to be ielous.*

19. My little children of whome I trauell in birth againe, till Chriſt be formed in you.

20. I would I were nowe with you, that I might change my voice: for I am in feare of you.

Paul hath ſaid before, that *his ielouſie ouer the Galatians was good:* becauſe it was in a good cauſe, and it was conſtant, not only in his preſence, but euen in his abſence: and this he declares here by two ſignes: his loue now in his abſence, in the 19. verſe, and his deſire in the ſecond verſe.

The word, ὠδίνω, tranſlated, *I trauel in birth*, ſignifies not only, the trauel of the woman at the birth of the child, but alſo the painefull bearing thereof, before the birth. And the words haue this ſenſe, O ye Galatians, once heretofore I bare and brought you forth, when I firſt preached Chriſt vnto you: and becauſe now ye are reuolted from my doctrine, I am conſtrained once againe to beare you, and to trauell with you in my Miniſterie, till by the operation of the Holy Ghoſt, the right knowledge, and the true image of Chriſt defaced by the falſe Apoſtles, be once againe reformed and reſtored.

In theſe words (*my little children*) Paul takes to him the condition of a mother, and he ſignifies his moſt tender and motherly affection to the Galatians. It is the faſhion of mothers, when their children proſper and doe well, to reioyce, when they are ſicke, or die, to mourne exceedingly, and to be mooued with pitie and compaſſion. The Galatians deſerued no loue at Pauls hand: for their Apoſtaſie was very foule: yet becauſe there were ſome good things remaining in them, and there was hope of recouerie, he inlargeth his bowels towards them, and ſhewes his loue with compaſſion. If this be the caſe with Paul, then great is the loue and compaſſion of God to-

his children. If the child be ſicke, and froward, the mother doth not caſt it forth of the dores, but ſhee tenders it, and carefully lookes vnto it: much more then will the Lord haue pittie and compaſſion. Here then a maine comfort is to be remembred: if we be of the number of them that beleeue in Chriſt, hating vice, & hauing a care to pleaſe God, our weakeneſſes and falls of weakeneſſe, doe not aboliſh the mercie of God, but are occaſions to illuſtrate the ſame. The weakeneſſe of the chide ſtirs vp compaſſion in the mother: and Dauid ſaith, *as a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him*: and marke the reaſon: *for he knowes our frame, & that we are but duſt*. Pſal. 103. 14.

When Paul ſaith, *I trauell*, he ſignifies the meaſure of his Miniſteriall paines, that they were as the trauell of a woman with child: and this he ſhewes plainely in the particulars, 2. Cor. 11. 23. Elias, that was ſent in his time to reſtore religion, was at length ſo wearied in this buſineſſe, that he deſired the Lord to take him out of the world, 1. King. 19. 4. The paines of the prophet Iſai, made him crie, *My leannes, my leannes*; & Ieremie cries, *my bellie my bellie*: ſignifying that his griefes and his paines in the Miniſterie, were as the paine of the *Colicke*. By this we ſee, that they haue much to anſwer for before God, that are in this calling, and yet take little or no paines therein. And that they which take the moſt paines, come farre ſhort of their dutie.

Againe, when he ſaith, *I trauell*, he ſignifies the dignitie of the miniſterie, that it is an inſtrument appointed of God for the worke of regeneration: for Paul compares himſelfe to a woman in trauell, and the worke of his miniſterie, to the trauell it ſelfe, whereby children are borne to God. This ſerues very well to ſtoppe their mouthes, that condemne the vocall and externall miniſterie.

When he ſaith, *I trauell againe*, he teacheth, that if men fall after their firſt initiall repentance, there is ſtill a poſſibilitie of mercie, and place for a ſecond repentance. We muſt *forgiue till ſeauentie ſeauen times*, Mat. 18. 22. Much more will god doe it. The parable of the prodigall ſon ſhewes, that they which fall frō God after their calling and firſt conuerſion, may againe by newe repentance be recouered.

An obiection: Pauls ſecond trauell preſuppoſeth a ſecond rege-

regeneration in the Galatians: and if they are borne againe the ſecond time, then in their Apoſtaſie they fell wholly from god. *Anſw.* When Paul ſaith, *I trauell againe*, he doth not preſuppoſe any ſecond ſpirituall generation: for the child of God is but once begotten to the Lord, and Paul here calls the Galatians, *little children*, becauſe euen in the time of their fall, the ſeede of God ſtill remained in their hearts. And becauſe the image of Chriſt was againe to be reformed and reſtored in the Galatians, in this reſpect he ſaith, *I trauell againe of you.*

The end of Pauls miniſterie is expreſſed in the words, *till Chriſt be formed in you*: that is, till (as it were) the counterfeit or image of Chriſt be ſtamped and imprinted in your hearts. This image hath two parts. The firſt is, a Right knowledge of Chriſt in reſpect of his natures and offices, as they are ſet forth in the word. This knowledge was defaced in the Galatians, when they ioyned workes with Chriſt: for then they made him to be an imperfect Sauiour. The ſecond part of this image, is a Conformitie with Chriſt, Rom. 8. 29. It is twofold, *conformitie in qualitie*, and *conformitie in practiſe*.

Conformitie in qualitie is againe twofold. The firſt is a *Conformitie to the death of Chriſt*, when the vertue thereof works in vs a death of ſinne, and when we ſuffer as Chriſt ſuffered, in ſilence, contentation, obedience, ſubiecting our ſelues to the will of God. The ſecond is, *a conformitie to the reſurrection or life of Chriſt*, and that is, when we liue not onely a naturall, but alſo a ſpirituall life, which is, to ſubmit our ſelues to be ruled by the word and ſpirit of Chriſt.

Conformitie in practiſe is, when we carrie our ſelues as Prophets in the confeſſion of the name of Chriſt, in teaching, exhorting, and admoniſhing one another: as Prieſts to offer our bodies and ſoules in ſacrifice to God: as ſpiritual kings, bearing ſway ouer the luſts and corruptions of our own hearts. And thus is Chriſt to be framed in the hearts of men.

The vſe. Here we ſee, the end of all preaching, is to make ſinnefull men to become new creatures, like vnto Chriſt: this is the drift of the miniſterie: and the doctrine that tends to this purpoſe, is ſound and wholeſome.

Againe, here we ſee, that in the new Teſtament, there is but one rule and order for all men, and that is the rule of Chriſt, *Take vp thy croſſe and follow me*: and for this cauſe the Miniſte-

rie ſerues to frame Chriſt in the hearts of all beleeuers: Therefore the ſeuerall rules and orders of Monkes and Friars in the Church of Rome, are meere ſuperſtitions.

Furthermore, Paul here makes two degrees of Gods children; one is, when they are begotten of God, and Chriſt is formed in them. The ſecond is, when they are begotten of God, yet ſo, as they are as yet vnformed. Such were the Apoſtles when they confeſſed Chriſt to be the ſonne of the liuing God, Math. 16. for then they knewe not the article of Chriſts death, reſurrection, aſcenſion, at that time, nor the manner of his kingdome. Of this ſort was Rahab, when ſhee receiued the ſpies, Heb. 11. for then ſhee was not informed in the religion of the Iewes, but only acknowledged the God of Iſrael to be the true God, and had a reſolution to ioyne her ſelfe to the people of God. Of this ſort were the Corinthians at the firſt. For they were carnall more then ſpirituall, euen babes in Chriſt, 1. Cor. 3. 3. This muſt teach vs, where we ſee any good thing in men, to cheriſh it. For though as yet they be not Chriſtians formed, yet they may be Chriſtians in forming.

When Paul ſaith, *vntill Chriſt be formed*, he ſhewes that the conuerſion of a ſinner is not wrought in one moment, but by little and little, in proceſſe of time. In the generation of infants, firſt the braine, heart, and liuer are framed: then the bones, veines, arteries, nerues, membranes: and after this, fleſh is added. And the infant firſt begins to liue the life of a plant, by growing and nouriſhing: then it liues the life of a beaſt, by ſenſe and motion: and thirdly, the life of a man, by the vſe of reaſon. Euen ſo God outwardly preuents vs with his word, and inwardly he puts into vs knowledge of his wil, with the beginnings or ſeeds of faith and repentance, as it were a braine and a heart: from theſe beginnings of faith and repentance, ariſe heauenly deſires: from theſe deſires follows asking, ſeeking, knocking: and thus the beginnings of faith are increaſed, and men goe on from grace to grace, till they be tall men in Chriſt. And for this cauſe, we muſt with conſtancy vſe the good means, in hearing, reading, praying.

Laſtly, we are all here put in minde to ſtudie, and to vſe all good meanes, that we may be like to Chriſt, ſpecially in the diſpoſition of the inward man. There is a ſpirituall madneſſe in the mindes of many men: they thinke of nothing but of the faſhion

ſhion of their apparell, and of the trimming of their bodies: but let vs thinke how to imprint the gratious image of Chriſt in our hearts: thus ſhall we be louely, and haue fauour in the eyes of God.

Thus much of Pauls loue: now follows his deſire in the 20. verſe. In which I conſider three things: the deſire it ſelfe, *I would I were with you now*: the ende of his deſire, *that I might change my voice*: the occaſion thereof, *for I am in doubt of you.*

When Paul ſaith, *I would I were with you now*, he ſhewes, that the preſence of Paſtours with their people, is a thing moſt neceſſarie. And there are two reaſons thereof. One is, to preuent ſpirituall dangers, which are manifold and continuall, in that *the deuill ſeekes continually whome he may deuoure*: and *we fight againſt principalities and powers in heauenly things*. In this reſpect Paſtours are called *watchmen*, and *ouerſeers*. Secondly, the preſence of Paſtours with their people, ſerues to redreſſe things amiſſe, and to recouer them that be in Apoſtaſie: as Paul ſaith in this place. Therefore it were to be wiſhed that this mind of Paul were in all Paſtours, that with one conſent they might ſay to their people, *I would I were with you now.*

In the words, [*that I might change my voice*] Paul continues the alluſion (which he made in the former verſe) to a woman with child: and hereby he ſignifies two things. The firſt is, that he will leaue further diſputing with the Galatians, and fall to lamenting and crying, as mothers doe in the time of their trauell, by reaſon of their paine. This is to change the voice. It was the manner of Paul to abaſe himſelfe, and to mourne for the ſinnes of others, 2. Cor. 12. 24. and he reprooues the Corinthians that they were puffed vp, and did not mourne for the inceſtuous perſon. Like was the practiſe of Dauid, Pſal. 119. 136. of Lot. 2. Pet. 2. 7. of Ieremie, Lam. 2. 11. of the friends of Iob, Iob 2. laſt. of the godly in the daies of Ezechiel. c. 9. 4. of Chriſt in reſpect of Ieruſalem, Luk. 19. 41. And it hath bin alwaies the practiſe of holy men, when there was no other helpe, with teares to commend the caſe to God.

If ſorrow for other mens offences make Paul change his voice, much more are men to doe it for their owne. Peter, in his repentance left his preſumptuous ſpeaking, and fell to bitter and ſecret teares: and ſo did the woman that ſtood at the feete of Chriſt weeping, and waſhed his feete with her teares,

Luk. 7. 38. The like ought we to doe for our offences and ſinnes. The earth-quake this winter paſt, muſt ſtirre vs vp to this dutie. For it is a matter full of terrour, 1.Sam.14.15. and the ſickneſſe which hath taken hold of thouſands as a gentle warning muſt be reſpected. And it muſt be conſidered, that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men.

Againe, *to change the voice*, is to conferre with the Galatians, and vpon conference to temper his voice to their manners and condition, as nources ſtammer and liſpe with children. For ſome are with pitie to be recouered: and ſome with terrour. Iud.22.23. Hence I gather,

That the Conference of Paſtours and people, is a thing very neceſſarie. Paul here aſcribes more to it then to his Epiſtle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceiue things that are taught. Here then we ſee a common fault. Men are content to heare, but they will not conferre with their teachers: and in the time of ſickneſſe, the firſt perſon that is conferred with, is the Phyſitian: and the Miniſter is laſt ſent for: whereas on the contrarie, the cure of the ſoule is the cure of the bodie. Iob 33.23.25.

Againe, here is ſet downe the way to attaine all good learning: and that is, that learners be preſent with their teachers: and the teachers againe temper their voices to the capacitie of the learners. Thus Samuel was with Eli at the dore of the Tabernacle: thus Chriſt was in the Temple among the doctours hearing them and asking them queſtions. Luk.2.44.

Thirdly, Paul here ſets downe the way to make a pacification for religion in theſe laſt daies: and the way is, that the Paſtours of the Church be aſſembled together by the authoritie of Princes: and beeing aſſembled, they temper their voices one to another according to the written word. Thus may they that lie now vnder the Apoſtaſie of Antichriſt, be recouered, Act. 15.6. And the promiſe of God is, that *when two or three come together in his name, he will be with them*. Matth. 18.

Laſtly, the Miniſters (as here we ſee) are to temper their gifts and ſpeach to the condition of their hearers. The Corinthians were babes in Chriſt, and Paul feedes them with milke. 1.Cor.3.3. to the Iew he became a Iew, to the Gentile a Gentile,

tile, that he might winne ſome. 1. Cor. 9. 18. For this cauſe it were to be wiſhed, that Catechiſing were more vſed then it is of our Miniſters. For our people are for the moſt part rude and vncatechiſed: and therefore they profit little or nothing by ſermons. A ſermon to ſuch perſons is like a great loafe ſet before a child. And it is no diſgrace for learned Miniſters, in plaine and familiar manner to catechiſe: for this is to lay the foundation, without which all labour in building is in vaine. Againe, our ignorant people ſhould be content euen in their old age to learne the catechiſme: for by reaſon of their ignorance, they lie as a pray to the Atheiſt and Papiſt: and in much hearing, they learne little; becauſe they know not the grounds of doctrine that are vſually in all ſermons. And it is a fault in many that they loue to heare ſermons, which are beyond their reach, in which they ſtand and wonder at the Preacher: and plaine preaching is little reſpected of ſuch.

The occaſion of Pauls deſire is in theſe words, *I doubt of you*, or thus, *I am in perplexitie for you*: and this Paul ſpeakes as a mother in ſome dangerous extremitie, in the time of her trauel; as Rachel was in the birth of Benjamin, Gen. 35. And the words carrie this ſenſe, I am troubled for your recouerie; and I feare it will neuer be.

Here we learne, how daungerous a thing it is to fall from grace, though it be but in part. For a man cannot recouer himſelfe when he will. We doe not the good we can, vnleſſe God make vs doe it. Ezech. 36. 27. Cant. 1. 4. Ier. 31. 29. Therefore it is an Errour to thinke that we may repent and turne to God when we will, as many ſuppoſe. And this muſt be a warning vnto vs to preſerue the good things that God hath put into vs, and not to quench the ſpirit.

And though Paul doubt of the recouerie of the Galatians, yet he ſpares not to ſend his Epiſtle to them, and to vſe meanes. And thus in deſperate caſes, we muſt vſe the beſt meanes and leaue the ſucceſſe to God. Thus the Iſraelites when there was no other helpe, went into the ſea, as into their death bedde, or graue, by faith ſtaying themſelues on the promiſe of god. Heb. 11. 29. 2. Chron. 20. 12.

That which Paul here ſaith, may be ſaide of many among vs in whome Chriſt is not yet framed, whether we reſpect knowledge, or good life: for they giue iuſt occaſion of doub-

ting whether they will euer turne to God or no.

21 Tell me ye that will be vnder the law, doe ye not heare the law?

22 For it is written, that Abraham had two ſonnes, one by a ſeruant, and an other by a free-woman.

23 But he which was of the ſeruant, was borne after the fleſh: and he which was of the free-woman, by promiſe.

From the 8. verſe of this chapter to the 20. verſe, Paul hath handled the concluſion of the principall argument of this Epiſtle touching the Apoſtaſie of the Galatians: and here he returnes againe to his former doctrine touching the iuſtification of a ſinner by faith, without the workes of the law: and he confirmes it by an other Argument, the ſumme and ſubſtance whereof is this: Your libertie from the law, was prefigured in the familie of Abraham: therefore ye are not bondmen to the law, but freemen.

The argument is at large propounded, and it hath foure parts: a preface in the 21. verſe: an hiſtorie of Abraham and his familie, verſ. 22. 23. the Application of the hiſtorie from the 24. verſe to the 30. the concluſion, v. 31.

And firſt of the Preface. *Law*] the word (*law*) in the firſt place, is taken properly for the morall and Ceremoniall lawe of Moſes: and in the ſecond place, for the bookes of Moſes, and namely, for the booke of Geneſis. And in this ſenſe the word is taken, when Chriſt is ſaid *to expound the law and the Prophets*, Luk. 24. And ſometime it ſignifies all the bookes of the old teſtament, Ioh. 15. 15.

Vnder the law] to be vnder the lawe, is to hold our ſelues bound to the fulfilling of the lawe: and to looke for life eternall thereby.

Doe

Doe ye not heare the law? that is, ye read and heare indeede, but ye vnderſtand not the ſcope and drift of that which you read.

In this preface, firſt Paul meetes with the pride of mans nature, whereby the Galatians went about to eſtabliſh their owne righteouſneſſe by the lawe, when he ſaith, *ye that will be vnder the lawe, &c.* with this pride were the Iewes tainted, Rom. 10. 3. and the young Prince that came to Chriſt and ſaid, *Good maſter what muſt I doe to be ſaued?* And the Papiſts of our time, who will not be ſubiect to the iuſtice of God, but ſet vp their owne iuſtice in the keeping of the law. The like doe the ignorant people among vs, who hold that they are able to fulfill the law, and that they are to be ſaued thereby. And when they ſay, they looke to be ſaued by their faith, they vnderſtand thereby their fidelitie, that is, their good dealing.

Againe, Paul here notes the ſeruile diſpoſition of men that loues rather to be in bondage vnder the law, then to be in perfect libertie vnder the grace of God. This we ſee in daily experience. All profeſſe Chriſt among vs: yet is it euen a death to the moſt, to forſake the bõdage of the fleſh. Chriſt we profeſſe, yet ſo as we take libertie to liue after the luſtes of our owne hearts.

When Paul ſaith, *doe ye not heare the lawe?* he notes the cauſe of our ſpirituall pride, and of the ſeruile diſpoſition before named, namely, ignorance in miſtaking and miſconceiuing the true ſcope of the law: for the Galatians did not conſider that Chriſt was the ſcope of the lawe, but they ſuppoſed that the very obſeruation of the lawe euen ſince the fall of man, did giue life and iuſtifie. This ignorance was to the Iewes as a vaile before their eies in the reading of the lawe, 2. Cor. 3. 14. And this ignorance hath blinded the Papiſt at this day: for he ſuppoſeth that the Goſpell is nothing els but the lawe of Moſes. & that Chriſt indeed is but an inſtrument to make vs keepers of the lawe, and conſequently ſauiours of our ſelues.

In the hiſtorie of Abraham I conſider three things, the facte of Abraham in taking two wiues: the Euent vpon this fact, he had two ſonnes by them: the condition of theſe ſonnes.

Touching the fact of Abraham, it may be demanded, what is to be iudged thereof? The ground to the anſwer ſhall be this: that *marriage is the indiuiſible coniunction of one man and one*

woman onely. This Christ of purpose teacheth, Math. 16. where he saith that *God created them at the first man and woman*, and not women, v. 4. *that a man must forsake father and mother and cleaue to his wife*, not to his wiues, v. 5. that *they twaine shall be one flesh*, v. 6. And in all this Christ makes no newe lawe, but onely reuiues the first institution of marriage made in Paradise. And Moses hauing set down this diuine institution, addes withall that Lamech was the first that brake it, by taking many wiues.

Now then, the answer to the question is twofold. Some say, that Abraham and the rest of the Patriarks had a dispensation from God to marrie many wiues, and therefore that it was no sinne in them. Of this minde are sundrie learned men, both Protestants and Papists. But the answer is onely coniecturall, and hath no euidence in scripture.

The second answer is, that God did not approoue the polygamie of the fathers, or commend it, but did onely tolerate it, as a lesser euill, for the preuenting of a greater. This tolleration appeares, in that God commanded that *the king must not multiply his wiues*, Deut. 17. 17. and that the child of the hated wife, (though shee be the second wife,) if it be first borne, shall be the heire. Deut. 21. 15. The occasions of this tolleration were two. One was, a desire in the Patriarches to multiply their posteritie, that if it were possible, the Messias might descend of their line. The second was, the common custome of men in the east countries, who made no matter of it, to mary many wiues: and common custome bred a common errour, and a common errour, bred common ignorance, whereby that which was indeed a sinne, was esteemed no sinne.

It may be obiected, if the hauing of many wiues were an offence, that Abraham and the rest of the holy Patriarches liued and died in a sinne without repentance: because we finde nothing in scripture teaching their repentance for their sinne. *Answer.* Known sinnes require particular repentance: but if sinnes be vnknown, or vnconsidered, by reason that men are carried away with the sway of the times (as the Patriarches were) a generall repentance sufficeth, Psal. 19. 12.

Againe, it may be alleadged, that Abraham tooke Agar by the consent of Sara. *Ans.* that sufficeth not to make a full excuse for Abraham. For if marriage were a meere ciuill contract, as it is made by the consent of men and women, so it might be dissolued

ſolued by like conſent: But it is more then a ciuill contract: becauſe in the making of it, beſide the conſent of the parties, the authoritie of God is interpoſed: and therefore Saraes conſent (in giuing Agar to Abrahã) is nothing, without the allowance of God: and we may not thinke that God will allowe of that which is directly againſt his owne ordinance.

Thirdly, it may be alleadged, that if the hauing of may wiues be a fault, then Abraham and the reſt were adulterers. *Anſ.* Not ſo, the polygamie of the fathers is to be placed in the middle, betweene adulterie, and holy wedlocke. They tooke not wiues of a leude minde, for the ſatisfying of their luſt, but of a conſcience not rightly informed in this point.

The euent vpon the facte of Abraham was, that his two wiues, bare him two ſonnes. He had indeed more ſonnes by Ketura, Gen. 25. 2. but theſe two, Iſmael and Iſaac are onely here mentioned: becauſe by the ſpeciall appointment of God, they were ordained as types of true beleeuers, and hypocrites. Read Rom. 9, 7, 8.

The condition of the children is ſet forth, by a double difference. The firſt is, that *one was borne of a bonde woman*, & therefore a bondman, *the other of a free woman*, and therefore a free man, and the heire. Here it may be demanded, how the ſame perſon can be both a wife and a bond woman? *Anſw.* Among the heathen (as alſo among the Iewes) there were two ſorts of wiues. Of the firſt kinde were they, that were ioynt gouernors of the family with the husband, and they were called miſtreſſes of the houſe. Of the ſecond ſort were they, that ſerued onely for propagation, and were in all other reſpects as ſeruants or ſtrangers. Of the firſt kind, was Sara, and of the ſecond, Hagar and Ketura.

Vxor matrifamilias.

Vxor Vſuaria.

The ſecond difference of the children was this. One, that is, *Iſmael was borne after the fleſh*, that is, by the ſtrength of nature, and according to the fleſhly counſel of Sara, who did ſubſtitute Hagar into her own roome. The other, namely *Iſaac, was borne by the promiſe*, that is, according to the order of nature, yet not by the ſtrength of nature, but by the vertue of the promiſe of God.

In the birth of Iſmael Saras deſire was good, that the promiſe of God might be accompliſhed: but the meanes was carnall, the ſubſtitution of her handmaid. This is the condition of the

the godly: they intẽd & desire the best things, but they faile in the manner of doing. The spirit stirs vp good motions, and the fleth corrupteth them. Paul saith, *that to wil was present with him, but he could not doe that which was good as he ought.* This must cause vs alwaies to humble our selues for our best works.

Againe, we are here taught not to make haste to accomplish our desires, but when God promiseth any thing, to waite his leasure, and in the meane season to liue in subiection. Sara with all her haste could not preuent Gods prouidence. Shee hath her desire in the birth of Ismael, but yet he is borne according to the flesh, in bondage, and he is not the promised seed.

In the birth of Isaac we see the vertue of the promise of God, when it is mixed with our faith: for then it makes things possible, that are otherwise impossible, Math. 17. 20. If then we desire any good things at the hands of God, our dutie is in silence and patience to rest on the promises of God, and then our desire shall indeed be accomplished.

24 By the which things another thing is meant. For these mothers are the two Testaments, the one (which is Agar) of mount Sina, which gendreth to bondage.

25 For Agar, or Sina, is a mountaine in Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

The application of the former here beginneth: and the sense of the wordes is. *Another thing meant*] the wordes are thus. *These things are spoken by allegorie*: that is, one thing is said, and an other thing is meant. *Two mothers*] Agar and Sara. *Are two*] they represent or signifie the two Testaments. *Est* is put for *significat*. Of the two Testaments I will speake afterward.

The one] the one Testament, which is the couenant of works

[*which*

[*which is Agar*] which Teſtament is figured by Agar [*is of mount Sina*] came from mount Sina, where the law was deliuered to the Iſraelites. *And gendreth to bondage*] that is, it makes all them bondmen that looke to be iuſtified and ſaued by the works of the law.

For Agar or Sina] here the tranſlatours are deceiued, ſuppoſing that mount Sina had two names, *Agar* and *Sina*: but this opinion of theirs hath no ground, and the words are thus to be read, *Agar is Sina*. Here Agar ſignifies not ſo much the perſon of Abrahams handmaid, as that which is ſaid in the former hiſtorie of Agar. For the words are, τὸ Ἄγαρ. And Sina muſt be conſidered as a place, where it pleaſed God to publiſh the law. And the wordes thus conſidered, haue this ſenſe, *Agar is Sina*, that is, Agar figures Sina, two waies. Firſt, in condition: for as Agar was a bondwoman, ſo Sina in reſpect of the law, was a place of bondage: and in this reſpect alſo it is called Sina of Arabia, which was a deſart out of the land of Canaan. Secondly, in effect: for as Agar bare Iſmael a bondman to Abraham; ſo Sina or the law, makes bondmen. *And it anſwereth*] Sina anſwereth to Ieruſalem, that is, as Agar figures Sina; ſo Agar figures Ieruſalem: and by this meanes, Sina and Ieruſalem are like, and ſtand both in one order. Now Agar figures Ieruſalem two waies, in condition, and effect. In condition: for as Agar was a bondwoman, ſo Ieruſalem, or the nation of the Iewes refuſing Chriſt, and looking to be ſaued by the law, are in ſpirituall bondage. In effect: for as Agar brings forth Iſmael a bondman; ſo Ieruſalem by teaching the law, makes bondmen. Therefore Paul ſaith in the laſt place, of Ieruſalem, *and ſhee is in bondage with her children*.

The vſe. *Theſe things are ſaid by allegorie*] Here the Papiſts make a double ſenſe of ſcripture, one *literall*, the other *ſpirituall*. *Literall* is twofold. *Proper*, when the words are taken in their proper ſignification. *Figuratiue*, when the holy Ghoſt ſignifies his meaning in borrowed tearmes.

Spirituall ſenſes they make three. One *allegoricall*, when things in the old teſtament are applied to ſignifie things in the new teſtament. The ſecond, is *Tropologicall*; when ſcripture ſignifies ſomething touching manners. The third, is *Anagogicall*, when things are in ſcripture applied to ſignifie the eſtate of euerlaſting life. Thus Ieruſalem properly is a citie: by alle-

gorie, the Church of the new Teſtament: in a tropologicall ſenſe, a ſtate well ordered: in an anagogicall ſenſe, the eſtate of eternall life. Theſe ſenſes they vſe to applie to moſt places of the Scripture, ſpecially to the hiſtorie. But I ſay to the contrarie, that there is but one full and intire ſenſe of euery place of ſcripture, and that is alſo the literall ſenſe, ſometimes expreſſed in proper, and ſometimes in borrowed or figuratiue ſpeaches. To make many ſenſes of ſcripture, is to ouerturne all ſenſe, and to make nothing certen. As for the three ſpirituall ſenſes (ſo called) they are not ſenſes, but applications or vſes of ſcripture. It may be ſaid, that the hiſtorie of Abrahams familie here propounded, hath beſide his proper and literall ſenſe, a ſpirituall or myſticall ſenſe. I anſwer, they are not two ſenſes, but two parts of one full & intire ſenſe. For not onely the bare hiſtorie, but alſo that which is therby ſignified, is the ful ſenſe of the h.G.

Againe, here we ſee the ſcripture is not onely penned in proper tearmes, but alſo in ſundrie diuine figures and allegories. The ſong of Salomon is an Allegorie borrowed from the fellowſhippe of man and wife. to ſignifie the communion betweene Chriſt & his Church: & ſo is the 45. pſalme. The booke of Daniel, and the Reuelation, is an allegoricall hiſtorie. The Parables of the old and new Teſtaments, are figures or allegories. When Dauid ſaith, Pſal. 45. 4. *Ride on vpon the word of truth, meeknes, and iuſtice*, he deſcribes a Princes charriot by allegorie. The Guide is the word, the horſes that draw it, are three, Truth, meekenes, iuſtice. And thus the throne of God is deſcribed by like allegorie. Pſal. 89. v. 14. the foundation of the throne, are righteouſnes, and equitie: the maine bearers to goe before the throne, are mercie and truth.

It may be demanded, when doth the ſcripture ſpeake properly, and when by figure? *Anſ.* If the proper ſignification of the words be againſt common reaſon, or againſt the analogie of faith, or againſt good manners, they are not then to be taken properly, but by figure. The words of Chriſt, Ioh. 15. 1. *I am the true vine, & my father is an husband man.* If they be taken properly, they are abſurd in common reaſon: therefore the words are figuratiue, and the ſenſe is this: *I am as the true vine, and my father as an husbandman.* The wordes of Chriſt, *Take, eate, this is my body*, 1. Corinth. 11. verſ. 24. taken properly, are againſt the articles of faith, *He aſcended into heauen, and ſits at the right hand of God.* And they are againſt the ſixt com-

mandement, *Thou ſhalt not kill.* And therefore they muſt be expounded by figure, thus, *This bread is a ſigne of my bodie.* The like is to be ſaid of other places: they muſt be taken properly, if it be poſſible: if not, by figure.

Here then they are to be blamed, that make the vſe of Rhetoricke in the Bible, to be a meere fopperie. For to this purpoſe there is a booke in Engliſh heretofore publiſhed. As alſo they of the familie of loue are iuſtly to be condemned, who in another extremitie, turne all the Bible to an Allegorie, yea euen that which is ſaid of Adam, and of Chriſt.

They are two Teſtaments] *they are*, that is, they ſignifie: and ſo *Agar is Sina a mountaine in Arabia*, that is, ſignifies Sina. Thus *the Rocke in the wildernes is Chriſt*, 1.Cor. 10.4. that is, figures Chriſt. Like to this is the Sacramentall phraſe, *This is my bodie*, that is to ſay, *this bread ſignifies my bodie.* Great is the madnes of men that hence gather Tranſſubſtantiation, or the real conuerſion of bread into the bodie of Chriſt. They might as well gather hence the conuerſion of Agar into mount Sina.

The two Teſtaments are the Couenant of workes, and the Couenant of grace, one promiſing life eternall to him that doth all things contained in the law: the other to him that turnes and beleeues in Chriſt. And it muſt be obſerued, that Paul ſaith, *they are two*, that is, two in ſubſtance, or kind. And they are two, ſundrie waies. The law, or couenant of workes, propounds the bare iuſtice of God, without mercie: the couenant of grace, or the Goſpel, reueales both the iuſtice and mercie of God, or the iuſtice of God giuing place to his mercie. Secondly, the law requires of vs inward and perfect righteouſnes, both for nature, and action: the Goſpel propounds vnto vs an imputed iuſtice reſient in the perſon of the Mediatour. Thirdly, the law promiſeth life vpon condition of works: the Goſpel promiſeth remiſſion of ſinnes and life euerlaſting vpon condition that we reſt our ſelues on Chriſt by faith. Fourthly, the law was written in tables of ſtone, the Goſpel in the fleſhie tables of our heart. Ier.31.33.2.Cor.3.3. Fiftly, the law was in nature by creation: the Goſpel is aboue nature, and was reuealed after the fall. Sixtly, the law hath Moſes for the mediatour, Deut.5.27. but Chriſt is the mediatour of the new teſtament. Heb.8.6. Laſtly, the law was dedicated by the blood of beaſts, Exod.24.5. & the new Teſt. by the blood of Chriſt. Heb.9.12.

Here then falls to the ground a maine pillar in Popiſh religion, which is, that the law of Moſes, and the Goſpel, are all one law for ſubſtance: and that the difference lies in this, that the law of Moſes is darke and imperfect, and the Goſpel or the law of Chriſt more perfect: becauſe he hath (as they ſay) added Counſells to precepts. Againe, the law (they ſay) without the ſpirit, is the law properly, and with the ſpirit, it is the Goſpel. But all this is falſe which they teach. For the two Teſtaments the law and the Goſpel, are two in nature, ſubſtance, or kind: and the difference lies not in the preſence or abſence of the ſpirit.

And whereas the Papiſts make two iuſtifications, the firſt meerely by grace, the ſecond by workes: beſides the two Teſtaments, they muſt eſtabliſh a third Teſtament compounded of both, and it muſt be partly legall, and partly Euangelicall; otherwiſe the twofold iuſtification cannot ſtand. For the law propounds onely one way of iuſtification, and the Goſpel a ſecond. The doctrine therefore that propounds both, is compounded of both.

God did not approoue the polygamie of Abraham, yet doth he vſe it to ſignifie the greateſt myſterie of our religion. Here we ſee a great point of the diuine prouidence of God, who ordereth and vſeth well the things which he doth not approoue. This is the foundation of our patience, and a meanes of true comfort. Ioſeph thus comforts himſelfe and his brethren, that God ordered and diſpoſed their bad enterpriſe, to his and their good. Gen. 45.6,7.

Here againe Paul ſets downe two properties of the Teſtament of workes, or of the law. The firſt is, that *it came from mount Sina*. And here lies the difference betweene the law and the Goſpel: the law is from Sina, the goſpel from Sion or Ieruſalem. For there it was firſt to be preached, and thence conueied to all nations. Mich. 4.1. Ezech. 47.1.

The ſecond propertie of the law is, that it gendreth to bondage: becauſe it maketh them bond men, that looke to be ſaued and iuſtified thereby. And this it doth, by reuealing ſinne and the puniſhment thereof, which is euerlaſting death; and by conuincing all men of their ſinnes, and of their deſerued condemnation. In this reſpect, it is called *the miniſterie of death*, 2. Cor. 3.6. and Paul ſaith, that after he knew his ſins by the lawe,

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he died, and the lawe was the meanes of death vnto him, Rom. 7.10. Here is another difference between the law and the Goſpel. The lawe genders to bondage: the Goſpell genders to life. For it is an inſtrument of the ſpirit for the beginning and confirming of our regeneration and ſaluation: and ſo is not the law, which is no cauſe, but only an occaſion of the grace of God in vs.

Where as Ieruſalem that now is, is ſaid *to be in bondage, as Sina and Hagar.* It is to be obſerued, that there is no Church in the world, nor people, which is not ſubiect to Apoſtaſie. For God had made great and large promiſes to Ieruſalem, Pſal. 122. and 132. and yet for all this, Ieruſalem by refuſing Chriſt, and by eſtabliſhing the iuſtice of the lawe, is comne into bondage, and depriues herſelfe of the inheritance of eternall life. Therefore it is a falſhood which the Papiſts teach, that the infallible aſſiſtance of the ſpirit is tyed to the Chaire, and Conſiſtorie of the Pope, ſo as he, and conſequently the Church of Rome, cannot erre. Here againe, we ſee what may be the future condition of England. For it may be ſaid of it hereafter, England that now is, is not that which it hath bin, namely, a maintainer of the Goſpell of Chriſt. Therefore we muſt not be high minded but feare, and now take heed of the firſt beginning of apoſtaſie. The holy Ghoſt, Heb. 3.12, 13. ſet down the degrees thereof, and they are fiue in number. The firſt is, *the deceit of ſinne*: the ſecond is, *the hardening of the heart* after men are deceiued by ſinne: the third is, *an euill heart*, which growes vpon hardneſſe of heart: the fourth is, *vnbeleefe*, whereby the word of God is called in queſtion, and the trueth thereof: and after vnbeleefe followes *a departure from God and Chriſt*. That this may not be, we muſt carefully auoid all the deceits of ſinne, as namely, couetouſnes, ambition, luſt, &c.

Againe, as Agar figures the lawe, ſo doth Iſmael all iuſticiaries, that looke to be ſaued by the law. Here then we ſee the condition of the world, the greateſt part whereof are Iſmalites. For the Turke and the Iewe, looke at this day to be ſaued by their workes. The Papiſt aſcribes his conuerſion not wholly to grace, but partely to grace, and partly to nature, or the ſtrength of mans will helped by grace. And thus are they borne after the fleſh as Iſmael was. And our common people, though in ſhew they profeſſe reformed religion, yet indeed a great part of

them are Ismaelites. For they looke to be saued by their good seruing of God, and by their good deeds: and they little thinke on Christ and his merits. And thus they depriue themselues of all title to eternall life. Therefore it stands them in hand to condemne nature and the strength thereof, and to renounce their owne workes, and to rest onely on the promise of mercie for eternall saluation: thus shall they be the children of the promise and heires of God.

Lastly, in that Ierusalem is in bondage like Agar or mount Sina, we see how vaine are the pilgrimages to the holy land, & how needlesse were the warres made for the recouery thereof.

26. But Ierusalem which is aboue is free: which is the mother of vs all.

Here Paul shewes what is figured by Sara, namely, the new Ierusalem, which is the Catholike Church, Heb. 12. 22, 23. Reuel. 21. 2. And it is here so tearmed, because Ierusalem was a type thereof in sixe respects. First, God chose Ierusalem aboue all other places to dwell in, Psal. 132. 13. And the Catholike Church is the companie of predestinate, chosen to be a particular people to God. Secondly, Ierusalem is a citie compact in it selfe, by reason of the bond of loue and order among the citizens, Psal. 122. 3. In like sort, the members of the Catholike Church are linked togither by the bond of one spirit. Thirdly, in Ierusalem was the sanctuarie, a place of Gods presence, and of his worship, where also the promise of the seed of the woman was preserued till the comming of the Messias: and now the Catholike Church is in the roome of the sanctuarie: in it must we seeke the presence of God and the word of life: therefore it is called *the pillar and ground of truth*, 1. Tim. 3. 15. Fourthly, in Ierusalem was the throne of Dauid, Psal. 122. 5. and in the Catholike Church is the throne or scepter of Christ, figured by the kingdome of Dauid, Reu. 3. 7. Fiftly, the commendation of a cittie (as Ierusalem) is the subiection & obedience of the citizens: now in the Catholike Church all beleeuers are citizens, Eph. 2. 19. and they yeild voluntarie obedi-

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ence and ſubiection to Chriſt their king, Pſal.110.2.Iſai,2.5. Laſtly,as in Ieruſalem the names of the citizens were inrolled in a regiſter:ſo the names of all the members of the Catholike Church,are inrolled in the booke of life, Reu.20.15.Hebr. 12.23.

Againe,the Catholike Church dwelling here belowe, is ſaid to be *aboue in heauen* for two cauſes. Firſt, in reſpect of her beginning,which is from the Election and grace of God,and from Chriſt the Mediatour,of whoſe fleſh and bone we are that beleeue, Eph.5.30. The iuſtice whereby we are iuſtified is in Chriſt:our holineſſe and life, flowes from the holineſſe and life of Chriſt,as from a roote. Secondly, the Church is ſaid to *be aboue*,becauſe it dwels by faith in heauen with Chriſt: for the propertie of faith is to make vs preſent after a ſort,when we are abſent,Heb.11.2.

The vſe. This beeing ſo, we are admoniſhed to liue in this world as Pilgrimes and ſtrangers,1.Pet.2.11.and therefore we muſt not ſet our loue vpon any earthly thing,but our mindes muſt be vpon the countrie to which we are trauelling. And whatſoeuer is an hinderance to vs in our iourney; we muſt caſt it from vs, that we may goe lightly: and if we haue any wrongs done vs either in goods or good name,we muſt the rather be content:becauſe we are out of our countrie in a ſtrange place:and hereupon we muſt take occaſion to make haſte to our iourneys end,that is,to our own citie,and laſt abode. Thus did the Patriarches,Heb.11.13,15.

Secondly,we muſt carrie our ſelues as Burgeſſes of heauen, Phil.3.20.And this we ſhall do by minding,ſeeking, affecting of heauenly things,by *ſpeaking the language of Canaan*,which is, to inuocate and praiſe the name of God. Laſtly, by leading a ſpirituall life,that may beſeeme the citizens of heauen. Many faile in this point, when they come to the Lords table,they profeſſe themſelues to be citizens of the citie of God,but in their common dealings in the world, they play the ſtarke rebels againſt God,and his word,and liue according to the luſts of their blinde and vnrepentant hearts.

Thirdly,when Paul ſaith,that *Ieruſalem which is aboue is free &c.* he ſhewes that the Catholike Church is one in number,& no more.Cant.6.8. *My doue is aboue, and the onely daughter of her mother.* Ioh.10.16. *One ſheepefold. There be many mem-*

bers

bers, but one bodie, 1.Cor.12.12.

Fourthly, hence we gather, that the Catholike Church is inuisible. For the companie of them that dwell in heauen by their faith, cannot be discerned by the eie. Iohn saw the heauenly Ierusalem descending from heauen, yet not with the bodily eye, but *in spirit*, Reuel.21.10. The things which make the Catholike Church to be the Church, namely, election, vocation, iustification, glorification, are inuisible. The papist therfore erreth, when he teacheth, that the Catholike Church is a visible companie vnder one Pastour, namely the Pope. And the places which they bring to prooue the visibilitie of the vniuersall Church, concerne either particular churches, or the churches which were in the daies of the Apostles, or againe, they speake of the inward glorie, and beautie of the Church.

Free] that is, redeemed from the bondage of death and sin: and so from the curse of the lawe. Of this freedome I will speak more afterward.

The mother of vs all] shee is called *a mother*, because the word of God is committed to the keeping of the Church, which word is *seed*, 1.Pet.1.23. and *milke*, 1.Cor.3.2. and *strong meat*, Heb.5.14. And the church as a mother, which by the ministery of the said word, brings forth children to God, & after they are borne & brought forth, shee feeds them with milke out of her owne breasts, which are the Scriptures of the olde and newe Testament.

Here a great question is to be propounded, namely, where we shall find this our Mother? For it is the dutie of all children to haue recourse vnto their mother, and to liue vnder her wing. The aduocates of the Popish Church, Priests and Iesuits, say, we must be reconciled to the Church and See of Rome, if we would be of the Catholike church. To this purpose they vse many motiues, I will here propound seauen of them: because heretofore they haue bin scattered abroad among vs.

The first motiue. The Church of Rome hath meanes of sure and certen interpretation, tradition, councels, fathers: we haue nothing but the priuate interpretation of Luther, Melancthon, Caluin, &c. *Answ.* Scripture is both the glosse and the text; And the principall meanes of the interpretation of scripture, is scripture it selfe. And it is a means, when places of scripture are expounded by the Analogie of faith, by the words,

scope,

ſcope, and circumſtances of the place. And the interpretation which is ſutable to all theſe, is ſure, certen, and publike: for it is the interpretation of God. Contrariwiſe, the interpretation, which is not agreeable to theſe, though it be from Church, Fathers, and Councells, is vncerten, and it is priuate interpretation. Now this kind of interpretation we allow: and therefore it is falſe, that we haue onely priuate interpretations: and that all the interpretations of the Church of Rome are publike. Secondly, I anſwer, that we are able to iuſtifie our Interpretations of Scripture for the maine points of religion, by the conſent of Fathers, and Councells, as well as they of the church of Rome.

The ſecond motiue. We haue no diuine and infallible authoritie to reſt on in matter of religion: but they of the church of Rome haue. *Anſ.* In the Canonicall ſcriptures of the Prophets and Apoſtles, there is diuine and infallible authoritie: for they are now in the new Teſtament, in ſtead of the liuely voice of God. And this authoritie we in our Church acknowledge. Secondly, I anſwer, that the church hath no diuine and infallible authoritie diſtinct from the authoritie of ſcriptures (as the Papiſts teach) but onely a Miniſterie, which is to ſpeake in the name of God, according to the written word.

The third motiue. We haue no limitations of opinion, and affection, but they of the church of Rome haue. I anſwer firſt: we ſuffer our ſelues to be limited for opinion, by the Analogie of faith, and by the written word, and ſo doth not the Papiſt, which addes tradition to the ſcripture. And for affection we ſuffer our ſelues to be limited by the doctrine of repentance, and new obedience. Secondly, I anſwer, that the church of Rome vſeth falſe meanes of Limitation. For it teacheth, that for opinion, we muſt captiuate our ſenſes to the determination of the church, by beleeuing as the church beleeueth, though it be not knowne, what the church beleeueth. And it limits affection, by auricular confeſſion, and by canonicall ſatisfactions, meere inuentions of men.

The fourth motiue. The Romane religion drawes the multitude. *Anſ.* It drawes them indeede, becauſe it is a naturall religion: but it doth not turne them from darknes to light, from death to life. Secõdly, I anſwer, that Antichriſt in his comming ſhall draw the multitude. 2. Theſſ. 2. 9.

The fift motiue. There were neuer but two alterations of religion. One, in the daies of Elias; the other, in the daies of Iohn the Baptist. *Anſ.* I will ſhew a third. Paul ſaith, that before the ende, there ſhall be a departure, 2. Theſſ. 2. and this departure is generall in all nations, Reuel. 13. 16. and after a thouſand yeares there ſhall be the firſt reſurrection, Reuel. 20. 5. and this reſurrection is the reuiuing and the reſtoring of the Goſpel, after long ignorance and ſuperſtition.

The ſixt motiue. The church of Rome hath a Iudge to ende controuerſies: we haue none. *Anſ.* Chriſt is our Iudge: and the ſcripture is the voice of this iudge, determining all things pertaining to ſaluation, fully, and plainly, to the contentation of any conſcience.

The ſeauenth motiue. The Romane religion is ſutable to ancient Tradition. *Anſ.* It is contrarie. For it aboliſheth the ſecond commandement touching Images, and the tenth, touching luſt. And it ouerturneth ſundrie Articles of faith. For it aboliſheth one of the natures of Chriſt by the reall preſence, and his three offices, by ioyning partners, and aſſociates with him.

To theſe ſeauen, I adde three other. *The eight motiue* then is this. Our Miniſters (they ſay) tooke vnto themſelues new callings: and conſequently that we are but ſchiſmatikes. *Anſ.* The offices of the firſt reſtorers of the Goſpel were ordinarie: and their vocation to the ſaid offices was ordinary: for they were all either Prieſts, or Schoole doctors. It may be ſaide, that they departed from their callings. I anſwer, they departed onely from the common abuſe of their callings, which they reſtored to their right vſe.

The ninth motiue. The church of Rome hath true baptiſme, and therefore it is a true church. *Anſ.* Baptiſme in the Papacie, pertaines not to it, but to another hidden church in the middeſt of the Papacie: as the light in the lanthorne, pertaines not to it, but to the paſſenger. Secondly, though the church of Rome hold the outward baptiſme, yet doth it ouerturne the inward, which ſtands in the iuſtification of a ſinner by imputation of the obedience of Chriſt. Thirdly, baptiſme ſeuered from the preaching of the Goſpel, is no marke of a church. Circumciſion was vſed in Samaria, and yet they were no people of God. Hoſ. 1. 9.

The tenth motiue. The church of Rome hath antiquitie and

ſucceſſion from the Apoſtles. *Anſ.* They are no markes of the church, vnleſſe they be ioyned with propheticall and Apoſtolicall doctrine. The kingdome of darknes, hath alſo antiquitie, ſucceſſion, vniuerſalitie, and vnitie.

Now then we are to hold the church of Rome as a ſtepmother, nay as a profeſſed harlot: ſhee is no mother of ours. For the Lord ſaith, *Come out of her my people*, Reuel.18. Let vs therefore come to the true anſwer.

The catholike Church, our Mother, is to be ſought for, and to be found in the true viſible churches, the certen markes whereof are three. The preaching of the word of God, out of the writings of the Prophets and Apoſtles, with obedience. Ioh.10.28. Eph. 2.20. True inuocation of God the father, in the onely name of Chriſt by the aſſiſtance of the ſpirit. Act. 9. 14. 1. Cor. 1. 2. the right vſe of the ſacraments, baptiſme, and the Lords ſupper. Math 28.18. And by theſe ſhall we finde the true Church of God in England, Ireland, Scotland, Germanie, France, &c.

Againe, in that the Church is called our Mother, the Papiſt gathereth that her commandements muſt be obaied, Prov. 1. 8. and therefore in their Catechiſmes, beſide the commandements of God, they propound the commandements of the Church. But I anſwer, that the precepts of the father and the mother muſt be one: and then the mother muſt be obaied.

The Church is called *the mother of vs all*, that is, of all true beleeuers. Hence it follows, that wicked men are not members of the catholike Church (as Popiſh doctors erroniouſly teach) for then the church ſhall be a mother not onely to the children of God, but alſo to the children of the deuill.

Laſtly, in that the church is our Mother, we are taught that we muſt deſpiſe our firſt birth, and ſeeke to be borne againe vnto God, and ſucke the breſt of our mother, feeding on the milke of the word. Pſal.45.11. 1.Pet.2. 2. Thus to be borne a member of the new Ieruſalem, is a great priuiledge. Pſal.87.5. Reuel.3.12.

27 For it is written, Reioyce thou barren that beareſt no childrẽ,

breake forth and crie thou that trauelest not: for the desolate hath many more children, then shee which hath an husband.

These words are the testimonie of the Prophet Isa, c. 54. 1. and they are brought to proove that which Paul said in the former verse, that *the Catholike Church is the Mother of vs all*, that is, not onely of the Iewes, but also of all beleeuing Gentiles.

In the words, I consider the preface to the Testimonie, and the testimonie it selfe. The preface, *It is written*: where two points are to be considered. The first is, who saith, *It is written? Anſ.* The Apostle Paul, whose authoritie was diuine, and infallible, because he was led into all truth by the spirit of God, so as he could not erre in deliuering doctrine to the church. And yet for all this he followes the rule of the written word. And his manner was so to doe. Act. 26. 22. This shewes the shamelesse impudencie of the church of Rome, which takes to it selfe an absolute power of iudgement in all matters, without, and beside the scripture, yea a power to iudge of the scripture it selfe and of the sense thereof, without the helpe of scripture, vpon a supposed infallible assistance of the spirit.

The second point is, In what question saith Paul, *It is written? Anſ.* In a controuersie betweene him and the false Apostles, touching the iustification of a sinner. This shewes that the scripture it selfe is the meanes to determine and decide controuersies. There was for this purpose in the old Testament, the liuely voice of God vttered in the Oracle at the Mercie seat: but in the new Testament there is no such voice of God, but the written word is in stead thereof, to the ende of the world. And therefore Paul saith, *It is written.*

In the testimonie, I consider three things, the condition of two Churches, the change of the condition, the ioy that is vpon the change.

The condition of the Church of the new Testament, in these words, *Barren that beareſt no children: thou that trauelest not: the desolate.*

Barren

Barren] The Chriſtian Church is ſo called, becauſe by the vertue and ſtrength of nature, it beares no children to God, no more then Sara did to Abraham, Ioh. 1.13. 1. Cor. 3.7. Secondly, it is ſo called in reſpect of the beginning thereof, when the Iewiſh church was yet ſtanding, till the ſpirit of God was powred forth vpon all fleſh, after the aſcenſion of Chriſt: and before this, the number of them which were conuerted to God, was very ſmall: and therefore Chriſt himſelfe complained that *he ſpent his ſtrength in vaine*, Iſai, 49.1. Thirdly, it is ſo called in reſpect of the latter times of the church, in which Chriſt ſhall ſcarce finde faith vpon the earth, Luk. 18.8. Further that the church is barren, it is declared by the ſigne, becauſe ſhe neither brings forth child, nor beares.

Deſolate] that is, without husband in appearance, by reaſon of the croſſe and affliction, and without children: becauſe at the firſt the chriſtian church was conſtrained to hide herſelfe in the wilderneſſe. Reuel. 12.14. It may be demanded howe the catholike church ſhould be deſolate? *Anſw.* The eſtate of the church is twofold: inward, or outward. The inward eſtate ſtands in the true knowledge of God in Chriſt, in comfort touching remiſſion of ſinnes, and life euerlaſting, in the hearing of our praiers, in protection and deliuerance from all ſpirituall enemies, in the gifts of the ſpirit, faith, hope, loue, &c. In reſpect of this eſtate, the church is all glorious within, and neuer deſolate. Pſal. 45.13. The outward eſtate of the Catholike church, ſtands in viſible aſſemblies, in the publike Miniſterie of the word, and ſacraments, in a gouernment according to the word of God. In reſpect of this ſecond eſtate, the Church may be in deſolation. This was the condition of the Church in paradiſe vpon the fall of our firſt parents, of the Iſraelites at Mount Horeb, when they worſhipped the golden calfe, and in the daies of Elias, Rom. 11.3. and afterward, 2. Chron. 15.3. When Chriſt ſuffered the ſheapheard was ſmitten, and the ſheepe were ſcattered. After Chriſts aſcenſion all the earth worſhipped the beaſt, Reu 13.12.

Hence it followes, that the Catholike church is not a viſible eſtate or companie of men vnder one viſible head: becauſe in reſpect of her outward eſtate ſhee may be for a time in deſolation. And as this is the eſtate of the church, ſo is it alſo of the mẽbers thereof. *They ſhall be hated of all men*, Luk. 21.17. *Men ſhall*

thinke they doe God good ſeruice, when they kill them. Ioh 16.2. And Chriſt himſelfe was a man *without forme, or beauty.* Iſai. 53.2.

Hauing an husband] in theſe wordes the condition of the Iewiſh church is ſet forth, that ſhee is married or eſpouſed to God, who is her husband. Ezech. 16.8,9. Oſe 2.19. The like may be ſaid of any other church, and namely of the church of England. The vſe.

This muſt teach vs, to dedicate our bodies and ſoules to God and Chriſt, and to giue the maine affections of our hearts vnto him, as our loue, and our ioy, &c.

Secondly, we muſt adorne and trimme our ſelues with grace, that we may pleaſe our husband. Pſal. 45.12.

Thirdly, we muſt be the glory of Chriſt, as the wife is to her husband, 1. Cor. 11.7. and that is by ſubiecting our ſelues to Chriſt, and his lawes.

Againe, if we betroath our ſelues to Chriſt indeed, we may aſſure our ſelues that Chriſt is our Chriſt, and that he hath giuen himſelfe vnto vs: and conſequently, that he will ſanctifie vs, Ezech. 16.9. protect vs as an husband doeth his wife, Gen. 20.16. and indowe vs with all things needfull for this life, and the life to come, Ezech. 16.10,11.

The ſecond point is the change of the church of the newe Teſtament, becauſe ſhee ſhall ceaſe to be barren, and bring forth many children. This is the promiſe of God: and hereupon Paul concludes, that the church is a mother of all beleeuers, both Iewes and Gentiles. Obſerue, that the promiſe of God is of infinite vertue in his time and place. In the beginning God ſaid, *let there be this or that, and it was ſo.* Of like vertue is Gods promiſe, if we can waite his leiſure. God promiſed that after 430. yeares, the Iſraelites ſhould be deliuered out of Egypt, preſently when the time was expired, nothing could hinder the promiſe. Read Exod. 12.41. Therefore our dutie is, to reſt on Gods promiſes in all times, both in life and death.

The third point is the ioy vpon the change. *Reioyce.* Here are two things to be conſidered. The firſt, who muſt reioyce? *Anſw.* The church. Gods kingdome is the place of ioy. Rom. 14.17. Reioycing belongs to the people of God, Pſal. 68.3. & 106.5. The muſicke of the Temple was typicall, and figured the ioy of the Catholike Church, where is the aſſurance of remiſſion

miſſion of ſinnes, and life eternall.

The ſecond point is, in what muſt the church reioyce? *Anſ.* In the redemption of Chriſt and the fruit thereof, the conuerſion of ſinners to god. For the prophet had ſhewed at large the paſſion and ſufferings of Chriſt: Iſai. 53. and hereupon he ſaith, *Reioyce thou barren.* The Iſraelites were commanded to feaſt and to be merrie *before the Lord*, Leuit. 23. 40. 1. Chron. 29. 22. that is, before the Lords Arke, which was the pledge of his preſence. Now this Arke was a figure of Chriſt: and the myrth before the Arke, ſignified, that the foundation of all our ioy, lies in our Reconciliation with God in Chriſt. The angels in heauen greatly reioyce at the conuerſion of a ſinner: and at the returne of the prodigall ſonne, the fat calfe is killed.

The vſe. It is falſe that religion breeds Melancholie, and cuts of all mirth. It doeth not aboliſh mirth, but rectifie it: nay it brings men to true and perfect ioy.

Our firſt and principall ioy muſt be, that we are in Gods fauour, reconciled to God by Chriſt, Luk. 10. 20. In Dauid, the head of his ioy, was the good eſtate of the church, Pſal. 137. 6. And all other pettie ioyes muſt flow from this, and be ſutable to it.

Breake forth] this ſignifies, that the church vpon earth is (as it were) pent in, with preſent greife. Our ioy in this life is mixed with ſorrow. The paſchall lambe was eaten *with ſowre hearbes*, to ſignifie, that we feele no ſweetneſſe in the blood of Chriſt, till we feele the ſmart of our ſinnes. We here muſt reioyce in trembling, Pſal. 2. 11. *Ioy is ſowne for them that are vpright in heart*, Pſal. 97. 12.

Crie] in our earthly ioyes, we muſt be moderate and ſparing: we muſt not eate to much hony leaſt we ſurfet. Yet in ſpirituall ioyes the meaſure is to reioice without meaſure. if we be ratiſhed with ioy in Chriſt, that we crie againe, it is the beſt of all.

28. Therefore brethren, we are after the manner of Iſaac, children of the promiſe.

Here Paul ſhewes, that as Sara figured the catholike church:

church: so Isaac was a figure of all true beleeuers the children of God.

Therefore] or thus, *And we brethren.*

We] not onely the Iewes, but also beleeuing Gentiles.

Promise] the promise made to Abraham, *I will be thy God, and the God of thy seed*: or the promise made to the church, that beeing barren shee shall beare many children.

Children of promise] beleeuers are so called: not because they beleeue the promise (though that be a truth) but because they are made children of God, by the vertue of Gods promise. For thus was Isaac the child of promise, in that he was borne to Abraham, not by the strength of nature, but by Gods promise. And Paul opposeth the children of the promise to the children of the flesh, which were borne by naturall strength, Rom. 9.8.

Hence it followes, that the meere grace of God, is the cause of our election and adoption, and not any thing in vs. For the promise of God makes vs Gods children: and the promise is of the meere grace of God: and therefore we are Gods children by the meere grace of God. For the cause of the cause, is the cause of the thing caused. Therefore Paul saith, that *the Ephesians were predestinate to adoption*, Eph. 1.5. And he saith, the 7000 that neuer bowed knee to Baal, *were reserued by the election of grace*, Rom. 11.5. And it is a false Position, to teach, that Election and adoption, are according to Gods foreknowledge of our faith and obedience. For thus shall we Elect our selues, and be children not of Gods promise, but of our own freewill and faith. Moreouer God foresees our future faith and obedience, because he first decreed to giue the grace of faith vnto vs: because the foreknowledge of things which are to come to passe, depends vpon a precedent will in God.

Marke further, the children of God are called the children of the promise, and this promise is absolute and effectual. Here a question may be resolued: and that it, whether the child of God in his conuersion haue a libertie and power to resist the inward calling of God? *Answ.* No. The absolute will of God cannot be resisted: nowe the promise whereby men are made the children of God, is the absolute will of God. Againe, with this promise is ioyned the infinite power of God, which without all resistance brings that to passe which God hath promised,

ſed. For he makes men to doe that which he commands. Ezec. 36.26. he giues the will and the deede, Phil. 2.13. ſo as men effectually called, cannot but come. Ioh. 6.45.

It may be ſaide, that this is to aboliſh all freedome of will. *Anſ.* It ſufficeth to the libertie of the will, that it be free from compulſion: for conſtraint takes away the libertie of the will, and not neceſſitie. Secondly, the determination of mans will by the will of God, is the libertie of the will, and not the bondage thereof: for this is perfect libertie, when mans wil is conformable to the will of God.

29 But as he which was borne according to the fleſh, perſecuted him that was borne after the ſpirit, ſo is it now.

Theſe wordes, are an anſwer to an Obiection, on this manner. We are hated of the Iewes: and therefore we are not the children of promiſe. The anſwer is twofold. One in this verſe, thus, No maruell: this is the old faſhion: it was thus in Abrahams familie. For Iſmael (borne after the fleſh) perſecuted Iſaac (borne after the ſpirit:) and ſo it is at this day.

Obſerue, that there is a perpetuall enmitie and oppoſition, betweene true beleeuers and hypocrites. *God put enmitie betweene the ſeede of the ſerpent, and the ſeede of the woman.* Gen. 3.15. The world hates them that are choſen out of the world. Ioh. 15. 19. Carnall men cannot abide that their opinions and doings, ſhould be iudged, and condemned of others. Ioh. 3.20. And hence comes the oppoſition that is betweene beleeuers, and hypocrites, who cannot abide ſuch as are not like themſelues.

This hatred and oppoſition, ſhewes it ſelfe in perſecution: of which, three things are to be conſidered.

The firſt is, who perſecutes? *Anſ.* Carnall Iſmaelites, ſuch as are of the ſame religion and familie with Iſaac. Thus the Iewes perſecuted their owne Prophets, and the Theſſalonians were perſecuted of their own prophets. 1. Theſ. 2.14. Thus Prieſts and Ieſuits that haue bin hertofore borne, baptiſed, & brought vp among vs, are the cauſes of many ſeditions, conſpiracies,

and ſeeke the ſubuerſion of Church, and land.

The ſecond is, who are perſecuted? *Anſ.* Spirituall men, the children of the promiſe. They ſuffer wrong, but they doe none. *In the mount of the Lord there is no hurt done.* Iſa. 11.9. they *turne their ſpeares and ſwords, into mattocks and ſithes.* Iſa. 2. 4. And they which doe no wrong, but are content to ſuffer wrong (and that for a good cauſe,) are in this reſpect bleſſed. Matth. 5. 10.

The third point, is, touching the kind of perſecution: and that was skorning or mocking. Gen. 21. 9. It may be demanded, how mocking can be perſecution? *Anſ.* Mocking and deriſion, which riſeth of the hatred and contempt of our brother, is a degree of murder. *He which ſaith Raca to his brother, is guiltie of a Councell.* Matth. 5. 22. Here *Raca*, ſignifieth all ſignes and geſtures that expreſſe contempt, as *ſnuffing, tuſhing, ſeering, gerning, &c.* Cain is rebuked of God, euen for the caſting downe of his countenance. Gen. 4. 6.

Againe, the mocking wherewith Iſmael mocked Iſaac, proceeded from a contempt and hatred of the grace of God in Iſaac: which Paul notes when he ſaith, that *he was perſecuted which was borne after the ſpirit.* This hatred of Gods grace in men, is the beginning of all perſecution, and the deriding of the grace of God, is as much as the ſpoiling of our goods, and the ſeeking of our liues. Thus Cain hated his brother, by reaſon of the grace of God: *becauſe his deedes were good.* 1. Ioh. 3. 12. A great part of the ſufferings of Chriſt, ſtood in this, that he was mocked for his confidence in God. Pſal. 22. 8. Matt. 27. 43. The children of Bethel mocke Elizeus: firſt, for his perſon, calling him *bald pate:* ſecondly, for the fauour of God ſhewed vpon Elias his maſter, in ſaying, *Aſcend, bald pate:* that is, ° aſcend not to Bethel, but aſcend to heauen as Elias did. And this prophane skorning he curſed in the name of God. 2. King. 2. 23. The like skorning is vſed among vs at this day. For the practiſe of that religion which ſtands by the law of God, and the good lawes of this land, is nicknamed with tearmes of *preciſenes*, and *puritie.* A thing much to be lamented: for this bewraies that there is a great want of the grace of God among vs. Therefore take heede of it.

° inſili. in quæſt.

30 But what ſaith the Scripture:

put out the bond-woman, and her ſonne: for the ſonne of the bondwoman ſhal not be heire with the ſonne of the freewoman.

The ſecond anſwer to the former obiection, is in theſe wordes, that they which hate the children of promiſe, ſhall at length be caſt out of the houſe of God.

Obiect. I. Theſe wordes, *caſt out the bondwoman*, are the words of Sara to Abraham: therefore they are not the words of ſcripture. *Anſ.* The words were vttered by Sara, but they were afterward approoued by God, Gen. 21. 12. and thus they are the voice of ſcripture.

Obiect. II. Sara is commended for her ſubiection to Abraham, 1. Pet. 3. 6. yet here ſhee ſpeakes imperiouſly, *Caſt out the bondwoman. Anſ.* Shee ſpeakes this not as a priuate woman, but as the voice and mouth of God, and that (no doubt) by inſtinct from God. And therefore the words ſhee vttereth, are to be eſteemed as the commandement of God. This her caſe is extraordinarie, and not to be followed.

The vſe. I. All carnall hypocrites, mockers of the grace of God, ſhall be caſt forth of Gods familie, though for a time they beare a ſway therein. This is the ſentence of God. Let vs therefore repent of our mocking, and hereafter become louers of the grace of God, as Chriſt was. Mark. 10. 21.

II. Conſolation: the perſecution of the people of God ſhall not be perpetuall. For the perſecuting bondwoman, and her ſonne, muſt be caſt out. *The rodde of the wicked ſhall not reſt vpon the Lot of the righteous.* Pſal. 125. 3. This is our comfort.

III. All iuſtitiarie people, and perſons that looke to be ſaued and iuſtified before God by the law, and the workes of the law, either in whole, or in part, are caſt out of the church of God, and haue no part in the kingdome of heauen. The caſting out of Agar and Iſmael, is a figure of the reiection of all ſuch. Behold here the voice of God caſting downe from heauen the greateſt part of the earth, the Turke, the Iew, the obſtinate Papiſt, with the ſtepmother, the Romiſh church.

31 Then brethren, we are not children of the ſeruant, but of the freewoman.

The concluſion of the whole argument following directly from the 27. verſe. If we be children of the promiſe, then are we children of the freewoman and not of the bondwoman, & conſequently we are iuſtified and ſaued without the works of the law, by the meere grace of God cauſing vs by faith to reſt on the promiſe of God, whoſe ſubſtance and foundation is Chriſt.

CHAP. V.

1 Stand faſt therefore in the libertie wherewith Chriſt hath made vs free, and be not intangled againe with the yoke of bondage.

THeſe words, are a repetition of the principall Concluſion of the whole Epiſtle. Which was on this manner: I Paul am called to teach, and my doctrine is true: therefore ye did euill to depart from it, and your dutie was to haue ſtood vnto it.

Further, they are collected and inferred vpon the concluſion of the laſt argument vſed in the laſt chapter, thus: Ye are children of the freewoman: and therefore ye are free: and therefore ye ſhould hold faſt your libertie.

In the words, two maine points of doctrine are propounded. The firſt is, that by nature we are all intangled with the yoke of bondage. For the better conceiuing of this, I will handle three points, the nature of this bondage, the ſigne of it, and the vſe.

Touching

Touching the nature of it. Our ſpirituall bondage ſtands in three things. The firſt, is bondage vnder ſinne, which Paul teacheth when he ſaith, *I am carnall ſold vnder ſinne.* Rom. 7. 14. Here remember, that by ſinne, is meant Originall ſinne, which hath two parts: Guiltines in the firſt offence of Adam, which is imputed to all mankind; and the diſpoſition of all the powers of the ſoule to all manner of euill whatſoeuer. And this rebellious diſpoſition is like a leproſie infecting the whole man: and it raignes like a tyrant ouer the ſoule of man, by tempting, intiſing, and drawing him from one actuall ſinne to another, ſo as he can doe nothing but ſinne. Iam. 1. 14.

The ſecond thing, is obligation or ſubiection to all puniſhment both temporall and eternall. And it hath three parts. The firſt is, Bondage vnder Satan, who keepes vnrepentant ſinners *in his ſnare according to his owne will*, 2. Tim. 2. 26. he rules in their hearts like a God, 2. Cor. 4. 4. and hath power to blinde them, and to harden their hearts, till he haue brought them to eternall death. Heb. 2. 14. The ſecond is, bondage vnder an euill conſcience, which ſits in the hearts of offendours as an accuſer and a terrible iudge, and lies like a wild beaſt at a mans dore, readie euer and anon to plucke out his throat. Gen. 4. 7. The third is, bondage vnder the wrath of God, and the feare of eternall death. Heb. 2. 15.

The third part of this bondage, is the obligation to the ceremoniall law. It pertaines not to all mankind, but onely concernes the Iewes, to whome it was a yoke of bondage. Act. 15.

The ſigne of this bondage, whereby it may be diſcerned, is to keepe a courſe or practiſe in ſinning. Ioh. 8. 34. *He that commits ſinne, is a ſeruant of ſinne:* or againe, a life led according to the cuſtome and faſhion of this world in the luſt of the fleſh, or the luſt of the eye, (which is couetouſnes,) or in the pride of life. Eph. 2. 2. 1. Ioh. 2. 16.

The vſe. We muſt learne to ſee, feele, acknowledge, and bewaile this bondage in our ſelues. Deliuerance belongs onely to ſuch captiues, as know themſelues to be captiues. Luk. 4. 18. and labour vnder this bondage, Matth. 11. 28. Thus did Paul when he ſaith, *I am ſold vnder ſinne*: and, *O miſerable man, who ſhall deliuer me from this bodie of death.* To feele this bondage, is a ſteppe out of it: and not to feele it, is to be plunged into it.

Secondly, we must pray earnestly for deliuerance. The dumme creatures sigh and trauell till they be deliuered from their bondage: much more then must we doe it. Rom. 8.22.

Thirdly, we must learne to detest whatsoeuer is of our selues: because it wholly tends to bondage.

Lastly, we must be content with any affliction that God laies on vs, though it be lingring sicknes, pouertie, imprisonment, banishment. For God might worthely lay on vs all shame and confusion: because we are by nature slaues of sinne and Satan.

The second maine doctrine is, that by grace there is a libertie pertaining to the people of God. Here I consider foure things: 1. what this libertie is. 2. the author of it. 3. the persons to whome it belongs. 4. our dutie touching this libertie.

For the first: Christian libertie is called, *the Good, or commoditie of Christians.* Rom. 14.16.

It is a spirituall Right or condition, lost by Adam, and restored by Christ. I say *spirituall*, because it pertaines to the conscience. The vse indeede of our libertie is in outward things, as meate, drinke, apparell, &c. but the libertie it selfe is in the conscience. And thus it differs from *ciuill* libertie, which stands in the mouing of the bodie, in the choise of bodily actions, and in the free vse of our goods.

Christian libertie hath two parts, a *Deliuerance from miserie*, and *Freedome in good things.*

Deliuerance hath foure parts. The first, is a Deliuerance from the curse of the law for the breach thereof. Rom. 8.1. *There is no condemnation to them that are in Christ.* And this comes to passe: because there is a translation made of the curse from our persons to the person of Christ. Gal. 3.13.

The second deliuerance is from the obligation of the law whereby it binds vs to bring perfect righteousnes in our owne persons for the attainment of euerlasting life, according to the tenour thereof, *Doe this, and liue.* And this deliuerance is procured, because there is a translation made of the fulfilling of the law from our persons to the person of our Sauiour Christ.

From these two deliuerances ariseth the Pacification of the conscience, partly for our Iustification, and partly for our conuersation.

Touching iustification: A sinner in his humiliation and con-

conuerſion hath by this doctrine a Libertie without reſpect to his owne workes, or to his owne fulfilling of the law, to reſt on the meere mercie of God for the forgiuenes of his ſinnes, and the ſaluation of his ſoule, and to appeale from the throne of diuine iuſtice, to the throne of grace, and to oppoſe the merit of Chriſt againſt the wrath and iudgement of God. And this hath bin alwaies the helpe of the godly in their diſtreſſe. Read 2.Chron.33.12. Ezra 9. Dan.9. Pſal. 32.31. 130. 143. Conſider the example of the Publican.and the Prodigall ſonne, who condemne themſelues, and make their appeale to the court of mercie and grace.

Here ſome man may ſay, how ſhall I know that I am freed from the rigour of the law, and from the curſe thereof? *Anſ.* Thou muſt firſt ſet thy ſelfe at the barre of Gods iudgement: and there muſt thou arraigne, accuſe, and condemne thy ſelfe: this done, thou muſt vſe thy libertie, and make thine appeale to Gods mercie and grace for pardon, by asking, ſeeking, knocking: and thus at length ſhalt thou be reſolued touching thy deliuerance.

Moreouer, touching conuerſation, our conſciences are ſetled thus: In that we are freed from the Rigour of the law, God in mercie accepts the will and indeauour to beleeue, repent, and obay, for faith, repentance, and obedience. He ſpares them that feare him, as a father ſpares his child when he indeauours to doe that which he can. Mal.3. 17. The law requires perfect obedience at our hands: yet God of his mercie lookes more at the will to obay, then the perfection of obedience. This muſt be a ſtay to our mindes, when we ſee more corruption, then grace in our ſelues, and our obedience tainted with many ſpots of diſobedience.

The third Deliuerance, is from the obſeruation of the Ceremoniall law of Moſes. Col. 2. 16. And hence ariſeth an other deliuerance from the bondage of humane Traditions, as Paul ſaith, *If yee be dead with Chriſt from the Elements of the world, why are ye burdened with traditions?* Col.2.20.

The fourth Deliuerance, is from vnder the tyrannie and dominion of ſinne. Rom.6. 14. *Let not ſinne haue dominion ouer you. For ye are not vnder the law, but vnder grace.* In the firſt conuerſion of a ſinner, Originall ſinne receiues his deadly wound, and the dominion thereof is diminiſhed according to

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the measure of grace receiued.

The second part of Christian libertie, is *a Freedome* in good things: and it is fourefold. The first, is a freedome in the voluntarie seruice of God. Luk.1.74. *We are deliuered from our enemies, that we may serue God in righteousnes and holines before him all the daies of our liues without feare.* Paul saith, that *the law is not giuen to the righteous man*, 1.Tim. 1.9. because he is a law to himselfe, and freely does good duties, as if there were no law to bind him. The cause of this freedome, is the Gift and donation of the free spirit of God. Therefore Dauid praies, *Stablish me with thy free spirit.* Psal.5.1. And Paul saith, *Where the spirit is, there is libertie.* 2.Cor.3.17. And, *The spirit of life which is in Christ* (is a Law to vs, and) *frees vs from the power of sinne, and death.* Rom.8.2.

It may be obiected, that this freedome in the voluntarie seruice of God, is bondage. For Christ saith, Matth. 11.29. *Take my yoke vpon you.* And we are as straightly bound to the obedience of the law of God, as Adam was by creation, nay more straightly, by reason of our redemption by Christ. *Ans.* The more we are bound to obedience, the freer we are: because the seruice of God is not bondage, but perfect libertie.

The second freedome, is in the free vse of all the creatures of God. Tit. 1.15. *To the pure, all things are pure.* Rom.14.14. And the reason is, because the dominion ouer the creatures, lost by Adam, is restored by Christ. 1.Cor.3.22. And hence it is, that Paul calls the forbidding of marriage, and of meates, with obligation of conscience, *a doctrine of deuills.* 1.Tim. 4.1.

The third freedome, is a Libertie to come vnto God the father in the name of Christ, and in praier to be heard. Rom.5.2. Eph.3.12. Whereas according to our naturall condition, our sinnes are a wall of partition betweene vs and God, and cause vs to flie from the presence of God: and though we crie vnto God, and fill heauen and earth with our cries, so long as we are in our sinnes, we are not heard of him.

The fourth freedome, is a Libertie to enter into heauen in the day of our death: Christ by his blood hauing made a way. Heb.10.19.

Thus we see what Christian libertie is. The vse followes. The Anabaptists gather hence, that among Christians there

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muſt be Magiſtrates, they muſt haue power to make lawes beſide the lawes of God: but this power they haue not, becauſe Chriſtians haue a free vſe of all the creatures of God by Chriſtian libertie. *Anſ.* We muſt diſtinguiſh betweene the libertie it ſelfe, and the vſe of it. And the Magiſtrates authoritie deales not with the libertie which is in the conſcience, but with the vſe of it: and he doth neither diminiſh nor aboliſh the vſe of any of the creatures, but reſtraines the abuſe, and moderates the ouer common vſe for the common good. Thus Magiſtracie and Chriſtian libertie may ſtand together: and the rather, becauſe libertie is in conſcience, and the Magiſtrates authoritie pertaines to the bodie.

Here is further, comfort for all the godly: for euen by Chriſtian libertie, their conſciences are exempted from the power of all creatures, men, and Angels. 1. Cor. 7. 23. *Ye are bought with a priſe, be not ſeruants of men,* that is, let not your hearts and conſciences ſtand in ſubiection to the will of any man. Here then falls to the ground the Opinion of the Papiſts, namely, that the lawes and Traditions of the Church bind conſcience as truly and certenly as the word of God. This doctrine is not of God, becauſe it is againſt Chriſtian libertie.

Obiect. I. Rom. 13. 5. *Be ſubiect to the higher powers for conſcience. Anſ.* Conſcience here is not in reſpect of the lawes of the Magiſtrate, but in reſpect of the law of God, that binds vs in conſcience to obay the law of the Magiſtrate.

Obiect. II. Heb. 13. 17. *Obay them that haue the ouerſight of you, and be ſubiect. Anſ.* We muſt be ſubiect to them: becauſe as Miniſters of God, they deliuer the word of God in the name of God vnto vs, and that word binds conſcience. Againe, the lawes which they make touching order and comelines in the ſeruice of God, are to be obaied for the auoiding of ſcandall and contempt.

Obiect. III. A thing indifferent vpon the commandement of the Magiſtrate, becomes neceſſarie. *Anſ.* It is true. But it muſt be obſerued, that neceſſitie is twofold, Externall, internall. And the law of the Magiſtrate makes a thing indifferent to be neceſſarie onely in reſpect of externall neceſſitie, for the auoiding of the contempt of authoritie, and for the auoiding of ſcandall. Otherwiſe the thing in it ſelfe is not neceſſarie, but remaines ſtill indifferent, and may be vſed or not vſed, if con-

tempt and ſcandall be auoided. The Apoſtles made a law that the Gentiles ſhould abſtaine from ſtrangled and blood, and things offered to Idols, Act. 15. 28. yet Paul ſaith afterward to the Corinthians, *All things are lawfull*, 1. Cor. 10. 23. and *whatſoeuer is ſold in the ſhambles eate, and make no queſtion for conſcience ſake*, v. 25. becauſe their intent was not, that the law ſhould ſimply binde, but onely in the caſe of offence: and therefore where there was no offence to be feared, they leaue all men to their libertie.

Againe, here is an other comfort to all that beleeue in Chriſt, that nothing can hurt them, and that no euill can befall them, Pſal. 91. v. 10. nay all things ſhall in the ende turne to their good, though in reaſon and ſenſe, they ſeeme hurtfull. To beleeue this one thing, is a ground of all true comfort.

The conſideration of this benefit of Chriſtian libertie, teacheth three duties. The firſt is, from our hearts, to imbrace, loue, and maintaine Chriſtian religion: becauſe it is the meanes of this libertie. The ſecond is, carefully to ſearch the ſcriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Chriſtian libertie puts vs in minde to become vnfained ſeruants of God in the duties of faith, repentance, newe obedience. Rom. 6. 22. For this ſeruice is our libertie.

The ſecond point is, touching the Author of this libertie, in theſe words, *wherewith Chriſt hath made vs free*. Chriſt then is the worker of this libertie. Ioh. 8. 36. he diſſolues the works of the deuill. 1. Ioh. 3. 8. he binds the ſtrong man and caſts him out of his hold. Matth. 12. 29.

He procures this libertie by two meanes, by his merit, and by the efficacie of his ſpirit. The merit of his death, procures deliuerance from death, and it purchaſeth a right to life euerlaſting. The efficacie of his ſpirit aſſures vs of our adoption, and withall abates by little and little the ſtrength and power of ſinne. The vſe. Hence we learne the greatnes and grieuouſnes of our ſpirituall bondage, becauſe there was none that could deliuer vs from it, but Chriſt by his death and paſſion. Hence therefore we are to take occaſion to acknowledge and bewaile this our moſt miſerable condition in our ſelues.

Secondly, the priſe that was paid for the procurement of our libertie, namely, the pretious blood of the immaculate

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lambe of God, shewes that the libertie it selfe is a thing most pretious and excellent, and so to be esteemed.

Thirdly, for this libertie we are to giue all praise and thanks to God. This did Paul at the remembrance of it. Rom. 7.25. 1.Cor. 15.57. And not to be thankfull is an height of wickednesse.

The third point is, concerning the persons to whome this libertie belongs; and they are noted in these wordes, *Stand ye fast; he hath made vs free.* Whereby Paul signifies himselfe and the Galatians that beleeued in Christ. Beleeuers then are the persons to whome this libertie belongs. Ioh.1.12. 1.Tim.4.3. And true beleeuers are thus to be discerned. They vse the ordinarie meanes of grace and saluation, the word,& sacraments: in the vse of the meanes, they exercise themselues in the spirituall exercises of inuocation and repentance: and in these exercises they bewaile their vnbeleefe,and striue by all meanes to beleeue in Christ. As for them that conceiue a perswasion of Gods mercie without the meanes of saluation,and without the exercises of inuocation and repentance,they are not true beleeuers but hypocrites.

When Paul saith, *Christ hath made vs free*, that is, me Paul, and you the Galatians, he teacheth that euery beleeuer must by his faith applie vnto himselfe the benefit of Christian libertie. But to doe this well,is a matter of great difficultie. The Papists in their writings report our doctrine to be this:that a man must conceiue a perswasion that he is in the fauour of God the adopted child of God: and that vpon this perswasion he hath the pardon of his sinnes, and the benefit of Christian libertie. But they abuse vs in this as in many other things. For we teach, that the Application of Christ and his benefits, is to be made by certaine degrees. The first is, to vse the meanes of saluation, the word, praier, sacraments: the second is, to consider and to grow to some feelmg of our spirituall bondage: the third is, to will and desire to beleeue in Christ, and to testifie this desire by asking, seeking, knocking: the fourth is, a certen perswasion, or a certentie conceiued in minde of the mercie of God by meanes of the former desire according to the promise of God, *Aske, and it shall be giuen vnto you.* The fifth is, an experience of the goodnes of God after long vse of the meanes of saluation, and then vpon this experience followes the full

perſwaſion of mercie and forgiuenes.

The fourth point, concernes the office of beleeuers, and that is, to ſtand faſt in their Chriſtian libertie, and in the doctrine of the Goſpel, which reueales this libertie. And by this, we in England are admoniſhed to ſtand faſt to the religion which is now by law eſtabliſhed amõg vs. & not to returne vnder the yoke of Popiſh bondage. For the Popiſh religion is flat againſt Chriſtian libertie, two waies. For our libertie which we haue in Chriſt, frees vs from the law three waies, in reſpect of *condemnation*, in reſpect of *compulſion* to obedience, and in reſpect of *iuſtification*, (as Paul ſhewes at large in this Epiſtle:) and yet the Popiſh doctrine is, that we are to be iuſtified by the workes of the law. Againe, Chriſtian libertie frees our conſciences from the Traditions of men, Col. 2. 20. and yet the Popiſh religion bindes vs in conſcience to the Traditions of men: nay, it is nothing els but an heape of traditions.

Here two things are to be conſidered, the manner of ſtanding, and the time. The manner, is ſignified in the very words. For *to ſtand faſt*, is to hold and maintaine our libertie with courage and conſtancie, whatſoeuer comes of it, as the ſoldier keepes his ſtanding, though it coſt him his life. We are readie to defend the libertie of our countrie euen with the hazard of our liues: much more then are we to defend Chriſtian libertie with the loſſe of all that we inioy: ſinne muſt be reſiſted euen vnto blood. Hebr. 12. 4. If men be fearefull, they muſt pray to God for the ſpirit of boldnes and courage: and if God vouchſafe not this gift when opportunitie is offered, they may withdraw themſelues, and by flying preſerue their libertie.

The time of ſtanding, is *the euill day*, that is, the day of triall. Eph. 6. 12. And then to ſtand faſt, is a matter of great difficultie. And for this cauſe we are before hand to prepare our ſelues by obſeruing theſe rules following. Firſt, we muſt labour that religion be not onely in mind, and memorie, but alſo be rooted in the affection of our hearts, ſo as we loue it, reioyce in it, and eſteeme it aboue all things. Secondly, we muſt not onely be hearers of the word of God, but alſo doers of it in the exerciſes of faith, repentance, new obedience. Thirdly, we muſt ioyne with our religion, the ſoundnes of good conſcience: for if conſcience faile, we cannot be ſound in our religion. Laſtly, we muſt pray to God with all manner of praier and

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ſupplication for all things needefull. Eph. 6. 18.

2 Behold, I Paul ſay vnto you, that if ye be circumciſed, Chriſt ſhal profit you nothing.

Theſe words, are a reaſon of the former concluſion, thus. If ye be circumciſed, and goe backe from your Chriſtian profeſſion, Chriſt ſhall profit you nothing: therefore ſtand faſt.

In the words, I conſider a ſentence, and the prooſe of it. The ſentence, *If ye be circumciſed, &c.* the prooſe, *I Paul ſay vnto you*. For the better vnderſtanding of the ſentence, Circumciſion muſt here be conſidered according to the circumſtance of time, three waies. Before Chriſt it was a ſacrament, and a ſeale of the righteouſneſſe of faith, Rom. 4. 11. after the death of Chriſt, till the deſtruction of the temple, it was a dead ceremonie, yet ſometime vſed as a thing indifferent. After the deſtruction of the Temple, when the Church of the new Teſtament was planted among the Gentiles, it was a deadly ceremonie, and ceaſed to be indifferent: and in this laſt reſpect Paul ſaith, *If ye be circumciſed, &c.* Againe, circumciſion muſt be conſidered according to the opinion which the falſe Apoſtles had of it: now they put their confidence in it, and made it a meritorious cauſe of their ſaluation, and ioyned it with Chriſt. The words therefore carrie this ſenſe: If ye will be circumciſed with this opinion, that circumciſion ſhall be vnto you a meritorious cauſe of your ſaluation, *Chriſt ſhall profit you nothing*. The vſe. Hence it followes, that the doctrine of iuſtification by works, is an errour ouerturning the foundation of religion, which whoſoeuer obſtinately maintaineth, cannot be ſaued. It will be ſaid, this is true of ceremoniall works, but not of morall works. *Anſ.* Yea euen of morall. For that which Paul ſaith here of circumciſion, he ſpeakes generally of the whole law, verſ. 4. *Ye are abolished from Chriſt whoſoeuer are iuſtified by the law*. And circumciſion muſt be conſidered as an obligation to the obedience of the whole law. Againe, it may be ſaid, this is true of the works of nature, but not of works of grace. *Anſ.* Yea euen of workes of grace: for the Galatians were regenerate, and therfore looked not to be iuſtified, & ſaued, by the workes of

nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the paſſion, as a meritorious cauſe of our iuſtification, and ſaluation, is to make Chriſt vnprofitable. For he muſt be a perfect Sauiour, or no Sauiour: he admits neither partner, nor deputie in the worke of our redemption. And the grace of God admits no mixture or compoſition with any thing that is of vs. Grace is no grace, vnleſſe it be freely giuen euery way. Therefore the Popiſh religiō is a damnable religion: becauſe with the merit & ſatisfactiō of Chriſt, it ioyns humane merits & ſatisfactions, in the caſe of our iuſtification. It may be alleadged, that the Popiſh religion maintaines all the articles concerning Chriſt, as we doe. *Anſ.* It doth ſo in word: but withall it addes to the foreſaid articles the doctrine of humane merits and ſatisfactions, which make voide the death of Chriſt. Againe, Papiſts alleadge that it is the glorie of Chriſt, that he merits for vs, and withall makes vs to merit for our ſelues; as it is the glorie of an Emperour to make other kings vnder him. *Anſ.* It is not the glorie of the Emperour to make kings as partners with him, in his kingdome. And workes ſet vp as meritorious cauſes of ſaluation, diſhonour Chriſt, for they make him vnprofitable, as Paul here teacheth.

Popiſh religion therefore is in no wiſe, in any place to be tollerated, where it may be aboliſhed: but it is to be wiſhed that it were baniſhed forth of towne and countrey: and ſtudents are to be warned with great circumſpection to read Popiſh writers. For no good can be looked for of that religion that makes Chriſt vnprofitable.

Laſtly, we are here taught to content our ſelues with Chriſt alone, and with his works, merits, and ſatisfactions. For *in him we are complete.* Col. 2. 10.

The confirmation of the ſentence followeth, *I Paul ſay it:* therfore it is ſo. This kind of reaſoning may not ſeeme ſtrange: for the Apoſtles in writing and preaching, had the diuine and infallible aſſiſtance of the ſpirit, ſo as they could not erre. This muſt be held as a Principle in religion: and beeing denied, there is no certentie of the Bible.

3 For I teſtifie againe to euery man that is circumciſed, that he is

bound

bound to keepe the whole law.

4 Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the law, ye are fallen from grace.

The meaning. Paul ſaith, *I teſtifie againe:* becauſe he hath ſpoken thus much in effect before. Gal. 3. 10.

That is circumciſed] who is of opinion of the falſe Apoſtles that will be circumciſed, and looke for iuſtification thereby.

Bound to the whole law] that is, to the whole ceremoniall law, to the iudiciall law, and to the whole morall law. And further, bound in reſpect of iuſtification, and life, to doe all things in the law. For he that will be iuſtified by one act of the law, is bound to performe the reſt for his iuſtification.

Aboliſhed from Chriſt] that is, Chriſt is become an idle and emptie Chriſt vnto you.

Whoſoeuer are iuſtified by the law] that is, are of opinion that they are to be iuſtified by the workes of the law. For indeede a ſinner cannot be iuſtified by the law, but onely in his owne falſe opinion.

Grace] that is, the loue, and fauour of God.

The reſolution. The third verſe is a confirmation of the reaſon in the ſecond verſe, and it may be framed thus: He which is bound to keepe the whole law, hath no part in Chriſt: he which is circumciſed, is bound to keepe the whole law: therefore he which is circumciſed, hath no part in Chriſt. The 4. verſe is a repetition of the ſecond verſe, with a declaration thereof: for he ſhewes what he meanes by circumciſion, namely, iuſtification by circumciſion, and conſequently by the whole law. And therefore when he had ſaid, *If ye be circumciſed*, he changeth his ſpeach, ſaying, *Whoſoeuer is iuſtified by the law*. Againe, leaſt men might thinke it a ſmall matter to be aboliſhed from Chriſt, he ſhewes that it is indeede to fall from grace.

The vſe. Theſe verſes are as it were a thunderbolt againſt all Poperie. And firſt of all, I vrge the argument of Paul againſt the Popiſh Church, and againſt the Popiſh religion: If ye be iuſtified by the law, ye are aboliſhed from Chriſt, and fallen from Chriſt. Anſwer is made, that the words are to be

vnder-

vnderstood of such workes of the law, as are from nature, and goe before faith: and not of such workes as are from grace, and follow faith: for such workes (they say) are from Christ, and stand with him. I answer, the words of Paul are to be vnderstood of all workes of the law, whether they be from nature, or from grace. For this Epistle of Paul was written about sixe yeares after the conuersion of the Galatians: therefore they were and had bin long regenerate persons: now men regenerate looke not to be iustified by works of nature, but by good workes, which are workes of grace. And Paul saith, Eph. 2. 10. *We are not saued by workes which God hath ordained, that we should walke in:* and these are the best workes that are or can be. Againe, Tit. 3. 5. *Of his mercie he saued vs, and not of workes of righteousnes.*

By this text we further see, that we and the Papists differ not about circumstances, vnlesse Grace and Christ be circumstances. Againe, we see that the Church of Rome is indeede no Church: because by maintaining iustification by works, it is abolished from Christ, and fallen from grace.

Againe, I vrge Pauls argument against them, on this manner. He which is debter to the whole law, hath no part in Christ: he which is iustified by workes, is debter to the whole law: therefore he which is iustified by workes hath no part in Christ. Let them answer, if they can.

I turne the same argument another way, thus: He which is iustified by workes, is bound to keepe the whole law: but no man can keepe the whole law: therefore no man can be iustified by workes.

They answer to the *minor*, by making a double fulfilling of the law, one for this life, the other for the life to come; and both in their kind perfect. The fulfilling of the law for the time of this life (they say) it is to loue God aboue all creatues in truth: and that he which doth thus much, fulfills the law, and is no offender. Hereupon they inferre, that works may be answerable to the law, and be opposed to the iudgement of God. And for this doctrine, they alleadge S. Augustine. I answer againe, that Paul in this place takes it for a confessed truth, that no man can fulfill the law: and he vrgeth it as a great inconuenience, that any man should be bound to keepe the whole law. And before he hath said, *He which is of the workes of the law, is cursed:*

Gal.

Gal. 3. 10. which could not be, if there were a fulfilling of the law for the time of this life. As for Auguſtine, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he ſaith is imperfect: and this imperfection he makes to be a ſinne, whereas the Papiſts of our time teach, that men may fulfill the law for the time of this life without ſinne.

Where Paul ſaith, *If ye be circumciſed:* marke how the falſe Apoſtles abuſe circumciſion. It is by diuine inſtitution a ſeale of the righteouſnes of faith, and they make it a meritorious cauſe of ſaluation. It is indeede rather Gods worke, then our worke: and they make it their owne worke, and that meritorious before God. Like doe the Papiſts at this day. Baptiſme is a ſigne and ſeale of Gods mercie, by diuine inſtitution: and they turne it into a phyſicall cauſe which containes and conferres grace. In like ſort they turne the workes of the ſpirit, almes, praier, faſting, contrition; yea their owne traditions, confeſſion, ſatisfaction, and ſuch like, into meritorious cauſes of iuſtification, and life. And this is the faſhion of deceiuers, to retaine the names of holy things, but not to retaine the right vſe of them.

As here we ſee Circumciſion was an obligation to the keeping of the whole law in the old Teſtament: ſo is baptiſme in the new, an obligation or bond, whereby we haue bound our ſelues to liue according to all the lawes of God. Matth. 28. 19, 20. This diſcouers the Atheiſme and vnbeleefe of perſons baptiſed in theſe our daies: for few there be that thinke vpon, and performe this obligation.

We are further to obſerue the condition of the law. *It is wholly copulatiue.* All the parts of it are linked one to another. He that is bound to one commandement, is bound to all: he that keepes one indeede, keepes all: he that breakes one, in reſpect of the diſpoſition of his heart, is a breaker of all, Iam. 2. 10. he that makes no conſcience to keepe ſome one commandement, if occaſion be offered, will breake any. Hence it followes, that true regeneration is that which is a reformation and change according to the whole law of God, and containes in it the ſeedes of all good duties. Chriſt ſaith, *He that is waſhed is all cleane.* Ioh. 13. 10. *Ioſias turned to God according to the whole law.* Zacharie and Elizabeth walke *in all the commandements of God without reproofe.* Luk. 1. Dauid ſaith, *He ſhall not be confounded,*

when he hath reſpect to all the commandements of God. Pſal. 119. 6. On the contrarie, he which hath many excellent things in him, if he liue in the manifeſt breach of ſome one commandement, is found in none, nay indeede he is guiltie of all. Herod did many good things: and yet all was nothing: becauſe he liued in inceſt. Mark. 6.20. The deuill is able to bring a man to perdition as well by one ſinne, as by many.

Whereas Paul ſaith, *If ye be iuſtified by the law, ye are abolished from Chriſt:* Firſt I gather, that the Law and the Goſpel are not one in ſubſtance of doctrine, as the Papiſts teach: for they ſay the Goſpel is nothing but the law made more perfect, and plaine: which if it were true, a man might be iuſtified both by Chriſt and the law, which Paul ſaith cannot be. Secondly, I gather hence, that it is a meere deuice of mans wit, to ſay that Chriſt by his death and paſſion merited, that we ſhould merit by our owne workes our iuſtification and ſaluation. For if this were true, that the merit of our workes, were the fruit of Chriſts paſſion, Paul would not haue ſaid that iuſtification by the law, ſhould aboliſh Chriſt vnto vs. For the cauſe and the effect, both ſtand together: whereas Chriſts merit, and the merit of our works, agree euen as fire and water. And no maruell. For the reaſon why Chriſt meriteth, is the Perſonall vnion of the Godhead with the manhood: which vnion, becauſe it is not to be found in any meere man, neither is there any true and proper merit to be found.

Whereas Paul ſaith, *Ye are fallen from grace,* ſome gather, that the children of God may fall quite from the fauour of God. *Anſ.* Men are ſaid to be vnder grace, two waies. Firſt, in the iudgement of infallibiltie: and thus onely the Elect are vnder the grace of God. Secondly, in the iudgement of Chriſtian charitie: and thus all that profeſſe Chriſt, (though indeede hypocrites.) are vnder the grace of God. And in this ſenſe Paul ſaith, that the whole Church of Galatia is vnder the grace of God. And they are ſaid *to fall from grace*, not becauſe all were indeede vnder the fauour of God, and at length caſt out of it: but becauſe God makes it manifeſt to men that they were neuer in the fauour of God. Thus Chriſts enemies are ſaid *to be blotted out of the booke of life*, Pſal. 69.28. when God makes it manifeſt that their names were neuer written there. Secondly, I anſwer, that Paul ſpeakes this not abſolutely, but vpon condi-

condition, *If ye will be iuſtified by the law.* And therefore v. 10. he ſaith, that *he is perſwaded better things of them.*

Laſtly, here we ſee it is falſe that euery man ſhall be ſaued by his religion: for he that is abolished from Chriſt, is quite out of the fauour of God. And therefore no religion, but that which is truly Chriſtian, ſaueth.

5 For we in the ſpirit by faith waite for the hope of righteouſnes.

6 For in Ieſus Chriſt neither circumciſion nor vncircumciſion auaileth any thing, but faith which worketh by loue.

The meaning. *We*] I Paul, the reſt of the Apoſtles, and all other Chriſtian churches. *In ſpirit*] that is, in the powers of the ſoule ſanctified and renewed. In this ſenſe Paul ſaith that the true circumciſion is that which is in the heart, in ſpirit. Rom. 2. 29. and Chriſt ſaith, that *true worſhip of God is in ſpirit*, Ioh. 4. 24. And that *ſpirit* is here taken in this ſenſe, it is manifeſt: becauſe it is oppoſed to circumciſion which is in the fleſh.

By faith we wait] Faith apprehends the promiſe, and thereby brings forth hope: and faith by meanes of hope makes them that beleeue to waite. *Hope of righteouſnes*] that is, ſaluation or life eternall, which is the fruit of righteouſnes, Tit. 2. 13. or againe, righteouſnes hoped for. Righteouſnes indeede is imputed to them that beleeue, and that in this life, yet the fruition and the full reuelation thereof is reſerued to the life to come, when Chriſt our righteouſnes ſhall appeare, and when the effect of righteouſnes, namely ſanctification, ſhall be accompliſhed in vs. Rom. 8. 23. 1. Ioh. 3. 2.

The ſenſe then is this. All the Apoſtles and Chriſtian churches with one conſent in ſpirit by meanes of their faith, waite for the full reuelation of their imputed righteouſnes, and for euerlaſting life: whereas the falſe Apoſtles place their righteouſnes in circumciſion of the fleſh, and looke to haue the fruition of it in this life.

v. 6. *In Christ*] that is, in the Church, kingdome, or religion of Christ. 2. Cor. 5. 17. *If any be in Christ*, that is, if any be a Christian, *he is a new creature.*

Vncircumcision] that is, the condition and workes of men vncircumcised.

Availeth any thing] is of no vse, respect, or acceptation with God. *Faith working*] faith effectuall in duties of loue.

The resolution. These wordes containe a second reason, where Paul confirmes the former conclusion, and it may be framed thus. That thing which makes vs waite for the hope of righteousnes, that iustifies: not circumcision, but faith makes vs waite for the hope of righteousnes: therefore not circumcision but faith iustifies. The *proposition* is omitted: the *minor* is in the 5. verse. And it is confirmed by two arguments. The first, is the consent of all Churches, *We waite.* The second, is taken from the propertie of faith in the sixt verse, thus: It is faith, and not circumcision that availes before God: therefore faith and not circumcision makes vs waite.

Againe, in these two verses. Paul meetes with an Obiection, which may be framed thus: If ye abolish circumcision and the ceremoniall law, ye abolish the exercises of religion. The answer is: in stead of them we haue other exercises in our spirit, namely, the inward exercises of faith, hope, and loue. The vse. In the 5. verse, foure things are to be considered. The first is, who waites? Paul saith, *we waite.* Before he hath iustified his doctrine by the Scriptures, now he addes the consent of the Churches. Here then we see what is the office of all faithfull dispensers of the word, namely, to declare such doctrines as are founded in Scriptures, and approoued by the consent of the true Church of God. Paul an Apostle that could not erre, respected consent, much more are all ordinarie Ministers to doe it.

Againe, it is the office of all Christian people to maintaine and defend all such doctrines and opinions as are founded in the Scriptures, and ratified by the consent of the true churches of God, and no other. This to doe is to walke in the way of vnitie, and peace: and to doe otherwise is to walke in the way of schisme and heresie.

The second point is, what is waited for? Paul saith, *the reuelation of righteousnes, and eternall saluation.* Here I obserue, that

these

there is no iuſtification by the obſeruation of the law: and I prooue it thus: The righteouſnes whereby a ſinner is iuſtified, is apprehended by faith, and expected by hope: but if righteouſnes were by the law, men ſhould haue the fruition of their righteouſnes in this life, and conſequently the hope thereof ſhould ceaſe.

Secondly, here is comfort for the godly. They complaine of the want of ſanctification: but they are to know, that in this life they ſhall neuer feele righteouſnes, as they feele ſinne: here they muſt hunger and thirſt after righteouſnes, liuing in ſome want of it. If we haue the firſt fruits of the ſpirit, the hatred of our owne ſinne, the purpoſe of not ſinning, the feare of God, and ſuch like, we muſt content our ſelues, and waite for the fruition of further grace till the life to come.

Thirdly, we muſt become waiters for the mercie of God, and for life euerlaſting. Gen. 49. 18. Iud. v. 11. For this cauſe we muſt doe as they doe which waite & attend for ſome great benefit: we muſt daily ſtand with our ſupplications knocking at the mercie gate to the death: and we muſt daily prepare our ſelues againſt the day of death, and it muſt be welcome vnto vs: for then is the ende of all our waiting and attending.

The third point is, by what are we to waite? Paul ſaith, *We waite by faith*. Hence it followes, that faith brings with it a ſpeciall certentie of the mercie of God, and of life euerlaſting. For men vſe not to waite for the things whereof they are vncerten. Waiting preſuppoſeth certentie. The Papiſts therefore that make ſpeciall hope, ſhould alſo make ſpeciall faith.

The laſt point is, where is this waiting? Paul ſaith, *in ſpirit*. Here obſerue, that all the exerciſes of Chriſtian religion, are to be in the ſpirit. *God muſt be worſhipped in ſpirit*. Ioh. 4. 24. Rom. 1. 9. The heart muſt be rent, and not the garment. Ioel 2. The inward motions of the ſpirit, are of themſelues the worſhip of God, whereas our words and deedes are not ſimply, but ſo farforth as they are founded in the renewed motions of the heart. Men in our daies thinke they doe God high ſeruice, if they come to Church, heare Gods word, and ſay ſome few praiers. Indeede theſe things are not to be condemned: yet are they not ſufficient, vnleſſe withall we bring vnto God, a renewed ſpirit indued with faith, hope, loue.

In the 6. verſe, Paul propounds three concluſions. The firſt

is this: that externall and bodely priuiledges are of no vse and moment in the kingdome of Christ. Paul saith, 1. Tim. 4. 8. *Bodily exercise profiteth little*, and that *godlines is profitable for all things*. It was a great priuiledge to be familiarly acquainted with Christ, and to haue eaten and drunke with him: yet is it of no vse in the kingdome of Christ. For of such Christ saith, Luk. 13. 26. *Depart from me ye workers of iniquitie*. It was a great priuiledge to be allied to Christ in respect of blood, yet in the kingdome of Christ, it is of no vse: and therefore Christ saith, *He that doth the will of my father, is my brother, sister, and mother*. Mark. 3. 33. To conceiue, and beare Christ, was a great honour to the virgin Marie: yet was shee not by this meanes a member of the kingdome of Christ, but by her faith in him. And if shee had not borne him in her heart, as well as shee bare him in her wombe, shee had not bin saued. To prophecie or preach, and that in the name of Christ, is a great dignitie: and yet many hauing this prerogatiue shall be condemned. Matth. 7. 22. It may be alleadged, that some outward exercises, as baptisme, and the Lords supper, are of great vse in the Church of Christ. I answer, the outward baptisme is nothing without the inward. *Not the washing of the flesh, but the stipulation of a good conscience saueth*. 1. Pet. 3. 18. *Circumcision is profitable, if thou keepe the law*. Rom. 2. 25.

By this we are taught, not to esteeme of mens religion by their riches, and externall dignities. For the fashion of the world is, if a man haue riches, and honour, to commend him for a wise, vertuous, and godly man. This is foolishly *to haue faith in respect of persons*. Iam. 2. 1.

Secondly, by this we are taught to moderate our affections in respect of all outward things, neither sorrowing too much for them, nor ioying too much in them. 1. Cor. 7. 30.

The second conclusion. Faith is of great vse and acceptation in the kingdome of Christ. By it first our persons, and then our actions please God: and without it nothing pleaseth God. It is the first and the greatest honour we can doe to God, to giue credence to his word: and from this flowes all other obedience to all other commandements. Hence we learne,

First, that we must labour to conceiue faith a right in our hearts, by the vse of the right meanes, the word, praier, sacraments: as also in, and by the exercises of spirituall inuocation,

and

and repentance. This beeing done, we muſt reſt vpon the bare word and teſtimonie of God, without, and againſt ſenſe, and feeling: and quiet our hearts therein, both in life and death.

Secondly, faith in Chriſt muſt raigne and beare ſway in our hearts, and haue the command ouer reaſon, will, affection, luſt. And by it whatſoeuer we doe or ſuffer, ſpecially the maine actions of our liues, are to be ordered, and diſpoſed.

Laſtly, it is a thing to be bewailed, that the common faith of our daies is but a Ceremoniall faith, conceiued without the ordinarie meanes, and ſeuered from the exerciſes of inuocation, and repentance.

The third concluſion is, that true faith workes by loue. Hence the Papiſts gather, that loue is the forme and life of faith, not becauſe it makes faith to be faith; but becauſe it makes it to be a true faith, a good faith, a liuely faith. But this their doctrine is falſe, and erronious. For faith is the cauſe of loue, and loue is the fruit of faith. 1. Tim. 1. 5. *Loue out of a pure heart, good conſcience, and faith vnfained.* Now euery cauſe as it is a cauſe, hath his force and efficacie in it ſelfe, and receiues no force or efficacie from his effect. Secondly, true faith is liuely and effectuall in it ſelfe, and hath a peculiar forme of his owne, and that is a certen power to apprehend Chriſt in the promiſe. For in faith, there are two things, *knowledge*, and *apprehenſion*, which ſome call application, or *ſpeciall affiance*, which affiance becauſe the Papiſts cut off, they are conſtrained to make a ſupplie by loue. Thirdly, the operation of faith (according to the doctrine of the Papiſt) is to Prepare and diſpoſe a ſinner to his future iuſtification. Now, if this operation be from loue, then loue is before iuſtification: and that cannot be: becauſe (as they teach) iuſtification ſtands in loue. Loue therfore is not the forme of faith. They alleadge for themſelues this very text in hand, where it is ſaid, *faith worketh by loue*: or (as they tranſlate it) *faith is acted and mooued by loue. Anſ.* The meaning of the text is, that faith is effectuall in it ſelfe: and that it ſhewes and puts forth his efficacie by loue, as by the fruit thereof. And it cannot hence be gathered, that faith is acted and mooued by loue as by a formall cauſe.

Againe, they alleadge, Iam. 2. 26. *As the bodie is dead without the ſpirit: ſo is faith without workes. Anſ.* 1. The ſoule of man is

not

not the forme of his bodie, but of the whole man. 2. *Spirit* may as well ſignifie breath, or breathing, as the ſoule. And ſo it carries a fit ſenſe. For as the bodie without breath is dead, and it ſhewes it ſelfe to be aliue by breathing: ſo faith that is without workes, is dead, and it ſhewes it ſelfe to be aliue by workes. 3. There is a falſe compoſition of the wordes to be conſidered: *faith that is without workes is dead:* is true: but to ſay, *faith is dead without workes* (as though workes gaue life to faith) is falſe; and not the meaning of S. Iames, but the former onely.

Againe, the Papiſts hence gather, that faith and loue are ioynt cauſes in the iuſtification of a ſinner, and that faith worketh loue in iuſtifying men before God. But this Interpretation is againſt the whole ſcope of this Epiſtle, in which Paul prooues that there is no iuſtification by the law, c. 5. v. 4. and therefore no iuſtification by loue. Againe, Paul ſaith, Rom. 3. 21. that *righteouſnes is reuealed without the law:* and therefore without loue. And againe, that *we are made the righteouſnes of Chriſt, as Chriſt is made our ſinne*, namely, by imputation, and therefore not by infuſion of loue. 2. Cor. 5. 21. Thirdly, faith iuſtifies by apprehending Chriſt in the promiſe, and therefore not by loue. The conſequent I prooue thus. Faith and loue are two hands of our ſoule. Faith is an hand that laies hold of Chriſt, and it doth (as it were) pull him and his benefits into our ſoules. But loue is an hand of another kind, for it ſerues not to receiue in, but to giue out the good it hath, and to communicate it ſelfe vnto others. Therefore faith cannot iuſtifie by loue. Laſtly, loue in order of nature followes iuſtification, and therefore it doth not iuſtifie. For firſt of all faith laies hold on Chriſt: then followes iuſtification: vpon iuſtification follows ſanctification, and loue is a part of ſanctification.

They vrge for themſelues the words of Paul, that *faith worketh by loue. Anſ.* Paul doth not ſhew in this verſe, what iuſtifieth, but what are the exerciſes of Godlines in which Chriſtians muſt be occupied. And he doth not ſhew how faith iuſtifieth, but how it may be diſcerned to be true faith, namely, by loue.

Secondly, they obiect that faith and loue are alwaies ioyned: and therefore ioyntly worke in iuſtification. *Anſ.* They are ioyned in one perſon or ſubiect: and they are ioyned in the exerciſe of Chriſtian life: but they are not ioyned in the article of iuſtification.

Thirdly,

Thirdly, they vrge the 2. of S. Iames, where it is ſaide, that *a man is iuſtified not onely by faith, but alſo by workes*. v.24. *Anſ.* Faith in S. Iames is put for an hiſtoricall knowledge of religion; or for the bare confeſſion and profeſſion of faith. Againe, *iuſtification* is twofold; one *of the perſon*, the other *of the faith of the perſon*. *Iuſtification of the perſon* is, when a ſinner is abſolued of his ſinnes, and accepted to life euerlaſting, for the merit of Chriſt. *Iuſtification of the faith of the perſon* is, when faith is approoued and found to be true faith: and a beleeuer iuſtifies himſelfe to be a true beleeuer. Of this ſecond iuſtification ſpeakes S. Iames; and it is not onely by faith, but alſo by workes.

Laſtly, it may be obiected, that loue is of no vſe, if it doe not iuſtifie. *Anſ.* Iuſtification, and ſanctification, are two diſtinct benefits. 1.Cor.1.30. and 6. 11. Iuſtification miniſters vnto vs deliuerance from hell, and a right to life euerlaſting: Sanctification is a fruit of the former, and ſerues to make vs thankefull to God for our iuſtification: and loue ſerues for the ſame vſe, becauſe it is a ſpeciall part of Sanctification.

Thus much of the depravation of the text by the Papiſts. Hence further I gather, that many falſely in theſe laſt daies boaſt of faith: becauſe it is not ioyned with profiting in knowledge, with true conuerſion vnto God, with fruits of loue to God and man: whereas all true faith is fruitefull in good workes.

7 Ye did runne well: who did let you, that ye ſhould not obay the truth?

The meaning. *Ye did runne well*] In theſe words, Paul alludes to the games of running, vſed among the heathen. And he compares the word and precepts of God, to a way or race; beleeuers to runners, life eternall to the price, God to the vmpire or iudge, the lookers on, are men and Angels, good and badde, and the Exerciſe of religion, is the running in this race. Read of this, 1.Cor.9.24. Phil. 3.12, 14.

Who] the interrogation hath in it the force of a reproofe, or complaint. And the ſenſe is this: they did euill, which turned you forth of the way, and you haue done euill that you obaied

not the truth. The like is, Pſal. 2. 1. *Why doe the heathen rage?* that is, it is great wickednes for them to rage.

Let] ſtoppe, intercept your courſe, turne you out of the way.

That you ſhould not obay] that you ſhould not giue credence to the doctrine of Paul, and obay it.

The ſcope. Theſe wordes, are a repetition of the principall concluſion of the whole Epiſtle. And this repetition is not in vaine. For it ſerues to bring the Galatians to a conſideration of their offence, and to amendement of life. Hence I obſerue, that the often and ſerious conſideration of our ſinnes and liues paſt, is a meanes to worke in vs a deteſtation of our ſinnes, and a reformation of life. Thus Dauid ſaith, that vpon conſideration of his waies, *he turned his feete to Gods commandements*. Pſal. 119.59. And the cauſe why there is ſo little amendement among vs, is, becauſe we neuer ſo much as thinke what we haue done.

In theſe wordes, Paul ſets downe three duties of Chriſtian people. The firſt is, that they muſt be runners in the race of God. Indeede the Sabbath of the Iewes figured a reſt which is contrarie to running: but this reſt is from ſinne, and not from good duties. This dutie of running teacheth vs foure things. The firſt is, that we muſt make haſt without delay to keepe the commandements of God, ſpecially the commandements of faith, repentance, new obedience. Pſal. 119.32,60. Contrariwiſe it is a great fault for youth & others, to deferre amendement till old age, or till the laſt and deadly ſicknes. For that is the time to ende our running, and not to beginne.

The ſecond is, that we are to increaſe and profit in all good duties, ſpecially in knowledge, faith, repentance. But we in this age doe otherwiſe. For either we ſtand at a ſtaie, or goe backe, and very fewe of vs proceede forward in good duties. And there are two cauſes of this. One is blindnes of minde, which makes vs that we ſee not how little our faith and repentance is, and how great is the maſſe of our corruption: the ſecond, is our vnbeleefe in the Article of life euerlaſting.

The third dutie is, that we muſt neither looke to the right or left hand, or looke to things behind vs to ſet our affection on them, but we muſt preſſe on forward to the price of eternall life. Phil. 3.13. Luk. 9.62. Here comes a common fault to

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be conſidered: we, in reſpect of profeſſion goe forward: yet we looke backe in our courſe, and minde earthly things.

Laſtly, we muſt not be moued with the ſpeaches of men which are giuen of vs either to or fro. They are lookers on, and muſt haue their ſpeaches, and our care muſt be not to heede them, but to looke to our courſe.

The ſecond dutie of Chriſtian people is, that they muſt not onely be runners, but they muſt runne well. And that is done by beleeuing, and by obaying the true religion, or as Paul ſaith, by *hauing faith and good conſcience.* 1. Tim. 1. 18. Theſe are as it were the two feete by which we runne to life euerlaſting. Vnder faith we are to comprehend the true acknowledgement of God, affiance in him, and inuocation, &c. Vnder good conſcience, is compriſed the purpoſe of not ſinning, and the care to obay God in all his commandements. To applie this to our ſelues: runners we are: but, alas, few of vs are good runners. We haue one good foote, and that is our faith or religion which is ſound and good: but we halt on the other foote: our care to keepe conſcience is not ſutable to our religion. And three things cauſe a lamenes or feeblenes in this foote, the luſt of the eye, that is couetouſnes; the luſt of the fleſh, and pride of life.

The third dutie is, that we muſt runne the race from the beginning to the ende, and finiſh our courſe, ſo as we may apprehend life euerlaſting. 1. Tim. 6. 11 1. 2. Tim. 4. 7. 1. Cor. 9. 24. And for this cauſe we muſt cheriſh in our hearts a loue and feruent deſire of eternall life, and by this meanes we ſhall be drawne on through all miſeries, and ouerpaſſe them to the ende. Secondly, we muſt hold and maintaine a conſtant and daily purpoſe of not ſinning. And where we are the weakeſt, there muſt our reſolution be the ſtrongeſt. And thus ſhall we be conſtant to the death.

8 It is not the perſwaſion of him that calleth you.

The meaning. This opinion of iuſtification by the workes of the law, is not from God, who hath called you from bondage to libertie.

The ſcope. Paul here meetes with a conceit of the Galatians, which was this: Why doſt thou ſo often and ſo ſharpely re-

reproue vs? for we hould nothing againſt conſcience, but are perſwaded of the thing which we ſay. To this Paul anſwers here: *this perſwaſion is not of God*: becauſe it is againſt the calling of God, for he calles you to libertie: and this your opinion drawes you into bondage.

Here we ſee the cauſe of mens declining from God and his worde, and that is this: Men denie credence to Gods word, & liſten to plauſible perſwaſions, and ſo fall awaie. Thus Eue fell in the eſtate of innocencie by liſtning to the falſe perſwaſions of the deuill. The Papiſts nuſle themſelues in their ſuperſtitions, by a preſumption that the Church cannot erre, and that god wil not leaue his church deſtitute of the aſſiſtãce of his ſpirit. Our common people boulſter themſelues in their blind waies by a preſumption that God is all of mercy, and that if they doe their true intent, ſerue God, ſay their praiers, deale iuſtly, and doe as they would be done vnto, they ſhall certenly be ſaued. Tradeſmen often vſe many practiſes of fraud and iniuſtice, and that vpon a perſwaſion, that they haue a charge and family which muſt be maintained. If men now a daies will not blaſpheme, drinke, and riot, as others doe, they ſhall be charged with preciſenes: and that comes vpon a perſwaſion, that it ſufficeth to auoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is miſled by blind perſwaſions.

Secondly, hence we learne to cloſe vp our eyes (as it were) and abſolutely to follow the calling of god, & to ſubiect all the powers of our ſoules vnto it. Thus did Abraham when he was called to go he knew not whether, and Paul without vſing conſultation went and preached in Arabia at the calling of Chriſt.

Thirdly, Paul here ſets downe a note to diſcerne of falſe doctrines and opinions in religion. If they be ſutable to the calling of God they are good: if they be againſt the calling of God, they are naught. This is Pauls rule. God calles vs to libertie: therefore the doctrine of iuſtification by the workes of the law is naught: for it drawes vs into bondage. *In* like ſort God calles vs to free iuſtification: and therefore the doctrine of humane ſatisfactions and of the merit of workes is naught. Againe, God calls vs to an vtter deniall of our ſelues: and therefore the Popiſh doctrine of preparation, and of freedome of will in the conuerſion of a ſinner, is naught.

Laſtly.

Laſtly, it is to be obſerued, that Paul ſaith in the time preſent [*of him that calleth you*:] for hence it appeares, that God continues to call the Galatians, euen after their fall, in which they fell away to an other Goſpel, and as much as in them lay, aboliſhed themſelues from Chriſt. This ſhews Gods patience: and that there is a poſſibilitie of mercie after great and grieuous falls.

It may be ſaide, how long doth God continue to call men vnto him? *Anſ.* So long as he vouchſafeth them the benefit of the publike Miniſterie. Thus then more then fourtie yeares hath God called vs in England. And for this cauſe, it is our part to pray to God for hearing eares to be pearced in our hearts: and we muſt anſwer the calling of God, Pſal. 27. 8. at the leaſt in the deſires and groanes of our hearts. And laſtly, we muſt in life and conuerſation be ſutable to the calling of God.

9 A little leauen, leaueneth the whole lumpe.

The ſenſe. As a little leauen leaueneth and ſauoreth the whole lumpe of dow: euen ſo, one errour or point of corrupt doctrine, corrupteth the whole bodie of Chriſtian religion: becauſe all the points of religion are linked and compounded together, ſo as if one be corrupt, the reſt cannot remaine ſound and incorrupt.

The ſcope. The obiection of the Galatians is: Put caſe, that we erre in ioyning Circumciſion and Chriſt: yet there is no cauſe why thou ſhouldeſt ſo ſharpely reprooue vs: for it is no great errour to ioyne workes and Chriſt in the cauſe of our luſtification. Paul anſwers to this obiection by a prouerbe, ſaying, that *a little leauen of falſe doctrine corrupts the whole bodie of religion:* and one errour, though it ſeeme to be of ſmall moment at the firſt, may at length bring with it the corruption and deprauation of many other points.

The vſe. In the example of the Galatians, we ſee what is the common faſhion of men, namely, to extenuate their faults, and to make ſmall matters of great offences. The Phariſies taught, that ſundrie of Gods commandements, were *ſmall* and *little commandements*: Matth. 5. 19. To them that make no conſcience of ſinne, great ſinnes are little ſinnes, and little ſinnes are

no ſinnes. Pride is cleanlines, couetouſnes is nothing but worldlines, drunkennes good fellowſhip, fornication a tricke of youth. Thus men put viſards vpon their vgly ſinnes. The Polititian that is of no religion, ſaith, that we and the Papiſts differ not in ſubſtance, but in ſmall circumſtances: and that if they erre, it is but in ſmall points. But on the contrarie, we are to eſteeme euery ſinne for a great ſinne, to humble our ſelues for the leaſt ſinnes, and to bring our ſelues in ſubiection to God in the leaſt of our actions.

Here we are taught by all meanes to maintaine the puritie of ſound religion, whatſoeuer befall vs. And for this cauſe we are to reſiſt and withſtand euery erronious opinion that ſhall be broched. For it is the pollicie of the deuill by foiſting in ſome one errour, to depraue and confound the whole bodie of truth. It may be ſaide, how may we diſcerne errour from ſound doctrine, conſidering oftentimes they are like, as leauen is like dowe? *Anſ.* Leauen is diſcerned from dow, not by colour, but by taſt: euen ſo they which are ſpirituall, and haue the gift of diſcerning, directed by the analogie of faith, diſcerne truth from falſhood. For whatſoeuer is againſt one Article of faith, or againſt any of the commandements of the decalogue, is not ſound doctrine, but leauen.

Againe, that which is ſaid of falſe doctrine, may be ſaid proportionally of bad manners. Here therefore we muſt be put in minde of three duties. The firſt, to reſiſt and withſtand euery particular ſinne. For euen one ſinne is able to defile the whole life of man. One flie is ſufficient to marre a whole boxe of ſweete ointment. One offence in our firſt parents, brought corruption vpon them and all mankind, yea vpon heauen and earth. He that makes no conſcience of ſome one ſinne, is guiltie of the whole law. Iam. 2.

Secondly, we muſt doe our indeauour to the vttermoſt, to cut off euery bad example in the ſocieties of men. For one bad example is ſufficient to corrupt a whole familie, a whole town, a whole countrie. The example of one inceſtuous man was ſufficient to corrupt all Corinth. Therefore Paul ſaith, *Purge out the old leauen.* 1. Cor. 5. 6. The law of God is, that blaſphemers, murderers, adulterers, &c. ſhall be put to death: the reaſon is, *that euill may be taken away out of Iſrael*, that is, the euill of wicked example, which beeing ſuffered ſpreads abroad, and

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doth much hurt. The barren figge tree muſt be cut downe, leaſt it make the whole ground barren. Luk. 13. 7.

Thirdly, we are to withſtand and cut off the firſt beginnings and the occaſions of euery ſinne. We ſay of arrand theeues, that firſt they beginne to practiſe their wickednes in pinnes, and points. For this cauſe idlenes, fulneſſe of bread in exceſſiue eating, drinking, and ſwilling, riot, and vanitie in apparrell, are to be ſuppreſſed in euery ſocietie, as the breeders of many vices.

On the contrarie, as one point of euill doctrine brings with it many other: ſo any one little grace of God, brings many other with it. *The entrance into Gods word, giues light.* Pſal. 119. 130. In this reſpect Chriſt ſaith, *The kingdome of heauen is like leauen, hidde in three peckes of meale:* becauſe Gods kingdome is ſet vp in the heart at the firſt vpon very ſmall beginnings. Matth. 13. 33. This muſt teach vs to vſe the meanes of our ſaluation, and not to be diſcouraged though we haue in vs but ſome ſmall beginnings of Gods grace.

10 I haue an affiance in you in the Lord, that ye will be no otherwiſe minded: but he that troubleth you ſhall beare his iudgement, whoſoeuer he be.

The ſenſe. *In the Lord*] by the gratious aſſiſtance of God, who no doubt will giue a bleſſing to my Miniſterie.

No otherwiſe minded] that is, thinke no otherwiſe then ye haue done, and ought to thinke; and thinke no otherwiſe then I haue taught you.

He that troubleth you] the Church is troubled three waies: 1. by falſe doctrine. Thus *Ahab troubled Iſrael*, 1. king. 18. 18. and the falſe Apoſtles trouble Galatia. 2. By wicked example: thus *Achan troubled Iſrael.* Ioſ. 7. 25. 3. By force and crueltie: thus tyrants and perſecutors trouble the Church.

Shall beare] ſhall haue his due and deſerued puniſhment, partly in this life, and partly in eternall death. See this verified in the ende of the booke of Engliſh Martyrs, in the deſperate, horrible

horrible, and ſtinking endes of perſecutors. But yet this threat muſt be vnderſtood with the Exception of repentance.

The ſcope. The wordes are an Anſwer to an Obiection, which may be framed thus: It ſeemes by your former prouerb of leauen, that you hold us to be a people corrupted, and vnſauorie vnto God. To this Paul anſwers by a diſtinction: I hope better things of you: but the falſe Apoſtles for troubling the Church ſhall ſurely be puniſhed.

The vſe. When Paul ſaith, *I haue an affiance in you*, he teacheth in his own example, that we are to hope the beſt of men ſo long as they are curable. It may be ſaide, they that hope the beſt are ſometimes deceiued. *Anſ.* They are onely deceiued in their iudgement, and that in things whereof they haue no certen knowledge, and they are not deceiued in practiſe. For it is a dutie of loue to hope the beſt. And they which vſe to ſuſpect the worſe are oftner deceiued. Againe, it may be ſaide, that we muſt iudge of things as they are indeede. *Anſ.* Iudgement of things, and iudgement of perſons muſt be diſtinguiſhed. Of things, vpright iudgement is to iudge of them as they are: and if they be doubtfull to ſuſpend. Now our iudgement of the perſons of men, muſt be to take things in the better part as much as poſſibly may be. Laſtly, it may be alleadged, that *we muſt loue our neighbour as our ſelues*: and that we deſpaire in reſpect of our ſelues. *Anſ.* We are to deſpaire in reſpect of our ſelues, becauſe we are priuie to our owne eſtate: but we are not priuie to the eſtate of any other man: and therefore we are to hope the beſt of them. This ſhewes the fault of our times: if any profeſſing the Goſpel fall vpon fraultie, there are numbers of men that will make no bones of it to condemne them to the pit of hel, for hypocrites: but ſuch perſons are not carried by the ſpirit of Paul, who hopes the beſt of them that fall.

Againe, here we ſee how we are to put affiance in men. We are to put affiance in God for all things whatſoeuer, whether concerning bodie or ſoule: but our affiance in men, muſt be onely for ſuch things as they are able to performe. Secondly, we muſt put affiance in God abſolutely for himſelfe, and therefore we ſay, *I beleeue in God, &c.* but all our affiance in men whatſoeuer, muſt be *in the Lord.*

When Paul ſaith, that he had *affiance of them in the Lord*, he ſhewes that renewed repentance is the gift of God. And there

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are two graces required vnto it, helping grace, and Exciting grace. Helping grace preſerues and confirmes the firſt and inuall repentance. Exciting grace giues the will and the deede. And without theſe graces the child of God, if he fall, cannot repent and recouer himſelfe. They therefore are deceiued, who thinke that they may haue repentance at command, and that they may repent when they will.

It may be demanded, why Paul vſeth mild tearmes, and doth not excommunicate the Galatians? *Anſ.* So long as men are curable, meanes muſt be vſed to recouer them. The ſheepe or oxe that goes aſtray, muſt be brought home againe, Exod. 23.4. much more thy neighbour. Chriſt himſelfe brings home againe the loſt ſheepe, and ſo muſt euery ſhepheard. Ezech. 34.4. Now the Galatians were in all likelihood perſons curable: and therefore not to be cut off. For the Cenſure of Excommunication pertaines to them alone, of whoſe recouerie there is no hope.

Some there be that miſlike the Preaching vſed in theſe daies, becauſe we vſe not ſeueritie, and perſonall reproofes, after the manner of Iohn Baptiſt. But theſe men are deceiued. We haue not the like calling that he had, nor like gifts: neither are we in the like times. For Iohn the Baptiſt was in the very time of the change betweene the old and the new Teſtament. Chriſt did not follow him in the ſame manner of teaching, neither doth the Apoſtle in this place, when he ſaith of the Galatians in Apoſtaſie, that *he hoped better things of them.*

In the laſt place, the commination which the Apoſtle vſeth, is to be obſerued, that troublers of the Church ſhall beare their iudgement. Hence I gather,

1. That God watcheth ouer his Church with a ſpeciall prouidence. We in England haue found this by experience: and we are to be thankfull for it.

2. That the doctrine of the Apoſtles is of infallible certentie: becauſe the oppugners of it are plagued by the iuſt iudgement of God.

3. On the contrarie, our dutie is, to pray for the good eſtate of the Church of God, and for the kingdomes where the Church is planted, and for the continuance of the Goſpel ſpecially in England. For what will all the things we haue doe vs good, if we be forth of Gods kingdome, and loſe our ſoules?

11 And brethren, if I yet preach Circumcision, why doe I yet suffer persecution? Then is the scandall of the crosse abolished.

12 Would to God they were cut off that trouble you.

The sense. *Yet preach*] now while I am an Apostle. Here Paul takes it for graunted, that when he was a Pharisie he taught and maintained Circumcision: but he denies that he euer taught it after his conuersion in his Apostleship. *The crosse*] the Gospel which is a doctrine teaching deliuerance from hell, and life euerlasting, to be obtained by the death and passion of Christ crucified. 1. Cor. 1. 18, 23.

More plainly, the words are thus much in effect: It is reported, that I Paul an Apostle, preach circumcision: but the truth is, there is no such matter. For if I taught circumcision, the Iewes, maintainers of circumcision, would not persecute me as they doe: neither would they take offence at the preaching of Christ crucified, if I ioyned circumcision with Christ.

The drift. Paul here answers a new obiection, which is on this manner. There is no cause, Paul, why thou shouldest thus reproue vs, for thou thy selfe art a teacher of circumcision. To this Paul makes a double answer. First, he denies the report, and prooues his deniall by a double reason; one is, because the Iewes still persecuted him; the other is, because they tooke offence still at his preaching of Christ crucified. Secondly, Paul answers by pronouncing a curse vpon the false Apostles.

The vse. In the wordes, I consider two things, the report giuen forth of Paul, and his Apologie. The report was, that Paul preached circumcision. In this we see what is the condition of the Ministers of the word, namely, to be subiect to slander and defamation, not onely in respect of their liues, but also in respect of their Ministerie and doctrine, as if they were heretikes. Thus the Papists at this day reproch the Ministerie of

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the Church of England, charging it with ſundrie foule hereſies. And many among vs ſpare not to charge it with the hereſie of *Puritaniſme*. And I doubt not to auouch it, that ſome are condemned for heretikes in the hiſtorie of the Church, who (if all were knowne) ſhould be found to be good ſeruants of God.

1. This verifies the ſaying of Eccleſiaſtes, c.8. v. 14 *There are righteous men to whome it befalls according to the worke of the wicked*

2. Miniſters muſt hence be put in minde to vſe circumſpection both for the matter and the manner of their Preaching.

3. Beeing defamed, and that wrongfully, they muſt hence take occaſion to be more carefull to pleaſe God, as Dauid did in the like caſe. Pſal. 119.69.

But how came this report of Paul? *Anſ.* Sometime he tollerated circumciſion, as a thing indifferent for a time: and hereupon circumciſed Timothie. And vpon this occaſion a report is raiſed that Paul preached circumciſion. In this we ſee the faſhion of the world; which is to raiſe fames, reports, and ſlanders of all perſons, ſpecially vpon Magiſtrates and Miniſters, and that vpon euery light and vniuſt occaſion. But good men will take no ſuch occaſions of raiſing reports. Pſal. 15.3.

But how did Paul take this report? *Anſ.* He did not requite euill for euill (as the manner of men is) but he returnes loue and goodnes for euill: and for this cauſe (no doubt of purpoſe) he beginnes his ſpeech on this manner, *Brethren, if I yet preach Circumciſion.*

The Apologie and defence followes. And firſt he denies the report. And this is: becauſe for his preaching he is perſecuted of the Iewes. Here obſerue, that they which are called to teach, muſt preach the Goſpel, what trouble or danger ſoeuer follow, as Paul did. It may be demanded, whether a Miniſter may not in teaching conceale any part of the truth at any time without ſinne? *Anſ.* In the caſe of Confeſſion when a man is called to giue an account of his faith, no truth, no not the leaſt truth may be concealed. Againe, when the ſoules of men are to be releeued, and ſaued, all concealements are damnable. Yet in the planting or in the reſtoring of the Church, doctrines moſt neceſſarie may be concealed. Paul was about two yeares at Epheſus, and ſpake nothing againſt Diana, but in generall tearmes. If he had, he had planted no Church at Epheſus. A-

gaine, when people be vncapable of doctrine, it may be cõcealed, till they be prepared for it. Christ told his disciples that *he had many things to tell them, which they could not then learne.* Some beleeuers must haue no strong meate, but milke onely. Thirdly, when the teaching of a lesser truth hinders the teaching of a fundamentall truth, the lesser truth may be concealed, that the fundamentall truth may be taught, and take place.

Here we see the fidelitie of Paul: if he had sought himselfe, his honour, profit, or pleasure, he would not haue taught any doctrine that should haue caused persecution. The like minde must be in all teachers, nay in all beleeuers, who are to receiue the Gospel for it selfe, without respect to honour, profit, or pleasure.

Paul addes further in way of defence, that the scandall of the crosse was not abolished. Hence it followes, that the Gospel must be preached, though all men be offended. God must not be displeased though all men be displeased. Act. 5. 29. Indeede Christ pronounceth a woe against them by whome offences come: but that is meant of offences giuen, and not of offences taken: of which Christ hath an other rule, Matth. 15. 14. *Let them alone, they are the blind leaders of the blind.*

Againe, by the offence of the Iewes, we see the mind of men, who cannot be content with the death and passion of Christ, vnlesse they may adde workes, or something els of their owne, for their iustification and saluation. Thus doe the Papists at this day: and the like doe many of the ignorant people among vs, that will be saued by their good dealing, and their good seruing of God.

Touching the imprecation in the 12. verse, three questions are to be propounded. The first is, whether Paul did well thus to curse his enemies? I answer, yea: for first we must put a difference betweene the priuate cause of man, and the cause of God. Now Paul accurseth the false Apostles, not in respect of his owne cause, but in respect of the cause of God; and not as his owne enemies, but as the enemies of God. Secondly, we must distinguish the persons of euill men. Some are curable, and some againe are incurable, of whose saluation there is no hope. Now Paul directs his imprecation against persons incurable. And he knew them to be incurable by some extraordinarie inspiration or instinct, (as the Prophets and the rest of

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the Apoſtles did in ſundrie caſes) and hereupon he curſeth ſometime euen particular perſons, *as Alexander the coppersmith.* 2. Tim. 4. 14. Thirdly, we muſt diſtinguiſh the affections of men. Some are carnall as raſh anger, hatred, deſire of reuenge, &c. ſome againe are more ſpirituall and diuine, as a zeale of Gods glorie, and of the ſaftie of Gods church. Now Paul in pronouncing the curſe, is not carried with a carnall affection, but with a pure zeale of Gods glorie, and with the ſame ſpirit by which he penned this Epiſtle.

The ſecond queſtion is, whether we may not curſe our enemies as Paul did? *Anſ.* No: for we haue not the like ſpirit to diſcerne the perſons of men what they are, and our zeale of Gods glorie is mixed with many corrupt affections, and therefore to be ſuſpected. We in our ordinary dealings haue an other rule to follow, Matth. 5. *bleſſe and curſe not.* If we dare goe beyond the limitts of this rule, we muſt heare the ſpeach of Chriſt, *ye know not of what ſpirit ye are.* Luc. 9. 55.

The third queſtion is, how we ſhould vſe the imprecations that are in the pſalmes of Dauid, as Pſal. 109. and in other places of ſcripture? *Anſ.* they are to be directed generally againſt the kingdome of the deuill: and they are further to be vſed as Prophecies of the holy ghoſt comforting his Church, and procuring a finall ſentence vpon the enemies of God.

The word which is tranſlated, *diſquiet*, is to be conſidered: for it ſignifies to put men out of their eſtate, and to driue them out of houſe and home, as enemies doe when they ſacke and ſpoile a towne.

By this we ſe that the doctrine of iuſtification by workes or by the law, is a doctrine full of danger and peril, becauſe it puts men out of their eſtate in Chriſt, and bereaues them of their ſaluation in heauen. Therefore let all men flie from the religion of the Papiſt, as if they would flie from an armie of Spaniards or Turkes.

Contrariwiſe, they that would prouide well for themſelues and their poſteritie, and plant themſelues in a good eſtate, muſt take this courſe. They muſt cõſider that there is a citie of God in heauen, the gates and ſuburbes whereof be vpon earth in the aſſemblies of the Church: that this citie hath many roomes and habitations, & many liberties: that the law whereby this citie is ruled, is the whole word of God, ſpecially the

doctrine of the Gospell. In this citie is all happines, and out of it there is nothing but woe and misery. Enter therfore into the suburbes, of this citie of God: as ye professe the Gospell, so subiect your mindes and consciences, and all your affections to it, and be doers of it in the exercise of faith, repentance, new obedience. Thus shall you haue a good estate in Christ, & ioyfull habitation in heauen.

13. For brethren ye haue bin called to libertie: only vse not your libertie as an occasion to the flesh: but by loue serue one another.

The first part of the Epistle touching the faith of the Galatians is ended: and here beginnes the second part touching good life, and it continues from this verse to the 11. verse of the sixt chapter. In it Paul doth 2. things: first he propounds the summe of his doctrine, & then after makes a particular declaration of it. The summe of all is propounded in this 13. v. in which Paul first setts downe the ground of all good duties, and then 2. maine rules of good life. The ground is in these wordes, *brethren, ye haue bin called to libertie.* And it must be noted, that as these wordes are the foundation of that which followes, so are they also the reason of that which goes before, and therfore Paul saith, *for brethren, &c.* The 2. rules are in the words following: One in these, *vse not your libertie as an occasion to the flesh:* the other in these, *doe service one to another by loue.*

In the ground of all good duties, namely the calling to libertie, 4. things are to be considered. 1. who calls. 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by Paul.

To the first, who calles? I answer, God the father in Christ by the spirit, for he is absolute Lord of all his creatures: & therfore he may call out of the kingdome of darknes into his owne kingdome whome he will. And it is God alone that *calleth the things that are not, as though they were. Rom. 4. 17.*

The second is, who are called? *Ans.* All they that any waie answer the calling of God, for Paul saith indifferently of all the

the Galatians that *they were called*. Now men anſwer the calling of God, ſome in profeſſion, ſome in heart, & ſome in both. And all theſe are ſaid to be called, yet with ſome difference. The calling of God is directed firſt of all and principally to the Elect: and then in the ſecond place, it pertaines to them which are not Elect, becauſe they are mixed in ſocietie with the Elect. And hence ariſeth a diſtinction of the calling of god, ſometime it is operatiue: becauſe God ſignifies and withall workes his will in the Elect: ſometimes againe in reſpect of others it is only ſignificatiue, when God reueales his will to men, but ſpares to worke it for iuſt cauſes knowne to himſelfe.

The third point is, what is the calling to libertie? *Anſ.* An action of God tranſlating men from the kingdome of darknes to his owne kingdome. It hath 2. parts, *inuitement* and *admiſſion*. *Inuitement* is, when God offers remiſſion of ſinnes & life euerlaſting to them that beleeue, outwardly by the preaching of the Goſpell, inwardly by the inſpiration of heauenly deſires. *Admiſſion* is, when men are entred into the kingdome of grace: and it is either outward or inward. Outward admiſſion is made in baptiſme. Inward admiſſion is, when men are taken out of olde Adam, and by faith ingraſted into Chriſt: for by this inſition into Chriſt, men are made reall members of gods kingdome.

The laſt queſtion is, why Paul mentions the calling to libertie in this place? *Anſ.* It is the ground of all comfort, by it Paul comforts the Corinthians, 1. Cor. 1. 9. Againe, it is the ground of good life. Therefore Peter ſaith, *be ye holy as he that hath called you is holy, 1. Pet. 1. 15.* And Paul, *walke worthie the calling wherewith he hath called you. Eph. 4. 1.* If the calling of god doe not mooue vs to amendement of life, nothing will doe it.

We in England haue heard the calling of god more then 40. yeares: and yet very few of vs are mooued to change and amend our liues. This ſhewes our Atheiſme and vnbeleefe: here is almoſt nothing but heauing, ſhouing, and lifting for the world. Some are held captiues of their couetouſnes, ſome of their pride, ſome of their damnable and fleſhly luſts: and all this ſhewes that few or none, ſo much as dreame of a calling to ſpirituall libertie.

The firſt Rule followes: *Only vſe not your libertie, as an occaſion*

caſion to the fleſh.

The ſenſe. *Fleſh*] hereby the Papiſts vnderſtand Senſualitie or carnall appetites: but hereby is ment the corruption of all the powers of the ſoule, euen of reaſon and conſcience. Paul ſaith, that *the wiſdom or vnderſtanding of the fleſh is enmity to God, Rom. 8. 7.* fleſhlines therefore pertaines to the vnderſtanding. Againe, he ſaith of ſome that *they are puffed vp in the mind of the fleſh, Col. 2. 18.* and he willes the Epheſians *to be renewed in the ſpirit of their minds. Eph. 4. 23.*

The meaning then of the rule is this, vſe not the benefit of ſpirituall libertie as an occaſion to the fleſh to liue according to the fleſh. Here I conſider three things, what is the abuſe of libertie? where is this abuſe to be found? and what is the right vſe thereof?

The firſt queſtion is, what is the abuſe of Chriſtian libertie? *Anſ.* To vſe it as an occaſion of fleſhly and carnall libertie: & that is done 3. waies. The firſt is, when men make more things indifferent thē god euer made. Thus the Corinthians vſed fornication as a thing indifferent. 1. Cor. 6. To many in theſe daies drunkennes and ſurfetting is but a thing indifferent. Men vſe not to diſtinguiſh a thing indifferent and the vſe of it: but they commonly thinke that if the thing be indifferent in it ſelfe, then alſo the vſe of it is indifferent. Thus all abuſes of meat, drinke, apparrell, all rioting and gaming, dicing and carding, &c. are excuſed by the names of things indifferent.

Secondly, our libertie is abuſed by an immoderate vſe of the gifts of god. The vſe of them is immoderate 3. waies, firſt in reſpect of time, as when *Dives fared deliciouſly and was arrayed in rich attire euery day.* Thus many gentlemen and others offend, when they turne recreation into an occupation. Secondly the gifts of god are immoderatly vſed, in reſpect of themſelues; as when men Exceed in eating and drinking, as the prophet ſaith, Deut. 29. 19. *adding drunkennes to thirſt.* Thirdly, in reſpect of the callings and conditions of men: for euery man is to vſe the gifts of God according to his place and condition. They then offend, that beeing but meane perſons & liuing by trades, yet for their diet and apparrel, are as great gentlemen & gentlewomen.

Thirdly, liberty is abuſed when the bleſſings of God are made inſtruments and (as it were) flagges and banners to diſ-

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play our riot, vanitie, oſtentation, pride, for this cauſe ſundry things, whereof ſome are indifferent in themſelues, are condemned. Iſai 3. 16.

The ſecond queſtion is, where is this abuſe? *Anſ.* Euen among vs in England. It is the faſhion of men to take vnto themſelues a Toleration of ſinning, ſome vpon the pacience of God, others vpon the doctrine of the gratious Election of God, ſaying that they will liue as they liſt: becauſe, if they be Elected to ſaluation, they ſhall certenly be ſaued whatſoeuer they doe. And ſome there be that take occaſion to continue in their ſinnes, vpon the mercy of God in the death and paſſion of Chriſt. A certen dweller in this towne of Cambridge made awaie himſelfe. In his boſome was found a writing to this effect, that God did ſhew mercie on great, grecuous, and deſperate ſinners: and therefore he ſaid that he hoped of mercy though he hanged himſelfe. Of this mind are many ignorant perſons who perſeuering in their ſinnes, yet perſwade themſelues of mercy: becauſe they haue heard that Chriſt died for mankind. And thus the death of Chriſt is as it were a licence or letters patents to commit ſinne. Againe, great is the abuſe of meat, drinke, and apparell. To Elias there came an Angell and ſaid, *ariſe and eate. 1. King. 19. 7.* but to the men of our daies, there had need come an Angell and ſaie, ceaſe to eate, ceaſe to drinke, ceaſe to game.

The third queſtiō is, what is the right vſe of Chriſtian libertie? *Anſ.* It ſtands in 2. things: firſt of all we our ſelues muſt be renewed and ſanctified *To the pure all things are pure.* Tit. 1. 15. The perſon muſt firſt pleaſe God before the action can pleaſe him. The ſecond is, that beſide the lawfull vſe of the creatures we muſt haue a ſpirituall & holy vſe of thē. The lawfull vſe of the creature I call the politick vſe therof cōmonly allowed & takē vp among men. The ſpirituall vſe is whereby we receiue & vſe the creature as from the hand of god the father in Chriſt according to his will and word. And the Godly are not to ſeperate the one vſe from the other, but are bound by vertue of the 3 commandement to take vp an holy vſe of euery gift of God. When Noe came out of the Arke, ſoe ſoone as he ſett foote vpon the earth he built an altar, offered ſacrifice, and called on the name of God: not only for this end to worſhip god, but alſo to ſanctifie the earth and all the creatures of God vnto

his vse. The like did Abraham when he come into the land of Canaan. And to this end we must obserue. 5. rules. The first, that the creatures of God must be sanctified by the word and praier. 1 Tim. 4. the word must shew vs, what we may doe: and praier obtaines the doing of it. The 2 rule: we must be circumspect lest we sinne in the vse of the creatures. In this respect Iob sends for his children after they had feasted together, & he sanctifies them. Iob. 1. 5. The 3 rule: we must vse the gifts of God with thankesgiuing. Rom. 14. 6. Commonly in these daies there is no feasting or reioycing, vnles all memorie of god be buried: for that is said to breed melancholy. The 4 rule: We must suffer our selues to be limited and moderated in the vse of our libertie, partly by the law of the magistrate, & partly by the law of charitie, in the case of offēce. I say in the vse: because liberty it selfe is inwardly in the conscience: and the vse of it is often in the outward action: and therefore vnder the order of humane law. The 5 rule: Our liberty must be vsed for right ends; as namely the glory of God. 1. Cor. 10. 31. the preseruation of nature, & not the pampering of the flesh. Rom. 13. 13. the good of our neighbour. Rom. 12. 13.

Make conscience to obserue this rule: and the rather, because the holie and spirituall vse of Christian libertie, is a signe & token that thou art in the kingdome of God, & a true member thereof: as on the contrarie, the abuse of Gods blessings shewes thee to be still in the kingdome of darknes. When men sell things of great worth for a little value, and then afterward giue themselues to rioting and spending, we commonly say that they are theeues, and no right owners of the goods which they solde. The like may be said of them that abuse spirituall libertie that they are but vsurpers, and no right owners of it.

Lastly, it must be obserued, that this rule hath 2. branches. The first is, that we must not minister to the flesh any occasion of sinning. The second is, that we must giue no occasion of sinning by meanes of Christian libertie.

The second maine rule followes, *Serue one an other by loue*: For the right cōceauing of it, I will propound three questions. The first is, why is this rule propounded in this place? *Ans.* It sets downe the end of all Apostolike doctrine, as Paul sheweth. 1. Tim. 1. 5. *the end of the commandement is loue out of a pure heart, good conscience, faith vnfained.* Here men commonly vnderstand

derſtand by the commandement, the morall law. That is indeed a truth, but it is not the meaning of the place. In the third verſe Paul ſets downe a commandement or denunciation to Timothie, that he and the Paſtors of Epheſus, teach no other doctrine. but the doctrine of the Apoſtles: then in the 5 verſe he propounds the ſumme and ſubſtance or end of the foreſaid commandement: in the 18 verſe after a long *antapodoton* he inioynes Timothie to obſerue it carefully. So then the end of al ſound doctrine is loue out of a pure heart: and all our Preaching muſt tend to this.

The ſecond queſtion is, what is the loue of our neighbour, ſpecified in this rule? *Anſ. It is an affection renewed, whereby we are moued to wiſh well to our neighbour in the Lord.* I ſay *an affection*, to confute Lombard, who ſaith that loue is not an habit in vs, (as other vertues are,) but the H. Ghoſt. I ſaie it is an affection *renued* to confute the Papiſt, who teacheth that we haue the true loue of God & our neighbour by nature, and that we want nothing but the ſecond acte or the exerciſe of loue, which they ſaie is from grace. Further, I adde that loue *inclines vs to wiſh well to our neighbour*: for this is the formall and proper effect of loue, and all this is done when we thinke well, ſpeake and doe well, and that in reſpect not only of the bodie, but alſo in reſpect of the ſoule of our neighbour. Laſtly I ſay, that loue to our neighbour muſt be *in the Lord*. Becauſe we are to loue him in reſpect that he is a creature of God, and beares his image: and not in reſpect of honour, profit, or pleaſure, which we receiue from him. Loue for ſuch ends, is ſelfeloue.

The third queſtion is, what is the vſe of loue? *Anſ.* It ſerues to make vs ſeruiceable to our neighbour. *Loue ſeekes not her owne things.* 1. *Cor.* 13. Chriſt was ſeruant to his enemies in bearing their ſinnes vpon the croſſe. Paul *that was free from all, became a ſeruant to all, to win ſome.* 1. Cor. 9. 19. To Chriſt we are to doe ſeruice: and he hath put our neighbour in his ſtead, ſo as that which is done to our neighbour, ſhall be done to him: our neighbour therefore muſt be ſerued of vs. And this is not againſt our libertie. For we are free inwardly in conſcience, yet in the outward vſe of our libertie, we muſt be ſeruāts to mē.

The vſe. If we examine our liues by this rule, we ſhall find that there is very litle power of religion among men. There

are six sortes of men that liue in the breach of this rule. The first are vsurers, who lend for aduantage, when they should lend freely to them that are in need, these serue themselues and make a pray of all. The second sort are ingrossers, who gather in cõmodities to inrich themselues. The third sort are idle persons of what degree soeuer, that spend their time in eating, drinking, sleeping, gaming: such are but vnprofitable burdens of the earth. To this sort I referre beggars and vagabonds. The fourth sort are Riotous persons that vse to goe from alehouse to alehouse, from tauerne to tauerne, and mispend that whereby they should maintaine their families, and be seruiceable to their countrie. The fift sort are Tradesmen, who in their dealings vse lying, dissembling, fraud, iniustice. They seeke nothing but their priuate aduantage. And this kind of men abounds in the world. The last sort are drowsie and carnall Protestants, who only seeke the things of this world, and neuer so much as giue good example to seruants or children, or any good counsell. Beside all this, it is the common fault of the world, for men to serue themselues, according to the common saying *euery man for himselfe, and God for vs all.* And the best men that are, if they examine themselues, shall find that they faile many waies, and come short in the duties of loue to men with whome they liue.

This beeing so, we are to acknowledge before God this maine offence of ours: and to intreat for the pardon of it for Christes sake. And euer hereafter to change our liues, and to reforme them according to this rule. And that is done on this manner. Euery man hath, or ought to haue 2 callings, a general, & a particular. The general is wherby we are called to be Christians. In this calling we are to do good to all men by teaching, admonishing, exhorting, and by example of good life. A particular calling, whereby men are called to some estate of life in the familie, Church, or common wealth. And according to the seuerall conditions of particular callings, must euery man in his place, doe the good he can. The magistrate must vse his office first for the maintenance of the Gospell, and then for the execution of iustice. The minister must preach sound religion in loue of the soules of men. The master of the familie must cause his household to imbrace the Gospell, and frequent the exercises of religion. Lastly, euery man that is in a trade or office,

fice, muſt apply himſelfe to the vttermoſt of his power to do all he can for the good of his countrie: and he muſt ſo deale that he may be helpefull to all with whome he deales, and hurtfull to none. We are, or ſhould be, *trees of righteouſnes*: our fruite muſt be meate for others, and our leaues for medecines. We muſt be as candles that ſpend themſelues to giue light to others.

14. For all the law is fulfilled in one word, which is this, thou ſhalt loue thy neighbour as thy ſelfe.

Fulfilled] compriſed. Rom. 13. 9. *One word*] One precept: for the H. G. calles precepts, *words*. It may be demanded, how the whole law ſhould be fulfilled in the loue of our neighbour? *Anſ.* The loue of God, and the loue of our neighbour are ioyned together, as the cauſe and the effect: and the loue of God is practiſed in the loue of our neigbour. For God that is inuiſible, will be loued in the perſon of our neighbour whome we ſee, and with whome we conuerſe. And the firſt commandement of the law, muſt be included in all the commandements following: and thus the loue of God is preſuppoſed in euery commandement of the ſecond table: he therefore that loues his neigbour, loues God alſo.

Thou ſhalt loue] vnderſtand both the affection, and the duties of loue. *Thy neighbour*] any one that is neare vnto vs in reſpect of mans nature. Iſai. 58. 7. though he be our enemy, yet if by any occaſion he be offered vnto vs of God, he is our neighbour.

As thy ſelfe] theſe wordes ſignifie not the meaſure of our loue: as though we ſhould loue our ſelues in the firſt place, and the neighbour in the ſecond place, for there are ſome caſes in which we are to loue our neighbour more then our ſelues. As for example, we are more to loue the ſoule of our brother, then our temporall life, and a good ſubiect is more to loue the life of his prince then his owne life: here then the H. G. ſignifies, what muſt be the manner of our loue; the word *(as)* ſignifies not *quantitie*, but *qualitie*: and that we are as truly and earneſtly with loue to imbrace our neighbour, as our ſelues.

The ſcope. The words cõtaine a reaſon of the ſecond Rule, which may be framed thus: to ſerue our neighbour in duties of loue, is the keeping of the whole law: therefore this ſeruice muſt carefully be performed.

The vſe. Here we ſee that the end of a mans life is to ſerue God in ſeruing of man, for this is the ſumme of the whole law. Seruants are commanded in ſeruing their maſters, to ſerue god, and to do whatſoeuer they doe, as vnto God. Col. 3.23. And ſo euery man in his place, in dealing with men muſt ſo deale as if he were to deale with God himſelfe. Therefore moſt men prophane their liues, when they make the ſcope and drift thereof, to be the getting of riches, and honours. And though they haue great charges, that is no excuſe for the principal end of our liuing here is to performe ſeruice to men, and in this ſeruice to do homage to God, for which homage God will giue the honour and riches, which he ſees to be conuenient for vs.

Secondly, here we may obſerue what is true religion and godlines, namely, to loue and ſerue God in ſeruing of man. *He that ſaith he loues God, and yet hates his brother, is a lier.* 1. Ioh. 4.20. And here it followes that to liue out of all ſocietie of men, though it be in praier and faſting, (after Monkiſh faſhion) is no ſtate of perfection, but mere ſuperſtition: for that is true and perfect loue of God, that is ſhewed in duties of loue, and in the edification of our neighbour. Againe, the hypocriſie of ſundrie Proteſtants is here diſcouered. If they come to the Church, and heare ſermons, & frequent the Lords table, they thinke they may do afterward what they will; and many ſuch are frequenters of tauernes, and alehouſes, and are giuen to riot, and licentiouſnes. But it is not inough for thee to be holy in the Church: thou maieſt be a Saint in the Church, and a Deuill at home. True religion is that which ſhewes it ſelfe in thy priuate houſe, priuate dealings, and in the courſe of thine owne life: ſuch as thou art in thy particular calling, ſuch art thou indeed and truth, what ſhowes ſoeuer thou makeſt before men.

15. If ye bite and deuoure one another, take heed that ye be not conſumed one of another.

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The ſenſe. *If ye bite*] Here Paul alludes to the faſhiō of wild beaſts, as lions, wolues, &c. And by *biting* we are to vnderſtand all iniuries in words, as railing, curſing, ſlandering, backbiting, &c. *Deuoure*] here Paul vnderſtands all iniuries in deed, or violence, euen to the ſhedding of blood. *Take heed leſt*] here Paul ſignifies, that contentions & diſſentions, breed the deſtruction and deſolation of the Church.

The ſcope. Theſe wordes are a ſecond reaſon of the ſecond rule drawne from the dangerous effect of the contrarie, thus. Contentions breed the deſolation of the Church: therfore do ſeruice one to an other by loue.

The contents. In the words Paul deliuers 3 things. The firſt is, that there were greeuous contentions in the Church of Galatia. The like alſo were in the Church of Corinth. 1. Cor. 3. The cauſe of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withſtanding circumciſion, and the moſt of them ſtanding for it. For herevpon great were the diſſentions of the Churches in Iudea. Act. 15. 2. Obſerue then, that vnitie is not an infallible and an inſeperable marke of the Church of God. Vnitie may be out of the Church, and diſſention in the Church, as here we ſee. It may be obiected that there is peace in the kingdome of God, and that there the wolfe and the lambe dwell together. Iſai. 11. *Anſ.* This is but in part verified in the kingdome of grace vpon earth: and it is fully accompliſhed in the kingdome of glorie in heauen. Againe, it may be alleaged, that the Church is the companie of them that truly conſent in one and the ſame faith. *Anſ.* That is properly meant of the Catholike Church: but the caſe is otherwiſe in particular Churches, where true beleeuers are mixed with hypocrites, wherevpon ariſeth much diſſention. And of true beleeuers, ſome are more carnall then ſpirituall: and that is another cauſe of diſſention. 1. Corint. 3. 3.

The ſecond point, concernes the qualitie of theſe diſſentiōs. When Paul ſaith, *If ye bite and deuoure &c.* he ſignifies that they were fierce, and violent. And ſuch commonly are diſſentions for religion, as appeares by the perſecution in Queene Maries daies, the heate whereof nothing could ſlake but mans blood. Againe, he ſignifies in theſe very wordes, that they were brutiſh, and beaſtlike, more beſeeming wolues, lions, dogges, then men.

men. This muſt teach vs to deteſt railing, curſing, euill ſpeaking, fighting, vnles it be in the caſe of neceſſarie defence, for by theſe actions we degenerate to the condition of beaſtes, and repell from vs the worke of grace: for Chriſt of lions, wolfes, beares, hath made vs his ſheepe and lambes. Iſai. 11.

The third point is touching the effect of contention, & that is the ruine & deſolation of the Church. The diuiſion of the members among themſelues is the diſſolutiō of the whole bodie. Differences in points of religion, breed doubting: doubting hinders faith and inuocation, and the free courſe of the Goſpell: and where theſe be hindred, the Church goes to decay. And by reaſon of the diſſentions that be in theſe laſt daies, many liue as Atheiſtes, and will be of no religion.

By this we are to be admoniſhed to ſtudie and to vſe all meanes to maintaine Chriſtian peace and concord. Eph. 4. 3. To this end we muſt remember one generall rule. Rom. 12. 18. *haue peace with all men.* And withall we muſt obſerue the cautions which Paul addes; one is, *if it may be* with good conſcience, for there are ſome, with whome there is no peace, vnles we ſooth them in their vices, or denie our religion, either in whole or in part. The ſecond is, *If it lie in you*, for ſometime men are accuſed, and muſt of neceſſitie defend themſelues. Theſe two cautions obſerued, *peace muſt be had with all men.*

It may thē be demanded, why do not the Proteſtans make a Pacification with the Papiſts? *Anſ.* we are content ſo to do in reſpect of ciuill ſocietie, but not in reſpect of religion. We haue a commandement to the contrarie. Reuel. 18. 4. *come out of Babylon my people, and touch no vnclean thing.* where a pacification is made, both the partes muſt yeeld ſomewhat: but we may not yeeld in any point of our religion, to the Papiſts. In an Inſtrument of muſick, the ſtringes out of tune are ſet vp, or ſet downe, to the reſt: and the ſtrings that are in tune are not ſtirred: Euen ſo the Papiſts are to turne to vs, we are not to turne to them: our religion beeing the doctrine of the prophets, & Apoſtles.

Peace is three-fould, *Church peace, Ciuill peace, Houſhould peace.* All theſe are to be maintained. Touching *Church peace* I giue 3 rules. The firſt is, that *for the ending of differences in religion there muſt be conferences in a free or chriſtian councell, the ſpirits of the prophets, is ſubiect to the prophet. 1. Cor. 14. 32.* when

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there aroſe differences in the Churches of Iudea, *the Apoſtles and elders came together to inquire of the matter.* Act. 15.6. And this is a thing much to be deſired in theſe daies, ſpecially in theſe Weſterne partes of the world. It may be demanded, why did not the Proteſtants ioyne with the Papiſts at the councell of Trent? *Anſ.* from the firſt ſeſſion it was more then 6 yeares before any ſafe conduct was giuen to the Proteſtants: and at their appearing in the councell, exception was taken againſt their letters, and they diſmiſſed. And when they appeared the ſecond time vpon new ſafe conduct, the councell was the next day reiorned for 2 yeares. And when ſafe conduct was giuen the 3 time, the Proteſtant princes refuſed to ſend their diuines: becauſe they had bin twice mocked. Moreouer the councell was not a free councell: becauſe the Pope himſelfe was both partie, and iudge.

The ſecond rule. *There muſt be a chriſtian toleration one of an other Eph. 4. 2.* here that we miſtake not, I propound 2 queſtions. One is, in what muſt there be a toleration? *Anſ.* A toleration preſuppoſeth an errour or defect in our brother. An errour is either in iudgement, or manners. An error in iudgment, is either in the foundation of religion, or beſide the foundation, in lighter matters: if the errour be in the foundation, there is no toleration of it. If it be in ſome leſſer matter, a toleration is to be vſed according to the rule of the Apoſtle, *If ye be otherwiſe minded God will reueile it.* Phil. 3. 15. when others ſee not that which we ſee, we muſt not preſently cõdemne them, but tolerat their ignorance, till God reueile his truth vnto them. Againe, errors in manners, be of 2 ſortes, ſome without offence, as haſtines, frowardnes, vaine glorioufnes &c. theſe we muſt tolerate. Pro. 19. 11. and others with open offence, and ſuch admit no toleration. 1. Cor. 5. 11.

The ſecond queſtion is, to what ende muſt we tolerate the infirmities and ignorances of our brethren? *Anſ.* Toleration muſt tend to the good and edification of men. Rom. 15.2. We muſt not ſo tolerate as that we approoue of the leaſt vice, or betray the leaſt part of Gods truth.

It may here be demanded, whether there may not be a toleration for Poperie? *Anſ.* No. The toleration of two religions in one kingdome, is the ouerthrow of peace. Againe, Poperie is a religion both hereticall and ſchiſmaticall. It may be ſaid, that

faith and conſcience is free. I anſwer, though faith in the heart and conſcience in it ſelfe be free in reſpect of mans authoritie: yet is not the publiſhing of faith and the profeſſion of conſcience free in like ſort, but it ſtands ſubiect to the power of the Magiſtrate.

The third rule. *Euery man in his place, ſpecially teachers muſt ſet themſelues to build the Church.* Iud.v.20. Eph.4. 12. Indeede the truth is to be defended: but marke how. The truth muſt be confeſſed, when time and occaſion ſerues, without oppoſition: this done all contentions laid aſide, we muſt ſet our ſelues to build the Church. And the rather Miniſters of Gods word in England muſt remember this: becauſe while we are ſtriuing among our ſelues in ſundrie points of difference, the Papiſt our common enemie, gets ground.

Touching *ciuill peace*, it muſt be remembred, that the peace and good eſtate of Ieruſalem ſtood in this, that it was made the ſeate of Gods ſanctuarie, and the throne of iuſtice. Pſal. 122. When the Arke was in the houſe of Obed-Edom, all things proſpered with him. Now in the new Teſtament the preaching of the Goſpel, inuocation of Gods name, with the vſe of the Sacraments, come in the roome of the Sanctuarie. *Ciuill peace* then is maintained, when men yeeld ſubiection to the Goſpel of Chriſt, which brings peace to all that receiue it.

Touching *houſhold peace*, I giue two rules. One is, that *gouernours of families muſt vrge and compell all vnder them to admit, (at the leaſt outwardly,) the practiſe of religion in the exerciſes of faith, repentance, new obedience.* Thus did Abraham. Gen. 17. and Ioſua, c. 24. They that doe not firſt of all conſent in Chriſt, cannot conſent among themſelues. Secondly, it muſt be obſerued, that a familie is the ſchoole of God, in which he will exerciſe our faith, inuocation, loue, patience, long-ſuffering, &c. And there is more vertue to be ſeene in the well ordering of a familie, then in the pretended holines of Monkiſh cloiſters.

Thus we ſee how we are to maintaine the vnitie of the Spirit in the bond of peace. For the better inforcing of this dutie, Paul Eph.4.4 giues ſeauen reaſons: one bodie, one ſpirit, one hope of eternall life, one Lord, one faith, one baptiſme, one father of all. It may be ſaid, we are at peace, what needes all this adoe? *Anſ.* The peace of many is peace in drunkennes, (called good fellowſhip,) peace in prophanes, and wickednes. This is

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the deuils peace, where he beares the ſway. The peace of which I now ſpeake, is *in the Lord*, and in the true worſhip of God: of which read Iſa. 2. where men are ſaide hand in hand to goe vp to the Mountaine of the Lord, that they may heare his will, and ioyntly obay it.

16. Then I ſay, walke in the ſpirit, and ye ſhall not fullfill the luſt of the fleſh.

The ſcope. Here Paul returnes to the firſt rule v. 13. and ſhewes the waie, how it is to be obſerued, thus. *If ye walke in the ſpirit, ye ſhall not fullfill the luſtes of the fleſh*: and when the luſts of the fleſh are not fulfilled, there ſhall no occaſion be giuen to the fleſh, by the vſe of Chriſtian libertie.

The words containe two parts: a Rule, *walke in the ſpirit*: & the benefit that comes by the rule, *ye ſhall not fulfill the luſtes of the fleſh*.

In the rule I conſider two things, what is the ſpirit, and what is walking. *The ſpirit is the gift of regeneration, loſt by Adam, reſtored by Chriſt*. I ſay *it is a gift*: and this gift is termed by the name of *the ſpirit*: becauſe the ſpirit worketh it immediatly in vs, from the father and the ſonne. Againe I ſay it is *a gift of regeneration*, to make a diſtinctiō bewteene it & ciuill vertue. For there is a gift of regeneration, which mortifies corruption, and a gift of reſtraint, which ſerues only to keepe in corruption. Of this ſecond kind, are all ciuill vertues, in naturall and heathen men, and not of the firſt. Ioſeph is chaſt, and ſo was Xenocrates. Ioſephs chaſtitie is a part of regeneration, and proceedes from the ſpirt here mentioned, but the chaſtitie of Xenocrates is not ſo, proceeding only from the generall prouidence of God, and not from the ſpirit of Sanctification. The like I ſay of all other ciuill vertues.

More plainly, The ſpirit is a Diuine nature, qualitie, or cōdition, whereby we are made conformable to Chriſt, in righteouſnes, and holines.

The ſpirit hath fiue properties. The firſt, that it is a rich and liberall grace of God. For it containes in it the ſeede of all vertues, and all neceſſarie graces of God: becauſe it comes in the

roome of originall ſinne, which containes in it, the ſeedes of all vices or ſinnes.

The ſecond is the largenes of it, for this ſpirit is in all the powers of them that are regenerat, that is, in the mind, conſcience, will, affections, and in the ſenſuall appetite. 1. Theſ 5. 23. And he that is ſanctified in on part, is ſanctified in all. Hence it followes, that they which haue plentie of illumination, without change of affection, and life, are indeed carnall, and not ſpirituall.

The third propertie is ſinceritie, for the grace of God is without falſehood or guile. Pſal 32. 1. hence ariſeth the difference betweene the Godly man, and an hypocrite: betweene the workes of nature, and the workes of grace. There are men that in diſtreſſe deſire the aſſiſtance & fauour of God: and they do it without the ſpirit of God: for they do it deceitfully, deſiring Gods fauour not for it ſelfe, but in reſpect of ſome euill from which they would be deliuered, as the Mariners in Ionas, and Pharao did. Againe, there are men, that mourne for their ſinnes without the ſpirit of God. For there is much falſehood in their mourning: becauſe they mourne for ſinne in reſpect of the puniſhment thereof, and not in reſpect of the offence of God. Laſtly, there are that pretend a loue to God and yet want the ſpirit, for they loue God in reſpect of his benefits, as Saul loued God for a kingdome: ſuch loue is mercenarie, & a worke of nature, whereas the loue which is from the ſpirit, makes vs loue God for himſelfe.

The fourth propertie is excellencie, for the ſpirit of grace in Chriſtians is more excellent then the grace of creation, in two reſpects. Firſt, in reſpect of the beginning thereof. For the ſpirit is from Chriſt the ſecond Adam, both God and man: the grace of creation ſhould haue beene conueyed vnto vs from the firſt Adam, but a meere man, if he had ſtood. Secondly, in reſpect of conſtancie, for God gaue to Adam the will to perſeuere if he would: he giueth further to beleeuers: both the will to perſeuere, and the deed.

The fifte propery is liuelines, whereby the ſpirit is effectuall in operation. Elihu ſaith that the ſpirit compelled him, and was in him as a veſſell of new wine which muſt haue a vent. Iob 32. 19. Of the operation of the ſpirit, I deliuer three things. The firſt, that the ſpirit workes in and by the word of God:

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which therefore is called *the Miniſterie of the ſpirit.* 2. Cor. 3. 6. The ſecond, that the ſpirit worketh by certaine degrees. The firſt degree and the very firſt beginning of his diuine operation, is, to make vs feele in what great neede we ſtand of Chriſt, & to deſire to be recõciled and turned vnto God. This is the firſt motion of the ſpirit in vs: and they which want this, haue nothing as yet of the grace of God in them. The third, that the whole worke of the ſpirit may be reduced to three actions. The firſt is, to caſt downe euery thing in vs, that exalts it ſelfe againſt God, 2. Cor. 10. as namely, to beat downe erroneous reaſon, and rebellious affection, and to put a man out of heart with his chiefe delights, and with his owne ſelfe. The ſecond action is, to kindle in our hearts a care and deſire of reconciliation with God in Chriſt: hence the ſpirit is called *the ſpirit of grace and ſupplication,* Zach. 12. The third action is, to write the law in our hearts: and that is done by putting a new light of knowledge into the minde, and new inclinations into the will, and affections.

Thus much of the Spirit. *Walking in the ſpirit*, is, to Order our liues according to the direction, and motion of the ſpirit. For, as the ſpirit renewes our nature within, ſo it makes vs to change and renew our actions, in three reſpects. Firſt, it makes vs put a further beginning to our actions, then nature can afford, cauſing vs to doe them in faith, whereby we beleeue, that our perſons pleaſe God in Chriſt, that our worke to be done pleaſeth God, that the defect of the worke is pardoned. Secondly, the ſpirit makes vs doe our actions in a new manner, namely, in obedience to the written word. Thirdly, it makes vs put a new end to our actions, that is, to intend and deſire to honour God in the things that we doe. For example. A man is wronged by his neighbour: and nature tells him that *he muſt requite euill with euill:* yet he reſolues to doe otherwiſe: for (ſaith he) God in Chriſt hath forgiuen me many ſinnes: therefore muſt I forgiue my neighbour. And he remembreth that *vengeance is Gods:* and that he is taught *ſo to aske pardon as he forgiueth others.* And hereupon he ſets himſelfe to requite euill with goodneſſe. This is to liue in the ſpirit.

The vſe. By this rule we ſee that moſt of vs faile in our duties. For many of vs profeſſing Chriſt, liue not

according to the lawes of nature, in our common dealings. We minde earthly things: and therefore we are carnall. It is a principle with many, that if we keepe the Church, obserue the Queenes laws (which are indeed to be obserued) and auoid open and grosse sinnes, we do all that God requires at our hãds. Hereupon to walke in the spirit, is thought to be a worke of precisenes, more then needes. And they which deeme it to be a worke of precisenes, walke not in the spirit. And indeede they which haue receiued the greatest measure of the spirit, must say with Paul, that they are *carnall, sould vnder sinne.* Rom. 7. 14.

Secondly, this rule telleth vs, that we must become spirituall men, such as make conscience of euery sinne, and doe things lawfull in spirituall manner, in faith, and obedience, and not as carnall men doe them carnally. It may be saide, that Ministers of the word must be spirituall men. I answer, if thou whatsoeuer thou art, be not spirituall, thou hast no part in Christ. Rom. 8. And the rather, thou must be spirituall; because a naturall man may doe the outward duties of religion in a carnall sort.

Thirdly, we must not iudge any mans estate before God, by any one, or some few actions, either good or badde, but by his walking, or by the course of his life, which, if it be carnall, it shewes the partie to be carnall: if it be spirituall, it shewes him to be spirituall.

The benefit that ariseth by the keeping of the rule followes, in these words, *Ye shall not fulfill the lusts of the flesh.*

Flesh] the corruption of nature, the roote of all sinnes.

Lusts] inordinate motions in the minde, will, and affections. Thus largely is lust taken in the tenth Commandement, which condemneth the first motions to euill.

Fulfill] fulfilling, is not a simple doing of euill, but the accomplishing of lust with loue, pleasure, and full consent of will: as also perseuerance in euill, by adding sinne to sinne.

A question. How farre doth the child of God proceede in the lust of the flesh? *Answ.* He is assaulted by the lusts of the flesh: but he doth not accomplish them. More plainly: there are fiue degrees of lust, *Suggestion, delight, consent, the acte, perseuerance in the acte. Suggestion*, and *delight*, whereby the minde is drawne away, are incident to the child of God: *Consent* is not, ordinarily: and if at any time the child of God consent to the lusts of his flesh, it is but in part, and against his purpose,

poſe, becauſe he is ouercarried. Likewiſe the *acte* or *execution of luſt*, is not ordinarily and vſually in the child of God: if at any time he fall, he may ſay with Paul, *I doe that which I hate*. Laſtly, perſeuerance in euill doth not befall the child of God: becauſe vpon his fall he recouers himſelfe by new repentance. In this ſenſe, S. Iohn ſaith, *He that is borne of God, ſinnes not*. 1. Ioh. 3. 9.

The vſe. Hence it followes, that the luſt of the fleſh is in the child of God to the death: and conſequently they doe not fulfill the law, neither can they be iuſtified thereby, as Popiſh doctrine is.

Secondly, our dutie is not to accompliſh the luſts of the fleſh, but to reſiſt them to the vttermoſt. Rom. 13. 14.

Thirdly, here is comfort for the ſeruants of God. Some man may ſay, I am vexed and turmoiled with wicked thoughts, and deſires, ſo as I feare I am not Gods child. I anſwer againe, for all this deſpaire not. For, if thou hate and deteſt the luſts, that are in thee: if thou reſiſt them, and wage battell againſt them: if beeing ouertaken at any time, thou recouer thy ſelfe by new repentance, they ſhall neuer be laid to thy charge to condemnation. Rom 8. 1. It is here made a prerogatiue of Gods child, when the luſts of the fleſh are in him, not to accompliſh them, or to liue in ſubiection to them.

17 For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and they are contrarie one to another, ſo that ye cannot doe the things which ye would.

Theſe wordes are a reaſon of the former verſe, thus: If ye walke in the ſpirit, ye ſhall not fulfill the luſts of the fleſh: for the fleſh and ſpirit beeing contrarie, mutually reſiſt and withſtand one another, ſo as ye can neither doe the good, nor the euill, which ye would.

Paul here ſets forth a ſpirituall combate, of which fiue things are to be conſidered. The firſt is, concerning the parties by whome the combat is made: namely, *the fleſh*, and *the ſpirit*. The

fleſh

flesh signifies the corruption of the whole nature of man: and *the spirit* is the gift of regeneration, (as hath beene shewed.) It may be demanded how these twaine beeing but qualities can be said to fight together? *Ans.* The flesh and the spirit are mixed together in the whole man regenerate, and in all the powers of the soule of man. Fire and water are said to be mixed in compound bodies: light and darknes are mixed in the aire at the dawning of the day. In a vessell of luke warme water, heat and cold are mixed together, we cannot saie, that the water is in one parte hott and in another cold, but the whole quantitie of water is hott in parte, and cold in parte. Euen so the man regenerate is not in one part flesh, & in another part spirit, but the whole mind is partly flesh and partly spirit, and so are the will and affections through out, partly spirituall, and partly carnall. Now vpon this mixture it comes to passe that the powers of the soule are carried and disposed diuerse waies: and hereupon followes the combat.

The second point concernes the meanes whereby this combate is made: and that is, a twofold Concupiscence, expressed in these words, *the flesh lusteth against the spirit, and the spirit against the flesh.* The lust of the flesh shewes it selfe in two actions. The first is, to defile and represse the good motions of the spirit. In this respect Paul saith *when I would do good euill is present* and *the law of the flesh rebelles against the law of the mind.* Rom. 7. 21. 23. Hereupon the flesh is fitly resembled by the disease called *Ephialtes* or *the mare*, in which men in their slumber, thinke they feele a thing as heauie as a mountaine lying on their brests, which they can no waie remoue. The second action of the flesh, is, to bring forth and to fill the mind with wicked cogitations, and rebellious inclinations. In this respect concupiscence is said to tempt, intice, and draw away the mind of man. Iam. 1. 14. Againe, the lust of the spirit hath two other actions. The first is, to curbe, and restraine the flesh. Thus Saint Iohn saith that the *seed of grace keepes the regenerate that they can not sinne.* 1. Ioh. 3. 9. The second action of the spirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus Dauid saith that *his raines did teach him in the night season.* Psal. 16. And the prophet Isai saith, *thine eare shall heare a voice saying, here is the way walke in it when thou turnest to the right hand, or to the left* c. 30. v. 21. And

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this voice, (no doubt) is not only the voice of ſuch as be teachers, but alſo the inward voice of the ſpirit of God in vs. And thus by the concurrence of theſe contrarie actions in one and the ſame man, is this combat made.

The third point is, concerning the cauſe of this combat, in theſe wordes (*and theſe are contrarie one to another.*) The contrarietie of the fleſh and the ſpirit, makes the combat. And the contrarietie is very great, for the ſpirit is the gift of righteouſnes: and the fleſh ſtandes in a double oppoſition to it, for it is firſt of all, the want of righteouſnes, and ſecondly, a prones to all vnrighteouſnes: that is to ſay, not a ſingle but a double priuation or want of the grace or gift of God. Hence I gather, that man hath no freedome of will in good duties, before his conuerſion, becauſe he is then wholly fleſh, and wants the ſpirit of God: and the fleſh is flat contrarie to the ſpirit: and one contrarie hath no power at all to bring forth the effect of his contrarie. And hence it followes, that there are no ſuch workes wherby a man may prepare himſelfe to his owne iuſtification, for though the mind be inlightned with a general faith, yet man before he be iuſtified, is nothing but fleſh: and fleſh beeing in nature oppoſite to the ſpirit, can make no preparation for the ſpirit, no more then darknes can make preparation for the entrance of light.

The fourth point, is, concerning the perſons in whome this combate is to be found. And they are beleeuers, (not vnbeleeuers or wicked men:) ſuch as the Galatians were, to whome this combate is ſaid to belong. It may be alleaged, that naturall men haue a combate in them. For they can ſay, *I ſee and approoue that which is good, but I doe that which is naught. Anſ.* This combate is betweene the naturall conſcience, and rebellious affection: and it is incident to all men that haue in them any conſcience, or light of reaſon. But the combate of the fleſh and the ſpirit, is of an other kinde, for in it the mind is carried againſt it ſelfe, the will againſt it ſelfe, and the affections againſt themſelues: by reaſon they are partly ſpirituall, and partly carnall. Secondly, not all beleeuers haue this combate in them, but only ſuch as be of yeares: for infants, though they haue the ſeede of grace in them, yet do they want the act or exerciſe thereof: and therefore they feele not this combate, becauſe it ſtandes in action. Thirdly, this combate is in the godly for the time of

this life only, becauſe in death the fleſh is aboliſhed, and conſequently the combate it ſelfe.

The fift point, is, in what things doth this combate ſhew it ſelfe? *Anſ.* In all the actions of men regenerate, which Paul ſignifies, when he ſaith, *ye cannot do the things which ye would.* For example: in praier, ſometime we feele feruent deſires, and ſometime againe deadnes of ſpirit; ſometimes faith, ſometimes doubting. This combate is in all the actions of the Godly, ſpecially in good actions. Thus much Paul teacheth, whē he ſaith, *I find by the law of God, that when I would do good, euil is preſent.* Rom. 7. 21. And *I do not the good which I would, but the euil which I would not, that do I.* v. 19. And that we miſtake not, it muſt be remembred, that Paul ſpeakes all this of himſelfe, as beeing regenerate: that he ſpeakes it not of this or that action, but of the courſe of his life, in which he willed and indeauoured to do that which was good, and acceptable to God. And that appeares by the very wordes, when he ſaith, *to will is preſent with me.* And, *I would do good, but I do it not.* Marke further, while Paul wills and indeauours to do that which is good, if he faile and do amiſſe, he may well ſay, *It is not I that do it, but the fleſh that dwelles in me.* And vngodly men for the couering of their wickednes, if they ſay (as they do) that *it is their fleſh that ſinneth, and not they*, the abuſe the holy doctrine, and example of Paul.

The laſt point, concernes the effect of the Combate, which is to hinder the Godly that they cannot do that which they would, and that three waies. Firſt it makes them that they cannot ſinne, that is, liue in practiſe of any one ſinne. 1. Iohn 3. 9. Secondly, if at any time they fall, it ſtaies and keepes them, that they ſinne not with full conſent of will. For they ſay when they ſinne, *the euill which I hate, that do I.* Thirdly, though in the ordinarie courſe of their liues they do that which is good, yet by reaſon of this combate, they faile in the dooing of it. Rom 7. 18. *to wil is preſent with me, but I find no means to fulfil or accompliſh that which is good.* Euen as a ſick-man that is in recouerie, for his affection, thinkes he is able to walke a mile or twaine, and yet by reaſon of faintnes and weakenes, is ſcarce able to walke once or twiſe about his chamber. So the regenerate man, for affection inclines to the beſt things: and yet by reaſon of the fleſh, failes in the dooing of them.

Thus

Thus much of the combate, the vſe followes. Hence I gather, that concupiſcence or luſt after baptiſme, in the regenerate, is a ſinne. For the luſt of the ſpirit, is the thing that God requireth and approoueth: now the luſt of the fleſh is directly contrarie to it, as a defect or priuation thereof: and therefore the luſt of the fleſh is properly a ſinne, whether conſent of will goe with it, or no.

Againe, hence it followes, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but partly euill: for ſuch as the cauſe is, ſuch is the effect: now the minde and will of man, are the cauſe of his workes, and the mind is partly carnall, and partly ſpirituall: ſo alſo is the will: and therefore the workes that proceede from them, are partly ſpirituall, & in part carnall. Vpon this ground it followes, that all the workes of regenerate men, are ſinfull, and in the rigour of iuſtice deſerue damnation. *Obiect.* Sinne is the tranſgreſſion of the law: good workes are no tranſgreſſion of the law: therefore good workes are no ſinnes. I anſwer to the *minor*. The tranſgreſſion of the law is twofold: One, which is directly againſt the law, both for matter, and manner: the ſecond is, when that is done which the law requires, but not in that manner it ſhould be done. And thus good workes become ſinfull. The dutie which the law requires, is done, but it is not done perfectly as it ough to be done, by reaſon of the fleſh. Secondly, it is alleaged that good workes are from the ſpirit of God: and that nothing proceeding from the ſpirit of God is ſinne. *Anſ.* Things proceeding from the ſpirit of God alone, or from the ſpirit immediatly, are no ſinnes: now good workes proceed not only from the ſpirit, but alſo from the mind and will of man, as inſtruments of the ſpirit. And when an effect proceedes from ſundrie cauſes that are ſubordinate, it takes vnto it the nature of the ſecond cauſe: hereupon workes are partly ſpirituall, and partly carnall, as the minde and will of the doer is. Thirdly, it is alleged, that good works pleaſe God: and that things pleaſing God, are no ſinnes. *Anſ.* They pleaſe God; becauſe the doer is in Chriſt, and ſo pleaſeth God. Againe, they pleaſe not God before, or without pardon: for they are accepted, becauſe God approoues his owne worke in vs, & pardons the defect thereof. Laſtly, ſome obiect on this manner. No ſinnes are to be done: good workes are ſinnes: there-

therefore not to be done. *Anſ.* They are not ſimply ſinnes, but onely by accident. For as God commands them they are good: and as godly men doe them, they are good in part. Now the reaſon holds onely thus: That which is ſinne, ſo farre forth as it is a ſinne, or if it be ſimplie a ſinne, is not to be done. Now then vpon this doctrine it followes, that there is no iuſtification by workes, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it follows, that the grace of God for the time of this life, is mixed with his contrarie, the corruption of the fleſh. This mixture the godly feele in themſelues to the great griefe of their hearts. When they would beleeue, their mindes are oppreſſed with vnbeleefe. They ſee more ignorance in themſelues, then light of knowledge. There are a number amongſt vs, that ſay, they know as much as all the world can teach them, that they doe perfectly beleeue in Chriſt, and euer did, that they loue God with all their hearts, and did neuer ſo much as doubt of the mercie of God. But theſe men are voide of the grace of God: they are like emptie barrells that make a great ſound: they neuer knew what is meant by the combate of the fleſh, and ſpirit.

Fourthly, we are here to be admoniſhed, in all duties of religion to vſe induſtrie, and paines, by willing, ſtriuing, and indeauouring to the vttermoſt, to doe that which we ought to doe. We muſt vſe *asking, ſeeking, knocking*, Matth. 7. 7. we muſt with Paul vſe *wraſtling in our praiers to God*. Rom. 15. 30. They that would haue knowledge in the booke of God, muſt doe more then heare a Sermon: they muſt ſtriue againſt their ignorance, and blindnes, and laboriouſly exerciſe their ſenſes in the diſcerning of good and euill. They that would beleeue, muſt ſtriue againſt their naturall vnbeleefe, and indeauour to beleeue. *Bleſſed* (ſaith Salomon, Prou. 28.) *is the man that feareth himſelfe*, or *maketh himſelfe to feare*. Paul ſaith of himſelfe, that *he laboured and tooke paines to keepe a good conſcience*. Act. 24. 16.

Laſtly, by reaſon of this combate, we are put in minde to vſe ſobrietie, and watchfulneſſe ouer our owne corruptions, with much and inſtant praier, leaſt we fall into temptation. Matth. 26. 41. We ſhould practiſe theſe more then we doe: for beſide the enemies without, we haue an enemie within, that ſeekes

our

our perdition.

18 And if ye be led by the ſpirit, ye are not vnder the law.

In the 13. verſe Paul propounds a maine rule of good life, *Giue no occaſion to the fleſh:* and for the better keeping of this, he giues a ſecond rule, v. 16. *Walke in the ſpirit.* Of this ſecond rule, he giues two reaſons. The firſt, is taken from the contrarietie of the fleſh, and the ſpirit. v. 17. The ſecond, is in theſe words: *they that walke according to the ſpirit, are freed from the curſe of the law.*

In theſe words, Paul ſets downe three things. The firſt, is the office of the ſpirit, which is, firſt of all, to regenerate and renew all the powers of the ſoule; and ſecondly, to guide and conduct them that are regenerate. Pſal. 143. 10. In this guidance or conduction, there are foure actions of the ſpirit. The firſt is, *Preſeruation*, whereby the holy Ghoſt maintaines the gift of regeneration in them that are regenerate. The ſecond is, *Cooperation*, whereby the will of God as the firſt cauſe, workes together with the regenerate will of man, as the ſecond cauſe. And without this Cooperation mans will brings forth no good action: no more then the tree which is apt to bring forth fruit, yeeldes fruit indeede, till it haue the preſence and cooperation of the Sunne, and that in the ſeaſon of the yeare. The third, is *direction*, whereby the ſpirit of God ordereth and eſtabliſheth the minde, will, and affections, in good duties. 2. Theſſ. 3. 5. The laſt, is *Excitation*, whereby the ſpirit ſtirres and ſtill mooues the will and minde, after they are regenerate: becauſe for the time of this life, the grace of God is hindred and oppreſſed by the fleſh. Hereupon after regeneration, there muſt ſtill be new *inclining*. Pſal. 119. 36. new *drawing*. Cant. 1. 3. new *working* of the will and the deede. Phil. 2. 13.

Hence it follows, that beſide the antecedent, and firſt grace, there is neceſſarie a ſubſequent, or ſecond grace. For we doe not that good which we can doe, vnles God by a ſecond grace make vs doe it, as he made vs able to doe it by the firſt grace.

The ſecond thing, is, the Office of all true beleeuers: and that is, to reſigne themſelues in ſubiection to the worke of Gods ſpirit. Now Gods ſpirit workes in and by the word of God.

And hereupon this Subiection hath two parts. The first is, to make triall, inquirie, and examination, what is the good will of God, in euery thing. Rom. 12. 2. Thus did Dauid, Psal. 119. 94. *I am thine, saue me, for I seeke thy commandements.* The second part is, to denie our selues, and to conforme our mindes, consciences, wills, affections, in all things, to the foresaid will of God. Rom. 12. 2. Let all such as desire to be spirituall, remember and make conscience to practise this.

The third is, the Priuiledge of beleeuers, in the last words, *Ye are not vnder the law.* Vnderstand this, in respect of the curse and condemnation of the law: for otherwise we are all vnder the law, as it is the rule of Good life. The priuiledge then is, that God doth not impute the defects of obedience to such as truly beleeue and repent, but he accepts their imperfect obedience, as perfect and absolute. This serues to comfort them that greeue, because they feele the want of Sanctification in themselues. For if they can and doe will that which is good, and indeauour themselues in the course of their liues according to their will, let them not feare ouermuch, when their obedience is defectiue: because they are not vnder the rigour of the law: and therefore God accepts, the will and indeauour to obay, for obedience. And the consideration of Gods mercifull acceptation, must stirre vs vp to an earnest care and conscience of all good duties.

19 Moreouer, the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennes, gluttonie, and such like: where-

of

of I tel you before (as I alſo haue told you before) that they which do ſuch things, ſhal not inherit the kingdom of God.

Paul before deliuered his rule in generall tearmes, *Giue no occaſion to the fleſh:* and, *fulfill not the luſts of the fleſh.* Now he proceedes further in way of declaration, to make a Catalogue or rehearſall of the particular workes of the fleſh, which were in vſe, and knowne to the Galatians. And this he doth for waightie cauſe. For we are full of blindnes, and ſee not our corruption: and we are full of hypocriſie, and therefore readie to eſteeme our ſelues ſpirituall, when we are carnall. And therefore this Catalogue ſerues fitly as a table or glaſſe, to diſcouer the corruption of mans heart, by the fruits thereof.

After Pauls example, euery man ſhall doe well to make a Catalogue of the ſinnes of his whole life. By this meanes ſhall we better know our ſelues, and take a manifeſt view of our ſinnefull condition.

In this Catalogue, I conſider three things: the condition of the workes of the fleſh: the kinds of them: and the puniſhment thereof. The condition is, that the workes of the fleſh are ſaid to be *manifeſt*, not onely to God, but euen to men that haue the light of reaſon, and naturall conſcience. Hence it followes, that there is matter ſufficient for the condemnation of them that neuer knew the Goſpel. For though the fleſh it ſelfe be ſecret and hidden, yet the workes of the fleſh are manifeſt to the naturall man. And this muſt further admoniſh vs, neuer to hide or excuſe our ſinns, but freely to confeſſe thē before God, and before men alſo, when neede requires. Whether we confeſſe them or no, they are manifeſt: and the ingenuous confeſſing or vncouering of them, is the way to couer them. Pſal. 32.1.4.

Touching the kinds or ſorts of the workes of the fleſh, they are in number ſeuenteene: and I may reduce them to foure heads. The firſt ſort, are againſt chaſtitie, the ſecond, againſt religion, the third, againſt charitie, the laſt, againſt temperance.

The workes of the fleſh againſt chaſtitie, are foure; and they

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are placed in the first ranke, for iust cause: for by them, men are brought to reprobate mindes. Rom.1. 28. and to be without sense or feeling. Eph.4. 19. and the bodie which should be the temple of the holy Ghost, is made a stable and a stie for the deuill.

Adulterie] *it is the incontinencie of persons married, or of persons whereof one at the least is married, or betrothed.* I say betrothed: because one and the same punishment is designed to married, and betrothed persons: and therefore the sinne is like in both.

If adulterie, which is the breach of wedlocke, be a worke of the flesh, then damnable is the decretall of Pope Syricius, that marriage it selfe was the pollution of the flesh. It may be obiected, that young widdowes by marrying *haue damnation, and breake the faith of baptisme.* 1. Tim.5. 12. *Ans.* They are not saide to breake the faith of baptisme, because they marrie: but because they waxe wanton against Christ, and so marrie: that is, cast off the reines of obedience, by committing fornication, and then for to couer their offence, they marrie. This I take to be the right sense of that place.

Adulterie is named in the first place, and that for speciall cause. For as it is a common, so is it also a great sinne. For it is the breach of the couenant of marriage, made in the presence of God, and vnto God: and therefore it is called *the couenant of God.* Prou. 2. 17. It is the punishment of idolatrie. Rom.1. 24. It is a sinne greater then theft. Prou.6.30.32. The committers of this sinne cut off themselues from humane societie, and become men of death, & women of death, according to Gods law. And it will neuer be well with humane societie, till adulterers be made fellons, their liues taken from them, and their goods confiscate. Lastly, this sinne brings the ruine of the families of adulterous persons: and it sets a fire in them that burnes to destruction.

Fornication] *it is the incontinencie of single persons.* Marke how it is made a manifest worke of the flesh. Hence it follows, that *fornication* is no light matter, or a thing indifferent, as some haue taught. It may be obiected, that it is numbered among things indifferent, Act. 15. 29. for with strangled, and blood, is ioyned *fornication.* *Ans.* The Gentiles indeede esteemed it as a thing indifferent: and hereupon it may be, it is ioyned

ned with things indifferent. But the iudgement of the Church was otherwiſe: and this opinion of the Gentiles is confuted by Paul. 1. Cor. 6. Againe, it may be obiected, that the Lord commanded the Prophet Oſe to take vnto him an harlot. Oſe 1.2. *Anſ.* It was done in type or figure: and then the wordes of the Lord carrie this ſenſe, *Take vnto thee a wife of fornications*, that is, prophecie and publiſh, that thou art like one that takes a wife of fornication. Againe, if the thing were done indeede, yet did not the Prophet take an harlot, to liue in fornication with her, but at Gods commandement, to liue with her according to Gods ordinance, namely, in marriage.

Againe, hence I gather, that there is no warrant for the Toleration of fornication. For it is a foule and maniſeſt worke of the fleſh. Magiſtrates may *not doe euill, that good may come thereof.* Rom. 3.8. Whoſoeuer doth euill, muſt feare: becauſe the Magiſtrate beares the ſword to puniſh. Rom. 13. 4. And the commandement of God was, that *there muſt be no whore in Iſrael.* Deut. 23. Therefore the permiſſion of the Stewes in Rome is without warrant: and the rather, becauſe there the prohibition of mariage (in ſundrie orders of men) beares ſway.

Uncleannes] the incontinencie againſt nature, as inceſt, the ſinne of Sodom, and ſuch like. Marke, where theſe ſinnes were knowne, there they are named particularly by Paul, as among the Romanes, Rom. 1.27,28. and to the Corinthians, 1. Cor. 6. 9,10. but where they were not knowne, as in Galatia, there they are onely mentioned generally, leaſt by the naming of them, he ſhould after a ſort teach them.

Wantonnes] that is, the open profeſſion and oſtentation of incontinencie, by vnchaſt words, wanton geſtures, and wanton apparell. Hence it appeares, that we are to deteſt all ſignes of incontinencie: and that we are to be chaſt not onely in deed, but alſo in our words, geſtures, and behauiours.

The puniſhment of theſe ſinnes is in v. 21. in theſe wordes, *They which doe theſe things ſhall not inherit the kingdome of God.* And it muſt be remembred, that this threat or curſe muſt be applied to euery one of theſe ſinnes particularly.

The vſe. There are a number of men that liue ſecretly in theſe ſinnes, adulterie, fornication, &c. And becauſe they profeſſe Chriſtian religion, and ſometime come to the Church, and to the Lords table, they thinke all is well, and they ſuppoſe

there is no daunger. Thus *make they a couenant with hell and death.* Isa. 28. But they deceiue themselues: for God is vnchangeable, and all his threats shall be accomplished. And no adulterer, no fornicatour, no vncleane person shall enter into the kingdome of God, whatsoeuer men suppose, or dreame.

Secondly, by the consideration of this threat, we are admonished to flie adulterie, fornication, wantonnes, &c. They say, these are but tricks of youth. Belike then it is but a tricke, to loose the kingdome of heauen. Salomon saith, *Blessed is the man that feareth, or causeth himselfe to feare.* Prou. 28. 14. now that shall be done, when we terrifie our selues from these offences by setting Gods iudgements before vs.

Lastly, some man may say, what shall they doe that are ouertaken with these sinnes, if the doers thereof cannot enter into the kingdō of god? *Ans.* Their case is dangerous: & there is but one way to helpe them in the world: and that is to cease from adulterie, fornication, vncleannes, wantonnes, and to doe the contrarie. Psal. 34. 14. And this will doe the deede: for the promise of God is, *he that confesseth his sinnes, and forsaketh thē, shall haue mercie.* Prou. 28. 14. And this promise of God is not contrarie to his threat. For so long as men are doers of these sinnes, or of any one of them, they are out of Gods kingdom: and when they cease to be doers of them, and contrariwise exercise themselues in the workes of chastitie, possessing their vessells, that is, their bodies, in sanctification and honour, the case is altered, and they must no more be reputed doers of these sinnes. For God accepts men not as they haue bin, but as they are.

In that these foure sinnes, *adulterie, fornication*, &c. are *manifest workes of the flesh*, we are taught three things. The first is, that we must stocke vp the roote of these sinnes, that is, mortifie the passion of concupiscence, Col. 3. 5. 1. Thess. 4. 5. which is nothing els but an inordinate inclination to these vices. And it is mortified in vs, if we learne to feare God in his word, and in the commandement that forbiddes adulterie. For the feare of God cleanseth both heart and life. Ioseph tempted by his mistris to follie, by this meanes eschewed the offence, saying, *shall I doe this, and sinne against God?* Further, it must be remembred, that without holines, no man can see God, or haue fellowship with him. Hebr. 12. 14. And while the lust of concupiscence

beares

beares the ſway, there is no holines: and therefore no fellowſhip with God.

The ſecond rule is, that all occaſions of theſe ſinnes muſt be cut off, two ſpecially, *Idleneſſe*, and the *pampering of the bodie*. For Idlenes, conſider Dauid, who when he was out of ciuill warres, and free from baniſhment, at peace in his owne houſe, his wandring affection carried him to commit adulterie. And the Iſraelites when they were ſtored and pampered with all the bleſſings of God, gaue themſelues to the committing of theſe offences. Ier.5.7. 1. Cor. 10. 7. and the people of Sodom and Gomorrha. Ezech. 16.49.

The third rule is, that all ſignes of theſe vices muſt be auoided and deteſted, that is, any ſpeech or action, that may ſignifie or giue ſuſpition of an incontinent diſpoſition, as light talke, wanton behauiour, curiouſnes and exceſſe in trimming of the bodie, ſuſpected companie, or companie that may in likelihood be ſuſpected. For it is Gods will that not onely the vice it ſelfe, but alſo the appearance of euery vice ſhould be auoided. 1. Theſſ. 5.22.

Idolatrie] The ſecond ſort of ſinnes follow, which are againſt godlines: and they are three, *Idolatrie*, *Witchcraft*, *Hereſie*. *Idolatrie* is the worſhipping of Idol-gods. An Idol is taken two waies. Firſt of all, a fiction, or a thing meerely deuiſed, is an Idol: againe, when we conceiue a thing that is otherwiſe then it is, it is an Idol. So likewiſe Idolatrie is twofold. One is, when ſome thing that is not God, is ſet vp in the Roome of God: and that is done three waies. One is, when the Godhead is aſcribed to a creature, as when it was ſaid to Herod, *The voice of a God, and not of a man*. The ſecond is, when any propertie of the godhead is aſcribed to the creature. The third is, when the affections of our hearts are giuen to the creature. Thus couetouſnes is called Idolatrie, Col. 3.5. becauſe it makes men put their affiance in riches. Act. 12.22.

The ſecond kind of *Idolatrie*, is to worſhip the true God with deuiſed worſhip, as namely with, in, and at Images, ſet vp to the honour of God. This *Idolatrie* is forbidden in the ſecond commaundement, as Moſes hath expounded the law, Deut. 4.16. *Thou ſaweſt no image in the day I appeared in Mount Sinai: therefore thou ſhalt make no image, namely of God.* It is alleadged, that the commandement onely forbids the making

of the images of falſe gods. I anſwer, and of the true God alſo. Aarons calfe was an Image of the true God. Exod. 32.5. And it muſt be obſerued, that Iehu deſtroied the Idols of Baal, 2. King. 10. 26. and withall remained ſtill in the ſinne of Ieroboam, v. 31. which was to worſhip the calfes in Dan and Bethel, which were images of Iehoua. And for this he is diſcommended.

The vſe. By this we ſee that the Romiſh religion is a carnall religion: for it teacheth Idolatrie foure waies. Firſt, it inioyneth men to giue to *the Conſecrated Hoſt* the name and honour of God. And thus they ſet vp vnto themſelues a breaden God made with mans hand. An Idol, as abominable as euer was among the Gentiles. Secondly, it teacheth men to inuocate Angels, and Saints departed: and thereby it giues vnto them the ſearching of the heart, the hearing and helping of all men, at all times, and places, according to their ſeuerall neceſſities: and theſe things are the properties of the Godhead: and therefore, whether they call this Inuocation, *Latria*, or *Dulia*, it matters not: it is flat idolatrie, becauſe the honour of God is giuen to the creature. Thirdly, it teacheth that we may put confidence in workes, ſo it be done in ſobrietie. Laſtly, it adoreth God, in, at, and before Images: and ſo it bindes the preſence, grace, and operation of God to them, without his word. Papiſts alleadge for themſelues, that they intend to worſhip none in images but the true God. I anſwer, it is nothing that they ſay. Not mans intention, but Gods will makes Gods worſhip. Let them ſhew Gods will, if they can. If they cannot, then they muſt know that it is but an Idol-god, which they worſhip. For there is no ſuch God in nature that will be worſhipped in Images, but an Idol of their owne braines. They alleadge againe, that God may as well be worſhipped in Images, as a Prince in the chaire of Eſtate. I anſwer, the reaſon is not like. The worſhip of Images is religious, the reuerence to the chaire of Eſtate, is meerely ciuill, and in ciuill reſpect, and according to the Princes will, and ſo is not the bowing to Images according to Gods will. Let them prooue it if they can. That God was worſhipped before the Arke, we approoue of it. For it was his word and will. Let vs heare the like word for Images of God and Chriſt, and then we are readie to reuoke the charge of Idolatrie.

Againe,

Againe, by this we ſee that many of vs are very carnall. For though we deteſt *outward Idolatrie*, yet the *inward Idolatrie* of the heart aboundes among vs. For looke where the heart is, there is the God. Now the hearts of men are vpon the world, and vpon the riches, and pleaſures thereof. For them we take the moſt care, and in them we place our chiefe delight, whereas God in Chriſt ſhould haue all the affections of our hearts.

Witchcraft] The worde φαρμακία, properly ſignifies, *poiſoning*: but here it is fitly tranſlated, *witchcraft*: becauſe all poiſoning is comprehended vnder murther which followeth. And the Magitians of Egypt, Exod. 7. are called φαρμακοὶ, in the tranſlation of the Seauentie: as alſo the wiſe men. Dan. 2. Now if they had bin but poiſoners, they had not bin fit for Pharaos and Nabuchadnezars turne, neither would they haue deſired their preſence, and helpe.

Witchcraft ſignifies all curious arts, wrought by the operation of the deuill. For the better conceiuing of it, I will conſider two things. *The ground* thereof, and *the kindes* of witchcraft.

The ground, is a League or Compact with the Deuill. It is twofold, an *Expreſſe* or *open league*, and *a ſecret league*. *The open league* is, when men inuocate the Deuill in expreſſe words, or otherwiſe make any manifeſt couenant with him. *The ſecret league* is, when men vſe meanes, which they know haue no force, but by the operation of the deuill. And the very vſing of ſuch meanes in earneſt, is an implicit couenanting with the deuill. If by true faith, we make a couenant with God; then a falſe faith, in the vſe of Satanicall ceremonies, makes a couenant with the deuill. And without this, there is no practiſe of witchcraft.

There are three kinds of witchcraft. The firſt is, *Superſtitious diuination*, which ſerues to tell men their fortunes, or to reueale ſecrets by the flying of foules, by the intralls of beaſts, by the obſeruation of ſtarres, by conſulting with familiar ſpirits, and ſuch like. Deut. 18. 11. The ſecond, is *iugling*, which is to worke wonders, or feates, beyond the order of nature, as did the Magitians of Egypt. The third, is *charming* or *inchanting*, which is by the pronouncing of wordes, to procure ſpeedie hurt, or ſpeedie helpe.

The vſe. By this we ſee that we are a carnall people. For in

the time of diſtreſſe vpon extremitie, figure-caſting, and charming, are ouermuch vſed. And yet both of them are full of ſuperſtition, and follie. For the reuealing of things to come is Gods: and the ſtarres are vniuerſall cauſes, working vpon all things alike: and therefore it is not poſſible by them to foretell euents that are contingent, or caſuall. And words haue no force in them but to ſignifie. And therefore when they are applied to cure diſeaſes, they are abuſed to a wrong ende, and their operation is from the deuill. And for this cauſe they are to be auoided of Chriſtian people. It may be ſaid, how may we diſcerne of charmes, that we may the better auoid them? *Anſ.* Keepe this Rule in memorie alwaies. Such obſeruations, of whoſe force and efficacie, there is no reaſon or cauſe either in the thing done, or in the inſtitution of God, haue their operation, and efficacie, from ſome compact and ſocietie with the deuill. As for example: ſcratching of the ſuſpected witch, is ſaide to be a meanes to cure witchcraft: but indeede it is a charme, and a practiſe of witchcraft. For it hath no ſuch force from the Inſtitution of God, becauſe it is againſt the ſixt commandement: and no naturall reaſon can be rendred, why drawing of blood, ſhould cure witchcraft. The action therefore is a ſacrifice to the deuil: and in way of recompence, the cure is done by him.

It may be ſaid, what ſhould we doe in diſtreſſe, if ſuch helps may not be vſed? *Anſ.* We are to vſe approoued and ordinarie meanes: and for the reſt, namely the euent, to leaue it vnto God, liuing by faith, and caſting our care on God, and quieting our hearts in his wil, whatſoeuer comes to paſſe. It is a want of faith thus *to make haſt* for deliuerie before the appointed time. And whereas it is thought that ſome perſons haue a gift of God, by words preſently to cure any diſeaſe, whereupon they are called *wiſe* or *cunning men* and *women*, it is falſe: it is no gift of God, but rather a curſe, that leaues them to be deluded by the deuill, who is the worker of theſe cures, when Satanical and ſuperſtitious meanes, and that in a falſe faith, are vſed.

For the better conceiuing of the ſinne, it may be demanded what is a witch? *Anſw. One that wittingly, and willingly, vſeth the aſſiſtance of the deuill himſelfe for the reuealing of ſecrets, for the working of ſome miſchiefe, or for the effecting of ſome*

ſtrange

ſtrange cure. I ſay *wittingly*, to put a difference betweene witches, and ſome ſuperſtitious perſons, who vſe charming, and by it doe many cures, perſwading themſelues, that the wordes which they vſe, haue force in them, or that God hath giuen them a gift, to doe ſtrange things. Such people in a naturall honeſtie, deteſt all knowne ſocietie with the deuill; in that reſpect they are not the witches which the Scripture adiudgeth to death, yet are they at the next dore to them: and therefore they are to be admoniſhed by Magiſtrates and Miniſters to relinquiſh their ſuperſtitious practiſes, and that vpon a double ground. I. Nothing hath efficacie but by the Ordinance of God. And this efficacie was either put into the thing in the creation, or ſince by ſome new Inſtitution in the word. And the efficacie of things that comes by any other meanes, is by Satanicall operation. II. Charmes, inchantments, and ſpells whatſoeuer, haue no force vnleſſe we beleeue that they can doe vs good. Now this faith is a falſe faith, and the ſeruice of the deuill. For we muſt beleeue nothing, hope nothing, doe nothing, without, or againſt the word of God. If theſe two rules be obſerued, not onely charming, but all witchcraft ſhall be baniſhed out of the world.

Againe, it may be demanded, what are the ſignes that ſerue to diſcouer a witch? *Anſ.* This diſcouerie is very hard. For witches doe their feates in cloſe manner, not onely by foule and open curſing, but alſo by faire ſpeaking, and by praiſing of things. And hereupon we haue a faſhion in England, when we praiſe any thing, withall to bleſſe it, (as to ſay, *it is a goodly child, God ſaue it*) that our ſpeach may not be ſuſpected of witchcraft. Neuertheleſſe, there are fiue ſpeciall things that ſerue to diſcouer a witch. One is, the free confeſſion of the accuſed, or ſuſpected witch. The ſecond is, the confeſſion of the aſſociats of the witch. The third is, Inuocation of the deuill. For that is to renounce baptiſme, and to make a league with the deuill. The fourth, is Euidence, that the partie hath intertained a familiar ſpirit, in the forme or likenes of ſome viſible creature. The fifth is, Euidence of any action or actions, that neceſſarily preſuppoſe a league made with the deuill. As for example: if the partie ſhew a mans face in a glaſſe: though he profeſſe angelicall holines, he is in league with the deuill, by whoſe meanes the feate is wrought.

There

There are beſides theſe, other ſignes, but they are either falſe, or vncerten. A man is ſicke, he ſuſpects that he is bewitched: he takes it on his death that ſuch a partie hath bewitched him. All this is nothing, but the ſuſpition of one man, and therefore no proofe. Likewiſe the teſtimonie of ſome wizzard is but the teſtimonie of one, and it is the deuills teſtimonie, and therefore not to be receiued. Againe, neighbours fall out, threatnings are vſed in anger: afterward, the partie threatned, is either ſicke, or he dies: hereupon the partie that vſed threatning words, is accuſed of witchcraft. And this is the common courſe. But great circumſpection muſt be vſed, for ſickneſſe and death, may ariſe of any other cauſes. Laſtly, markes in the bodies of men and women, are vncerten ſignes of witches. All this I note the rather: becauſe if a iudgement befall a man in his familie, preſently (according to the common faſhion) he ſaith he is hurt by euill tongues, and challengeth ſome one or other, of witchcraft: whereas his owne ignorance, vnbeleefe, contempt of Gods word, and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods iudgements vpon him.

Hereſies] The word hereſie generally ſignifies any opinion, either good or bad. More ſpecially, it ſignifies any errour in religion. Thus Eccleſiaſticall writers take it. For they condemne for heretikes ſuch as erred in ſmaller points, holding the foundation, as *Vigilantius*, *Novatus*, &c. And the very Opinion that there are *Antipodes*, was condemned for hereſie, though it be a matter of ſmall moment. Yet moſt properly, Hereſie may be thus defined: *It is an errour in the foundation of Chriſtian religion, taught and defended with obſtinacie.* Thus Paul ſaith, Tit. 3. 11. that *an heretike is peruerted*, that is, put beſide the foundation: and *condemned of himſelfe* in his ſinne, that is to ſay, he errs obſtinatly euen againſt his owne conſcience.

I ſay that hereſie is *an errour in religion*, to put a difference betweene an errour in Diuinitie, and an errour in Philoſophie, which is not tearmed hereſie: and againe, to put difference betweene ſchiſme, and hereſie: for hereſie is in doctrine, ſchiſme in manners, order, regiment. Againe, I ſay hereſie is an errour, *in the foundation of religion*, to diſtinguiſh it from errours that are in ſmaller points of Diuinitie. Some teach that Abraham was borne the 70 of Terah, ſome the 130 of Terah. Both cannot

cannot be true: yet neither of them are hereſie. Some teach that Daniels weekes begin ſtraight after the returne out of captiuitie: others teach that they muſt begin 80 yeares after: both cannot be true: yet neither opinion is hereſie. So there are ſundrie opinions touching *Ophir*, *Tarſhiſh*, (to which Ionah fled) & *Decapolis* in the Goſpel: & all cannot be true: yet they are not hereſies, becauſe they concerne onely times, and places, and other circumſtances of the Bible. Laſtly, I ſay that hereſie is *maintained with obſtinacy*, to diſtinguiſh hereſie, & a ſingle error. For there are three things in hereſie, *an error* in the maine doctrine, *conuiction* of the partie touching his error, and *obſtinacie* after conuiction.

The vſe. In that hereſie, an error in the minde or vnderſtanding, is made a worke of the fleſh: hence it followes, that the word *fleſh*, ſignifies more then *ſenſualitie*: namely, the corruption of the higher powers, euen of the minde and conſcience: though Papiſts teach otherwiſe.

Againe, if hereſie be a worke of the fleſh, our dutie is, to deteſt and eſchew hereſies. And that we may for euer preſerue our ſelues from them, three rules muſt be obſerued.

1. We muſt propound vnto our ſelues the right Principles of religion. For as euery Art hath his confeſſed principles, ſo hath Diuinitie. The head and chiefe Principle whereof, is this. *All Scripture of the Prophets, and Apoſtles, is giuen by inſpiration of God.* This is the foundation of all true faith: here is the higheſt ſtay and ſtoppe. This principle is the demonſtration of all doctrines, and concluſions: and it hath no principle aboue it ſelfe, whereby it is to be confirmed. As for humane reaſon, it is no principle of religion. For it is imperfect and erronious, and ſerues onely to make men without excuſe. Indeede in the minde of man, there are certaine naturall concluſions, that there is a God, and that he is to be worſhipped, &c. but the certentie of theſe is, in the written word. We can by reaſon diſpute of the creation of the world, but a full certentie we haue not by reaſon, but by faith in the word. Hebr. 11. 3. Againe, the Papiſt makes the authoritie of the Church, a principle. For that is the firſt ground which they lay downe, that we muſt captiuate our ſenſes, to the authoritie of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of

God. It may be ſaide, that Scripture is the ſenſe of the written word: and this ſenſe muſt be from the Church. *Anſ.* Scripture it ſelfe is both *the gloſſe*, and *the text*. Scripture is the beſt interpreter of it ſelfe. And the ſenſe which is agreeable to the words of the text, to the ſcope of the place, to other circumſtances, and to the analogie of faith: in the plainer places of Scripture, is the proper and infallible ſenſe of Scripture. Thus fetching the ſenſe of Scripture from it ſelfe, we ſhall keepe our ſelues within the limits of Scripture, and in the matter of our ſaluation haue certentie of faith, which we ſhall neuer haue, if we liſten to reaſon, tradition, and the authoritie of men.

II. Read the Scriptures: & be a doer of them in the exerciſes of inuocation, faith, repentance, then ſhalt thou neuer be a heretike. It is Gods promiſe, Ioh. 7. 17. *If ye will obay, ye ſhall know whether my doctrine be of God or no.* Pſal. 25. 14. *The ſecret of the Lord is reuealed to them that feare him.* Marke them, that make Apoſtaſie, and become Papiſts: they are ſuch as neuer had a minde to loue and obay the religion, in which they haue bin baptized, and brought vp.

III. Col. 2. 8. *Let no man ſpoile you through Philoſophie.* Paul doth not condemne the Philoſophie of the Gentiles, but he puts a caueat, that it be vſed with circumſpection, as Marchants vſe the ſea, to wit, in eſchewing rockes, and ſands, and pirats. So ſtudents may vſe the Philoſophie of the Gentiles, but they muſt take heede, leſt their mindes be corrupted with the errors thereof, which are to be conſidered. Naturall Philoſophie giues too much to nature, or to ſecond cauſes; and too little to God. It puts downe principles flat againſt the word, as the eternitie of the world, and the mortalitie of the ſoule. Morall Philoſophie, placeth happineſſe in ciuill vertue, out of Chriſt: it teacheth, that vertue is a meane or mediocritie of affection, whereas in true vertue there is not onely a reſtraint or moderation of affections, but alſo the renouation of them by regeneration. It teacheth that Vrbanitie in ieſting & frumping, is a vertue: Paul ſaith no, Eph. 5. 4. It teacheth that Magnanimitie, whereby a man thinkes himſelfe worthie of great honour, is a vertue: but it is contrarie to Chriſtian humilitie. Pſal 131. 1, 2. Laſtly, it teacheth that man hath a freedome of will in good actions: which doctrine applied by the Schoolemen to matters of religion, is falſe and erronious.

The

The third head of ſinnes are ſuch as are againſt *Charitie*, and they are in number eight.

The firſt, is *Enmitie*: of it I conſider three things. The firſt is, whether it be a ſinne, or no? for ſomewhat may be obiected to the contrarie.

Obiect. I. Pſal. 139. 21. *Doe not I hate them, that hate thee?* *Anſ.* Dauid here ſpeakes of the hatred, whereby he hated Gods enemies, not in reſpect of their perſons, but in reſpect of their ſinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be vnderſtood.

Obiect. II. Luk. 14. 26. *He that will be a diſciple of Chriſt, muſt hate father, and mother, and his owne ſoule.* *Anſ.* This hatred is not ſimply commanded, but only in a certaine reſpect, namely, as father, and mother, and a mans owne ſoule, are in compariſon oppoſed to God, and Chriſt, in regard of whome they are vtterly to be deſpiſed.

Obiect. III. Rom. 9. *God choſe Iacob, and hated Eſau:* and we muſt be like vnto God. *Anſ.* We are to be like vnto God in holines, and the duties thereof, and not in the foueraignetie and Lordſhip ouer the creatures, whereby he either loues or hates them.

Obiect. IV. It is the vniuerſall nature of all creatures to flie their contrarie: therefore men may hate their enemies. *Anſ.* Man and man are not contrarie in nature, or naturall properties: but are all one fleſh: the contrarietie that is, is by reaſon of the corruption of nature.

The ſecond point is, what is this *Enmitie?* *Anſ.* It is a peruerſe diſpoſition of minde, whereby men remember iniuries, diſcourteſies, and vnkindneſſes, and carrie about them a purpoſe, and deſire, to requite like for like, when time, and place ſhall ſerue. Thus did Eſau hate Iacob. Gen. 27. 41. and Abſolom his brother Amnon. 2. Sam. 13.

The third point, where is this *Enmitie?* *Anſ.* Euery where among vs. For we daily ſee perſon diuided againſt perſon, familie againſt familie, and Corporation againſt Corporation. This ſhewes that we are carnall: and that Gods kingdome takes no place among vs as it ſhould. For in it the lambe and the wolfe quietly dwell together. Iſa. 11. The remedie of this Enmitie is, That all be of one mind, deſire, and affection, in the receiuing and furthering of the Goſpel of Chriſt. 1. Cor. 1. 11. If in the

maine point there be a concord, in leſſer matters the agreement will be eaſie.

Debate] It is a contention in words, whereby men ſtriue, who ſhall ſhew moſt courage, who ſhall get the victorie, and who ſhall carrie away the laſt word, no reſpect had of equitie, or truth. In this reſpect, *crying*, or *liſting vp the voice*, in reaſoning, is condemned. Eph.4.31.

Emulations] There is *a good emulation*, and that is when men ſtriue to be like to them that excell in vertue, or to goe beyond them. And it is commanded by the holy Ghoſt, 1.Cor.14.12. and it were to be wiſhed that it were more common then it is. Beſide this, there is *a carnall emulation*, whereby men that excell in any thing, grieue that any ſhould be equall to them, or goe beyond them.

The vſe. If to grieue at another mans Excellencie, be a worke of the fleſh, then it is our dutie to reioyce in the excellencie of others. Thus did Moſes *when Eldad and Medad prophecied* Numb.11.29. And Iohn the Baptiſt, *when Chriſt increaſed, and he decreaſed*, Ioh. 3.29, 30. And Paul gaue thankes as well for the graces beſtowed on the Churches, as for gifts beſtowed on himſelfe.

Anger] Of it I conſider three points. The firſt is, whether there be any lawfull anger? *Anſ.* Yea. Chriſt (in whome was no ſinne) was angrie. Mark. 3.5. When there is a iuſt cauſe of anger, then is anger iuſt. When there is a manifeſt offence of God, there is a iuſt cauſe of anger: therefore anger is then iuſt.

The ſecond is, when is anger a ſinne? *Anſ.* When men are haſtie to be angrie, Eccleſ.7.11. and are offended at euery thing that goes againſt their mindes. Or againe, hauing a iuſt cauſe to be angrie, yet they keepe no meaſure in their anger.

The third point, is the Remedie. And that is here ſet downe. Haſtines is a worke of the fleſh, or of corrupt nature, and it barres men from the kingdome of heauen: and therefore it is to be auoided.

Contention] There are ſundrie kinds of lawfull contention: as contention with the enemie in iuſt warre: contention at the barre with an aduerſarie in a iuſt cauſe: contention in diſputation with an heretike: contention in Schoole-diſputation for exerciſe, and trialls ſake.

Contention is carnall, and ſinnefull, in reſpect of matter, and manner.

manner. In matter, when men contend for things, for which they ſhould not contend, as the diſciples for Primacie. Luk. 22. or when contention is without forgiuing, forbearing, or ſuffering; and that in trifling matters. 1. Cor. 6. 7. Contention likewiſe is faultie, in reſpect of manner, when men wilfully defend their owne priuate cauſes, no regard had, whether they be right or wrong, true or falſe: and by this meanes they often oppugne truth, or iuſtice, or both. Of this kind are the warres of the Rebell in Ireland: the warres of the Spanyard in the low Countries: and the ſuits of many quarrelſome and contentious perſons among vs.

The vſe. *Doe nothing by contention.* Phil. 2. 3. And therefore we muſt forgiue, put vp, as much as may be, and yeelde of our right.

Seditions] The originall word ſignifies ſuch diſſentions in which men ſeparate one from another: and that is done two waies, either by ſchiſme in the Church, or by faction in the Commonwealth. Ἀποστασίαι.

Queſtion. Why are not we ſchiſmatiks in England, Scotland, Germanie: conſidering we haue diſſented and ſeparated our ſelues, from the Church of Rome? *Anſ.* We indeede haue ſeparated our ſelues, but they of the Church of Rome are ſchiſmatikes: becauſe the cauſe of our ſeparation is in them: namely, their Idolatrie, and their manifold hereſies. The caſe is the like: A man threatens death to his wife: hereupon ſhee ſeparates. Yet not ſhee, but he makes the ſeparation: becauſe the cauſe of ſeparation, and the fault, is in him.

For the auoiding of ſchiſme, and ſedition, remember two rules. I. So long as a Church, or people, doe not ſeparate from Chriſt: we may not ſeparate from them. II. Prou. 24. 21. *Feare the King, and meddle not with them that varie*, that is, make alterations againſt the lawes of God, and the King. Indeede ſubiects may ſignifie what is good for the ſtate, and what is amiſſe: but to make any alteration in the eſtate, either ciuill, or Eccleſiaſticall, belongs to the ſupreame Magiſtrate.

Enuie] It is a compound of carnall griefe and hatred. For it makes men grieue and repine at the good things of others, and to hate the good things themſelues. Thus the high Prieſts of Enuie hated Chriſt, and all his moſt excellent ſayings, and doings. Matth. 27. 18. At this day, they which haue any good

things in them, are commonly condemned for hypocrites, and their religion for hypocrisie. All this is but the censure of Enuie.

The vse. That we may depart from Enuie, we must loue them that feare God: and loue the gifts and graces of God whersoeuer they be: euen in our enemies.

Murthers] *Obiect. I.* A plant liues, a beast liues, and man liues: the cropping of a plant, and the killing of a beast, is no sinne: why is it then a sinne to kill a man? *Anſ.* God hath giuen libertie for the two first, and hath restrained vs in the latter. Againe, the life of a plant is but the vigour in the iuice, and the life of a beast is but the vigour in the blood. Gen. 9. 4. but the life of man is a spirit and spirituall substance. Thirdly, man is of the same flesh with man, and so is neither plant, nor beast.

Obiect. II. The Magistrate kills without sinne. *Anſ.* The killing which is in the name of God, by publike reuenge, is not murther. And Paul onely condemnes that killing, when men take the sword, and vpon their owne wills slay and kill by priuate reuenge.

Obiect. III. Sampson is saide to kill himselfe, Iudg. 16. 30. and he sinned not in so doing. *Anſ.* Sampson was a Iudge in Israel, and tooke publike reuenge of his enemies: and in this reuenge he hazzarded his life, and lost his life. Though he died in the execution, yet his intent was not to kill himselfe, but onely to take reuenge. Secondly, his example is speciall. For he was in his death a figure of Christ. The words, Matt. 2. *he shall be called a Nazarite*, are first spoken of Sampson, and then applied to Christ, in whome was verified that which Sampson figured. For as Sampson conquered his enemies more in his death, then in his life: euen so did Christ.

Obiect. IV. For the auoiding of some great danger, or some great sinne, as the deniall of Christ in persecution, men may make away themselues: so said the Donatists. *Anſ.* Death is no remedie in this case, but faith in the promise of God: which is, that he will giue an issue in euery temptation. 1. Cor. 10. 13.

The vse. Seeing *murther* is a worke of the flesh: our dutie is by all meanes to preserue both our owne, and our neighbours liues. Life is a treasure. For by it we haue time and libertie to glorifie God, to doe good to our neighbours, and to saue our owne soules.

The

The ſinnes of the fourth ſort,are againſt *temperance*: & they are two:*drunkennesse*,*gluttonie*. For the better conceiuing of the nature of theſe ſinnes, we are firſt of all to conſider the right manner and meaſure of eating and drinking,of which I deliuer two rules. I. We may vſe meate and drinke, not onely for neceſſitie,but alſo for delight,Pſal.104.15. II. That meaſure of meate and drinke,which in our experience makes vs fit both in bodie and minde for the ſeruice of God,and for the duties of our callings,that meaſure (I ſay)is fit, convenient, and lawfull. This is a confeſſed principle in the light of nature.

Drunkennesse then is, when men drinke, either in wine or ſtrong drinke,beyond this meaſure: ſo as there followes an intoxication of the powers of the ſoule. And in the ſinne there are two things:exceſſiue drinking,and the diſtempering of the powers of the ſoule.

Gluttonie is, when men in eating, goe beyond the meaſure before preſcribed. This gluttonie, is that,which now a daies is called *reuelling*, *ryſting*,*ſwaggering*. And it is fitly ioyned with drunkennes. For there are men that vſe to drinke exceedingly, and will not be drunke:and for all this,they are not free from blame: becauſe they drinke out of meaſure. To be giuen to drinking,and to loue to ſit by the cuppe,when there is no drunkenneſſe,is a ſinne, 1.Tim.3.3.

Theſe ſinnes are ſaid to be riſe among vs. The manner of many is, to meete together, and to fill themſelues with wine or ſtrong drinke,while their skinnes will hold. Afterward they giue themſelues to dicing,carding,dauncing,ſinging of ribauld ſongs: and thus they paſſe the day, the night, the weeke, the yeare.

But we muſt be put in minde,to deteſt, and to flie theſe vices.Inducements to this dutie are many.

I. Gods commandement. *Keep not companie with drunkards, and gluttonous perſons.* Prou.23.20. *Be not drunke with wine,in which is exceſſe.*Eph.5.18.

II. The puniſhment of drunkennes, is plague,peſtilence, famine,captiuitie,Iſai,5.11, 12, 13.

III. The example of the bruite beaſt,that in eating & drinking,keepes meaſure, and takes no more then will ſuffice nature. The horſe and the aſſe, may be ſchoolemaſters to many of vs.

IV.If

IV. If we cannot forſake a cup of wine, or beere, which is not needfull for vs, we ſhall neuer be able to forſake wife, and children, houſe and land, for Chriſts ſake. If we haue not the command of our ſelues in a triſle, we may neuer hope for it in waightie matters.

V. There are dangerous effects of drunkennes. Firſt, it deſtroies the bodie. For it inflames the blood with an vnnaturall heate: and this vnnaturall heate, ingenders vnnaturall thirſt, which ingenders immoderate drinking, whence comes dropſies, conſumptions, all cold diſeaſes, and death. Secondly, it hurts the minde: for the ſpirits of the heart and braine (beeing the immediate inſtruments of the ſoule) are by drinking diſtempered and inflamed: and hereupon ariſe wicked imaginations, & diſordered affections. And thus the deuil in the roome of Gods image, ſets vp his owne image: and makes the minde a ſhoppe of all wickedneſſe. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine ſtill in them when they are ſober: ſo as beeing ſober they are drunke in affection.

In fauour of drunkenneſſe, it is alleadged that Noahs drunkennes is remembred in ſcripture, but no where condemned. *Anſ.* While Moſes ſets downe the foule effects that followed Noahs drunkenneſſe, he doth indeede condemne it. Secondly, his example is noted in ſcripture, as a warning to all ages following. Thirdly, his ſinne may be leſſened, though not excuſed, becauſe he had no experience of wine.

Obiect. II. Ioſeph and his brethren, did drinke and *were drunke together*, Gen. 43. v. laſt. *Anſ.* The meaning of the text is, that they dranke liberally, or that they dranke of the beſt together. For the word (*ſhakar*) ſignifies not onely to be drunke in drinking, but alſo to drinke liberally, or to drinke of the beſt drinke, Hag. 1.6.

Obiect. III. Learned Phiſitians, as *Raſis*, *Auicenna*, and others teach, that it is greatly for health, to be drunke once or twice in a moneth. *Anſ.* As learned as they, teach the contrarie. And we may not doe any euill, or ſinne againſt God, for any good to our ſelues.

Obiect. IV. It is ſaid to be neighbourhood and good fellowſhippe. *Anſ.* It is drunken fellowſhip. The right fellowſhip is in the doctrine of the Apoſtles, prairer, Sacraments, and the

the workes of mercie.

Thus much of the works of the fleſh. Now follows the puniſhment of thē, of which I cōſider three things. Firſt, a Premonition, in theſe words, *whereof I tell you before, as I alſo haue told you before*. Secondly, the deſignment of the puniſhment, in theſe words, *ſhall not inherit the kingdome of God*. Thirdly, the deſignment of the perſons, in theſe words, *They which doe ſuch things*.

In the Premonition, is ſet downe the office of all Miniſters: and that is, often to forewarne the people of the future iudgements of God for their ſinnes. Mich. 3.8. Iſa. 58.1. And this may eaſily be done. For they may know the ſinnes of men by experience, and the iudgements of God due to euery ſinne, they may finde in the word of God.

Againe, all people are warned by this, often to meditate of the future iudgements of God. Thus did Dauid, Pſal. 119. 120. and Paul, who knowing the terrour of the Lord, was mooued to doe his dutie. 2. Cor. 5. 11. The old world neuer ſo much as dreamed of gods iudgements, before they came vpon them, and ſo they periſhed. Matth. 24. 39.

The puniſhment of theſe ſinnes is, *not to inherit Gods kingdome*. Gods kingdome, ſometime ſignifies the regiment of God, whereby he rules all things, in heauen and earth. More ſpecially, it ſignifies a ſtate or condition in heauen, whereby God and Chriſt is all things to all the Elect. 1. Cor. 15. 28. And thus it is taken in this place. And an entrance or beginning to this happie eſtate, is in this life, when men in their conſciences and liues are ruled by Gods word, and ſpirit. It muſt here further be obſerued, that, not to inioy the kingdome of God, is to be in torment, in hell: becauſe there are no more but two eſtates after this life: and therefore to be out of heauen, is to be in hell.

The vſe. I. This muſt teach vs aboue all things to ſeeke Gods kingdome, and to eſtabliſh it in our hearts: and that we ſhall doe, if we know the will of God, and yeeld ſubiection to it, in the duties of repentance, faith, new obedience.

II. The kingdome of God comes by inheritance: therfore there is no merit of Good workes.

The perſons which are puniſhed, are ſuch as are doers and practiſers of the works of the fleſh. Marke the words, not ſuch

as haue bin doers, but such as are doers. The word signifies a present and a continued act of doing amisse.

The vse. Here is the difference betweene the godly man, and the vngodly. The godly man falls into the workes of the flesh, and beeing admonished thereof, he repents and recouers himselfe: he doth not stand in the way of sinners, though sometime he enter into it. Psal. 1. 1. The vngodly man, when he falls, lies still in his sinne, and heapes sinne vpon sinne, and makes a practise of euill.

I. *Warning*. They which are priuie to themselues of any of the former workes of the flesh, must bewaile their offences, and vtterly forsake them. For if we be found doers of any one worke of the flesh, there is no hope of saluation.

II. *Warning*. They which haue turned vnto God from the works of the flesh must be constant, and take heede of going backe, least they loose the kingdome of God.

22 But the fruit of the Spirit, is loue, ioy, peace, long-suffering, gentlenes, goodnes, faith,

23 Meeknes, temperance: against such there is no law.

For the better obseruing, and the more easie vnderstanding of the rule in the 16. v. *Walke in the spirit*, Paul here sets downe a Catalogue of the works of the spirit. In the Catalogue, I consider three things, the propertie of the workes of the spirit, in these words, *The fruit of the spirit*: the kinds of works, and they are nine: the benefit that comes by them, in these words, *against such there is no law*.

The fruit of the spirit] It is the propertie of the workes of Gods spirit in vs, to be called *the fruits of the spirit*. And by this much is signified: namely, that the Church is the garden of God. Cant. 4. 16. that teachers are planters and setters. 1. Cor. 3. 9. that beleeuers are trees of righteousnes. Isa. 61. 3. that the spirit of God is the sappe and life of them: and good workes and vertues, are the fruits which they beare.

In that the works of the spirit are called *fruits* therof, hence it

it followes, that there are no true vertues, and good affections, without the grace of regeneration. The vertues of the heathen, how excellent ſoeuer they ſeemed to be, were but ſhadowes of vertue, and ſerued onely to reſtraine the outward man, and no further.

Againe, here we ſee the efficacie of the ſpirit, which makes men fruitful or bearing-trees of righteouſnes. Pſal. 1. 3. yea trees that beare fruit in their old age. Pſal. 92. 14. Here we haue cauſe to caſt downe our ſelues. For the moſt of vs, are barren trees, that beare no fruit, but the bad fruits of the fleſh: and therefore we may iuſtly feare the curſe that God laid vpon the figgetree. Luk. 13. 7. and looke euery day to be ſtocked vp. Matth. 3. 16.

Againe, good workes are made acceptable to God euen by his grace; and therefore they are called *the fruits of the ſpirit*: and hence it is that they are acceptable to God. Rom. 15. 16. We that are by nature wild branches, muſt be taken out of old Adam, and ſet into Chriſt: and after our inſcition draw a new ſappe and life from Chriſt, namely, his ſpirit, and then our actions ſhall be fruits of the ſpirit, and conſequently acceptable to God.

Laſtly, hence it followes, that free will of it ſelfe is like a dead or rotten peece of wood, and that it beares no fruit, but as it is quickned by the ſpirit Ioh. 15. 5.

Thus much of the propertie: now follow the kindes of the workes of the ſpirit.

Loue] It may be demaunded, how it is a fruit of the ſpirit? *Anſ.* Firſt, the ſpirit of God workes faith, then regeneration, then loue. 1. Tim. 1. 5. Loue follows faith: becauſe we muſt know firſt that we are loued of God, before we can loue God. 1. Ioh 4. 19. And loue follows regeneration: becauſe till the will and affections be changed, there is no place for loue. The Papiſts then erre, who teach, that the firſt act of loue, that is, the inclination to loue God and man aright, is in nature, and that the ſecond act, namely, the exerciſe of loue is, from the ſpirit. Againe, they erre in that they teach that Charitie or loue is the formall righteouſnes of a Chriſtian. For it is a fruit that follows regeneration.

The loue here mentioned, is either of God, or of man. The loue of God, is an holy affection, whereby we loue God in

Christ for himselfe. There are three speciall signes, whereby it is discerned, I. a desire of fellowship with God, and Christ, and the holy spirit: and therefore to be much and frequent in the vse of the word, and praier: because in the word God speaks to vs, and in praier we speake to him. II. To loue the word of God aboue all earthly treasure: and to tread our owne wills vnder foote, and to desire that Gods wil may be preferred in all things. 1. Ioh. 2. 5. There are many houses among vs, where the cards and tables are walking, but the Bible is seldome, or neuer seene. And this argues the want of loue. III. The loue of them that loue God and Christ.

The loue of our neighbour, is to loue him simply, in, and for the Lord, and for no other by-respect. The signe of this loue is, to loue *not in word*, but *indeede*. And this is *to loue indeede*, to shew loue, and to do good (when we are wronged and abused) to them that wrong vs, and abuse vs.

Ioy] Ioy is twofold; ioy of glorie after this life, and the ioy of grace in this life: and it stands in three things. The first is, to reioyce in the true acknowledgement of God, that he is our god, and reconciled to vs in Christ. The second is, to reioyce in the worke of our regeneration. The third is, to reioyce in the hope of eternall glorie.

This ioy of grace hath a double fruit. First, it moderates all our sorrows, and makes vs reioyce in the middest of our afflictions. 1. Thess. 5. 16. Secondly, it causeth men to reioyce at the good of their neighbours. Rom. 12. 15. And this ioy is here meant specially. For ioy is here opposed to enuie, and emulations.

This fruit shewes, that we are most of vs bad trees. For the ioyes of the world be for the most part in iniquitie, and in the workes of the flesh. And it is our common sinne not to reioice, but to pine away with griefe, as Cain did, when we see Gods blessing vpon our brother.

Peace] It is a care and desire to maintaine concord, as much as may be, if it lie in vs. Rom. 12. 18. It is an excellent vertue. For the kingddome of God stands partly in peace. Rom. 14. 17. For the maintenance of peace, obserue two rules. I. Neither take offence, nor giue offence. Abraham chose rather to lose his right, then to offend Lot. Gen. 13. and so did Christ. Matth. 17. 27. II. Seeke to edifie one another, either doe good, or take

good.

good. Rom. 14. 19.

Long-ſuffering] is to moderate our anger, and deſire of reuenge, when many and great wrongs are done to vs. It is an excellent fruit, but it takes very hardly in theſe parts. For our manner is, *a word and a blow: a word and a ſtabb: a word and a writte.*

Set and ſow this plant in the forrowes of your hearts. & that the weede of reuenge ouergrow it not, vſe theſe remedies. I. Gods commandement forbids raſh anger, Iam. 1. 19. for it is a degree of murder. II. The example of God, who is ſlow to anger: and of Chriſt, who is meeke and lowly, Math. 11. III. All wrongs done to vs by men, come by Gods prouidence, to which we are to ſubiect our ſelues. IV. The goodneſſe of God, who forgiues more to vs, then we can forgiue. V. There is danger of Gods anger. For vnleſſe we forgiue, we are not forgiuen. And we craue forgiueneſſe, as we forgiue. VI. It is the dutie of loue to ſuffer and beare, 1. Cor. 13. VII. It is a point of iniuſtice, to reuenge our ſelues, for then we take to our ſelues the honour of God; and againſt all equitie, we are both the parties, and iudge, and witneſſe, and all. VIII. We are often ignorant of the mindes of men, in their actions, and of the true circumſtances thereof: and ſo may eaſily be deceiued.

Obiect. I. Anger is a ſudden affection: therefore it cannot be ruled. *Anſ.* Meanes are to be vſed before hand, when we are quiet: then ſhall we better reſtraine it.

Obiect. II. It is hard for fleſh and blood to doe this. *Anſ.* We are more then fleſh and blood. For we haue the ſpirit of God, els we are but hypocrites.

Gentleneſſe] Gentleneſſe is to giue good ſpeech, and to ſhew good countenances, euen to them that wrong vs, and abuſe vs, without any minde, or deſire to reuenge, Rom. 12. 14. Eph. 4. 32.

The curteſie of the world, in the cappe and the knee, and all the complements of humanitie, is commonly feuered from good affection: and it is often the maske of enmitie: and therefore it is but a worke of the fleſh. Right curteſie is with an honeſt heart, to bleſſe when we are wronged.

Goodneſſe] It is a vertue, whereby we communicate to others, the good things that are in vs, for their good and benefit. It is preſcribed by Paul in other tearmes, when he ſaith, *Communi-*

cating to the neceſſities of the Saints, Rom. 12.13.

Queſtion I. What are we to communicate? *Anſw.* The gifts of our minde, our temporall goods, yea our liues too, if neede be, 1.Ioh.3.16.

Queſtion II. Why are we ſo to doe? *Anſw.* We are members all of one bodie; and we are members one of another, Eph.4.25. And it is Gods pleaſure, that men ſhall be inſtruments of good mutually one to another.

Goodneſſe, reſpects either the bodie, or the minde. Goodneſſe concerning the bodie, hath many actions: as to feed the hungrie, to giue drinke to the thirſtie, to harbour the harbourleſſe, to cloath the naked, to viſit the ſicke, and them that are in priſon, Math.25.35,36. to burie the dead, 2.Sam.2.5. Laſtly, to lend freely and liberally, to ſuch as be decaied and impouerriſhed. Deut.15.7.

Goodneſſe concerning the ſoule, is to indeauour, partly by counſell, & partly by example, to gaine the ſoule of our neighbour to God: and it ſtands in foure actions: to admoniſh the vntruly, to comfort the diſtreſſed, to beare with them that are weake, and to be patient towards all, 1.Theſſ.5.14.

Goodnes is hard to be found in theſe daies among men. The common practiſe is according to the common prouerb, *Euery man for himſelfe, and God for vs all.* The ſtudie of men is, howe to gather goods, honours, riches, for themſelues, and for their children: and the common good is not aimed at. Good orders hardly take place, as namely, the order for the poore; and the reaſon is, the want of goodneſſe in vs. If any profeſſe any ſhew of goodneſſe more then the reſt, they are ſure to be deſpiſed and reproched at euery hand: and this ſhews that there is little goodneſſe among men.

Faith] Firſt, we are here to vnderſtand faith towards God, which is to beleeue the remiſſion of our ſinnes, and our reconciliation with God in Chriſt.

This faith is common to all among vs: yet is it but a falſe, dead, & ceremoniall faith, in many men. Reaſon. I Faith comes by the hearing of the word of God preached, Rom.10.14. but this faith in many is conceiued without preaching: for they ſay, they beleeue their ſaluation by Chriſt, and withall they liue in the perpetuall neglect or contempt of the publike Miniſterie.

II. True faith is ioyned alwaies with the exerciſes of invocati-

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on, and repentance: yet in many among vs, this faith is without any conuerſion or change of heart and life: and therefore it is but a dead faith. III. True faith is mixed with contrarie vnbeleefe. ſo as they that beleeue, feele in themſelues a want of faith, and much vnbeleefe. But there are many among vs that ſay, they perfectly beleeue, and that they neuer ſo much as doubted in all their liues. Now ſuch a faith, is a vaine perſwaſion. IV. Many that boaſt of their faith in Chriſt, want faith in the prouidence of God, touching food and raiment. And that is manifeſt, becauſe they vſe any vnlawfull meanes to helpe themſelues: now if their faith faile them in a ſmaller point, it cannot be found in the greateſt of all.

Secondly, by faith is meant faith towards men. & that ſtands in two things. One is, to ſpeake the trueth from the heart: the other is, to be faithfull and iuſt in the keeping of our honeſt promiſe, and word.

This faith is a rare vertue in theſe daies. For the common faſhion of them that liue by bargaining, is, to vſe gloſing, facing, ſoothing, lying, diſſembling, and all manner of ſhifts. And with many it is a confeſſed principle, that *there is no liuing in the world, vnleſſe we lie and diſſemble.* They that deale with chapmen ſhall heardly know what is trueth, they haue ſo many wordes and ſo many ſhifts. In this reſpect, Chriſtians come ſhort of the Turkes, who are ſaid to be equall, open, and plaine dealing mē, without fraud, or deceipt.

Our care therfore muſt be to cherriſh, & maintain amōg vs, the vertue of faith and truth. Reaſons. I. Gods commandement, *Put away lying, and let euery man ſpeake the truth to his neighbour.* Eph. 4 15. II. By *truth* we are like to God, whoſe waies are all truth: who hates a lying tongue. Prou. 6. 17. whoſe ſpirit is the ſpirit of trueth. III. Lyars beare the image of the deuill. He is the father of lies. Ioh. 8. 44. ſo oft then as thou lieſt, thou makeſt thy tongue the inſtrument of the deuill. IV. Eternall puniſhment in the lake that burnes with fire and brimſtone, Reu. 22. 15. Here marke, that liars are entertained at the ſame table with murderers and theeues: and the liar neuer goes vnpuniſhed. Prou. 19. 5. V. To ſpeake the trueth from the heart, is a marke of Gods child, Pſal. 15. 2. And he whoſe faith failes towards men, ſhall much more faile towards God.

Meekenes The ſame in effect with long ſuffering. The *difference*

ference is, that meekenes is more generall, and *long-suffering* is, the highest degree of meekenesse.

Temperance] It is the moderation of lust and appetite, in the vse of the gifts and creatures of God. For the better practising of this vertue, remember these foure rules.

I. We must vse moderation in meats & drinks. This moderatiō is to eat and drinke with perpetuall abstinence. And abstinence is to take lesse, then that which nature desires, and not more. And that measure of meate and drinke, which serues to refresh nature, and to make vs fitte for the seruice of God and man, is allowed vs of God, and no more.

II. We must vse moderation in our apparell. And that is, to apparell our selues according to our sexe, according to the receiued fashion of our countrie, according to our place, and degree, and according to our abilitie. Here the common fault is, to be out of all order: for none almost know any measure. Euery meane person now adaies, will be a gentleman, or gentlewoman.

III. We must vse moderation, in getting of goods: and that is, to rest content, if we haue food and raiment, for our selues, & them that belong vnto vs, 1. Tim. 6 8. Here is our stint; we may not desire to be rich. v. 9. The king himselfe must not multiply his gold, and siluer, Deut. 17. 17. and yet hath he more neede of gold and siluer, then any priuate man.

IV. There must be a moderation in the spending of our goods: contrarie to the fashion of many that spend their substance in feasting, and company, and keepe their wiues and children bare at home.

Against such there is no law] Here Paul sets downe the benefit that comes by the former vertues. The words carrie this sense: Against such vertues, and against persons indued with such vertues, there is no law. And that for two causes. One, there is no law to condemne such. Secondly, there is no lawe to compell them to obey: because they freely obey God, as if there were no law.

Marke then the condition of spirituall men. They are a voluntarie & free people, seruing God freely, without constraint. So as if Christ would not giue vnto them life euerlasting, yet would they loue him, and desire the aduancement of his kingdome. On the contrarie, if there were no hell, and God would

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not puniſh adulterie, drunkennes, blaſphemie, &c. with eternall death, yet would a Chriſtian man abſtaine from theſe things: becauſe he knowes that they diſpleaſe Chriſt, and he is gouerned with another ſpirit, to which they are contrarie.

Alſo theſe words are a reaſon of v. 16. *There is no law againſt them, that doe theſe things:* therefore *walke in the ſpirit.*

24 For they that are Chriſts, haue crucified the fleſh, with the affections, and luſts.

The ſcope. In theſe words, Paul prooues that which he ſaid immediatly before, namely, that there is no law againſt ſpirituall men. And of this he giues a double reaſon. One is, ſpirituall men are Chriſts: therefore there is no law againſt them. The ſecond is this: that is crucified in ſpirituall men, which the law condemneth, namely, the fleſh, with the affections and luſts: therefore there is no law to condemne the ſpirituall man.

In the words, I conſider three points. The firſt is, What is a Chriſtian? *Anſ.* A Chriſtian is one that is Chriſts, (ſaith Paul.) And he is Chriſts fiue waies. I. by the right of creation. And ſo are all men. II. by right of redemption. 1. Cor. 6. 19. III. by the free gift and donation of God the father. Ioh. 17. 11. this donation is begunne in the eternall Election of God, and it is accompliſhed in our effectuall vocation. IV. by propagation. For all true beleeuers ſpring out of the blood of Chriſt: and are of his bone, and of his fleſh, as Eue was of the bone and fleſh of Adam. V. by our donation in baptiſme, in which we conſecrate our ſelues to God and to Chriſt.

The vſe. This muſt teach vs to reſigne our ſelues to Chriſt, and to ſuffer him to raigne in our hearts: and to take the yoke of the Goſpel vpon vs. But alas, it is farre otherwiſe with many of vs. For ſome liue in the tranſgreſſion of the very law of nature, ſo farre are they from obſeruing the Goſpel. Others thinke it ſufficient to follow the teaching of nature. If they worſhip God in ſome generall manner, if they liue peaceably, and hurt no man, and meane well (as they ſay) then all is well: and the doing of further duties, is reputed curious preciſenes. And ſuch perſons vſually reduce religion to the practiſe of na-

ture. They will be ſaued by faith: but their faith is nothing els but fidelme. They ſay they worſhip God, but this worſhip is nothing els, but their good meaning, and their good dealing. Theſe men are content that Chriſt ſhall be theirs: but they will not be Chriſts, and ſuffer him to haue a Lordſhip ouer them.

II. If thou be Chriſts, then commend thy ſoule, and life, and all that thou haſt, into the hands of Chriſt. This was the practiſe of Dauid, Pſal. 22. of Chriſt vpon the croſſe: of Paul, 2. Tim. 1. 12. And this practiſe is the onely way to obtaine ſafetie and protection. For Chriſt no doubt will keepe his owne.

III. Comfort. If thou be Chriſts, he will care for thee, and nothing ſhall be wanting vnto thee that is for thy good. Ioh. 17. 24. Rom. 8. 33. Therefore remember this leſſon, Neuer grieue ouermuch, neuer care ouermuch, neuer reioyce ouermuch in the things of this world. If thou wereſt at thine own diſpoſing and finding, it were ſomewhat: but there is one that cares for thee, namely Chriſt.

The ſecond point to be conſidered, is, what is the fleſh? *Anſ.* It is the corruption of the whole nature of man. For the right conceiuing of this, we muſt make a diſtinction of three things, Mans nature, the faculties of nature, and the corruption of both, which corruption hath two parts: the loſſe of the image of God, and a pronnes to all wickednes. Moreouer, this diſtinction muſt be without ſeparation of nature from faculties, or of corruption from either: ſo as we may ſay truly, that the nature, and the powers of the ſoule of man, are corrupted.

In the fleſh are two things. *Affections*, and *Luſts*. By *affections*, vnderſtand inordinate affections, which ſhew themſelues and beare ſway in carnall men, as anger in Cain, loue of pleaſures more then of God, in the men of the laſt times. 2. Tim. 3. 3. immoderate ſorrow in Ahab, when he could not obtaine Naboths vineyard. 1. King. 21. 4.

Luſts are inordinate and inſatiable deſires after the things of this world, as riches, honours, pleaſures, &c. of this ſort are couetouſnes, gluttonie, pride, the luſt of the fleſh, &c.

The vſe. By this we ſee what a Carnall man is, namely, one that is carried away with ſome inordinate affection, or ſome inordinate luſt. Herod did many good things at the aduiſe and motion of Iohn Baptiſt, whome he reuerenced: yet was he a carnall man. For he was poſſeſſed with an inordinate loue of

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his brothers wife. Iudas a diſciple of Chriſt, yet a carnall man: becauſe he was carried away with the inordinate luſt of couetouſnes.

The third point, is touching the office of a Chriſtian man. And that is, to crucifie the fleſh, with the affections and luſts. For the better conceiuing of this, Crucifying muſt be diſtinguiſhed. It is either the action of Chriſt, or our action. Crucifying, which is the action of Chriſt, is threefold. The firſt is, vpon the croſſe, where Chriſt ſtood in our roome, and bare the burden of our ſinnes, and made an Expiation of them. In this reſpect we are ſaid to be crucified with him. Gal. 2. 19. The ſecond is, in vs, when Chriſt conuaies the vertue of his death into the hearts of them that are ioyned to him, for the cauſing and effecting of the death of ſinne. The third is, in baptiſme whereby Chriſt ſeales the two former to them that beleeue. Rom. 6. 6.

The crucifying, which is our action, is nothing els but the Imitation of Chriſt crucified, on this manner. He was firſt attached: ſo muſt we bring our ſelues into the preſence of God. He was arraigned: ſo muſt we ſet our ſelues at the barre of Gods iudgement. He was accuſed: ſo muſt we indite and accuſe our ſelues of our owne ſinnes, at the barre of Gods iudgement. He was condemned: and ſo muſt we iudge our ſelues, that we be not iudged of the Lord. After iudgement, we muſt proceede to execution of the fleſh: and that is to vſe meanes to crucifie it: and they are three. The firſt is, by faith to applie to our ſelues Chriſt crucified: and that is to beleeue not onely that Chriſt was crucified for vs, but that we alſo were crucified with him. Where this faith is, ſinne ſhall no more haue dominion. The ſecond is, to beate downe the fleſh by the ſword of the ſpirit: and that is done, by a ſerious application of the commandements, and the threatnings of God, to our ſeuerall affections and luſts. The third is, to flie the occaſions of euery ſinne, and to cut off the firſt beginnings of euill.

The vſe. This doctrine ſerues to condemne the drowſie Proteſtants of our time, who profeſſe Chriſt without making any change in life, and conuerſation. For they are Saints in the Church, but in their common dealings they are as worldlings.

II. Secondly, they are here reproued, that haue many

good gifts of God in them, and yet neuer proceede to a thorow reformation. For they vſe to cheriſh in themſelues naughtie affections, and damnable luſts. There is ſome one ſweete ſinne or other, that they cannot abide to crucifie.

III. They alſo are to be blamed, that cannot abide to heare their owne particular ſinnes, to be noted, and reprooued. They are vncrucified and vnmortified perſons. And the word of God is the ſword of the ſpirit that ſerues to kill and deſtroy the fleſh.

IV. In afflictions be content, and quiet. For we ought to crucifie the affections, and luſts of our fleſh: and becauſe we faile in this dutie, therefore God himſelfe takes the worke in hand: and he will crucifie our corruption by his chaſtiſements.

Further, of this dutie of crucifying the fleſh, there are three points to be conſidered. I. The time when this action muſt beginne; namely, in our baptiſme, or firſt conuerſion. Therefore Paul ſaith, they that are Chriſts, *haue crucified*, &c. II. What muſt be crucified? *Anſ.* The whole fleſh, with euery inordinate affection and luſt. This makes againſt them that flie and deteſt ſome fewe ſinnes, and runne headlong into others. III. What is crucifying? *Anſ.* In it are two things, the reſtraint of the exerciſe of ſinne, (which is in part in ciuill men,) and the killing of Originall corruption, in all the parts and branches thereof. And that is done, when we doe not onely mourne for our corruptions, but alſo hate and deteſt them in our ſelues.

25. If we liue in the Spirit, let vs alſo walke in the Spirit.

In theſe words is cõtained, the laſt reaſon of the rule of good life before mentioned, in the 16. verſe. For the vnderſtanding whereof, two things are to be conſidered, what it is to liue in the Spirit? and what to walke in the Spirit? Touching the firſt. Life is twofold: created, or vncreated. Vncreated life, is the life of God. Created is that which pertaineth to the creature. And this is either naturall, or ſpirituall. Naturall life, is led by naturall cauſes and meanes, as by meate, drinke, cloathing, breathing, & ſuch like. Spirituall life, is by, and from the Spirit. Of this there

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be two degrees. The firſt is, when the Spirit of God takes vp his habitation in man, and withall gouerneth all the powers of his ſoule, by putting into the minde, a new light of kuowledge, into the will and affections, newe motions, and inclinations, whereby they are made conformable to the will of God. The ſecond degree of ſpirituall life is, when the ſpirit dwelleth in man, and gouerneth the powers of the ſoule, and further doth ſuſtaine the bodie, immediately without naturall means. 1. Cor. 15. 44. *It riſeth againe a ſpirituall bodie*, that is, a body liuing in the ſecond degree of ſpirituall life, not beeing ſuſtained by meanes, but immediately by the eternall ſuſtentation of the ſpirit. The firſt of theſe degrees is in this life, the ſecond after this life, in, and after the laſt iudgement, when body and ſoule ſhall be reunited. And of the former, this place is to be vnderſtood.

To walke in the Spirit, is, firſt, to ſauour the things of the Spirit, Rom. 8. 5. 7. And that is, to minde, wiſh, like, deſire, and affect them; or, in a word, to ſubiect a mans ſelfe to the law of God in all the powers and faculties of the ſoule. For the things reuealed in the Lawe, are the things of the ſpirit, which ſpirit muſt at no hand be ſeuered from the word. Secondly, to walke in the path way of righteouſneſſe, without offence either of God or man. Pſal. 143. 10. Thirdly, to walke not ſtragglingly, but orderly by rule, by line, and by meaſure. For ſo much the word [*walke*] importeth, in the originall; as if Paul ſhould haue ſaid. Let vs, (while ſt we liue in this world) not onely indeauour to doe ſome one, or ſome fewe good actions, but in the courſe of our liues and callings, order our ſelues according to the rule and line of the word of God. συστοιχῶμεν.

The vſe. This text in the firſt place, cuts off the ſhifts and excuſes of ſundrie perſons in theſe daies, who profeſſe themſelues to be the children of God, and yet for their liues, are much to be blamed, becauſe they lead them not according to the Spirit, but according to the fleſh. And theſe perſons, whatſoeuer they ſay, doe indeed and in truth, deceiue themſelues, and are quite deſtitute of Gods Spirit. For if they liued in the Spirit, they would alſo walke in the Spirit; It is not an idle ſpirit in any, but it will ſhew and manifeſt it ſelfe, in a holy and orderly conuerſation. You will ſay; If ſuch perſons haue not the Spirit of god, what other Spirit haue they? *Anſ.* If there life be naught, they haue an vncleane Spirit dwelling in them: and the god of

this world hath blinded their eies, and makes them that they cannot see the right way wherein they should walke, 1. Cor. 4.4.

Againe, we learne from hence, a true and a pregnant signe, whereby to discerne, whether any man hath in his heart the spirit of God or no? The life of a man will discouer and proclaime to all the world, before God, men, and angels, what himselfe is. If a man in the course of his life and calling be godly and vertuous, leading his life according to the will & word of God, in an honest and carefull indeauour, though he faile in some particulars: what euer the world thinkes of him, he is the man that is indued with the Spirit of God.

Lastly, this teacheth, what is the office of all Christian people, namely, *to walke in the Spirit*, that is, to frame and order the whole course and tenour of their liues, according to the line & square of Gods word and Spirit. A motiue to which dutie may be that fearefull threat pronounced vpon those, that turne aside, and walke in their owne crooked waies. Psal. 125.5.

26. Let vs not be desirous of vaine-glorie, prouoking one another, enuying one another.

The scope. From this 26. verse, to the 11. verse of the chapter following, S. Paul handles the second Rule, which he had propounded in the 13. verse of this chapter: *By loue serue one another*. In the handling whereof, he first laboureth to take away the impediments of Loue: and then he sets downe the maner, how the rule is to be obserued. This 26. verse is a rule, the ende whereof, is to remooue the impediments of loue.

In this verse foure points are especially to be considered. First, what the desire of vaine-glorie is? *Answ.* It is a branch of pride, which makes men to referre all they haue, or can doe, to their owne priuate glorie, and aduancement. For better vnderstanding whereof, consider a little the excuses that men haue, for the defence, or excuse of this sinne.

1. Excuse. Vaine-glorie in effect is no more, but the seeking of mens approbation, which may lawfully be done. *Answ.* To seeke the approbatiō of men, is no fault, so that it be sought

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in a good manner. The right manner of ſeeking the praiſe of men, is this A man muſt in this life paſſe through three iudgements; the iudgement of God, of his owne conſcience, and of his neighbour: and the order of going through them, is, in the firſt place, he muſt ſeeke for the iudgement and approbation of God: in the next, his owne: and in the laſt, his neighbours. Nowe the vaine-glorious man takes another courſe. firſt and principally ayming at the glorie and good liking of man, hauing ſmall or no regard of the two other.

II. Excuſe. There is a good boaſting, which Dauid vſed, and that we may lawfully vſe. Pſal. 7. 8. *Anſ.* Boaſting is either lawfull, or vnlawfull. Lawfull boaſting is in the Lord, when, beeing vrged and compelled, we confeſſe the good things that are in vs, to Gods glorie. Of this read at large, 2. Cor. 11. Vnlawfull is, when men aſcribe the gifts that they haue of God, vnto themſelues: or hauing gifts, do arrogate more vnto themſelues, then indeed they haue: or in a word, doe ſo eſteeme of their gifts, as if they had not receiued them from God. And this is a damnable boaſting.

III. Excuſe. Gods bleſſings we may ſeeke for: and what are glorie and honour, but the bleſſings and gifts of God? *Anſ.* There are two degrees of honour. The firſt is, the honour that euery man hath in his place and calling. For euery calling ordained by God, hath a glory annexed vnto it: which beeing the gift of God, it may be both ſought for, and enioyed. The other degree, is that which is aboue a mans place and calling, and that ought not to be ſought for. Euery perſon muſt content himſelfe with the honour which is ſorted vnto his calling. Neuertheleſſe, if God giue greater honour, he may accept it. but where God giues it not, there it muſt not be deſired. It remaineth therefore, that vaine-glorie is a branch of pride, wherein men principally referre all there ſtudies, counſels, indeauours, and gifts, to the honouring and aduancing of themſelues.

The next point to be conſidered is, why he admoniſheth the Galatians of vaine-glorie? *Anſw.* The Galatians were men of vnderſtanding and knowledge, and were adorned with many excellent gifts. Now, they that haue receiued good gifts of god, many times are moſt vaine-glorious. 2. Cor. 12. 7. Math. 6. 1. And whereas all other vices feed vpon that which is euill, this vice of vaine-glorie, feeds vpon good things. For a man ſometimes

times will be proud, euen becauſe he is not proud.

A third point to be conſidered, is, where vaine-glorie is to be found? *Anſ.* It is no rare matter, for it is a common vice, and ſpreads it ſelfe farre and wide. Some there are, which neuer lift vp heart nor hand vnto God at home, and yet the ſame perſons in the publike aſſemblies, wil make as though they praied with great deuotion. And what is the reaſon hereof but this, that they are carried with a ſpirit of pride and arrogancie, ſeeking the commendation of men that behold them, rather then to approoue their hearts and conſciences vnto God. Of another ſort are thoſe, that haue beene old and ancient hearers of the word, who notwithſtanding, doe little, or not at all profit, either in knowledge, or in good life: and the cauſe is not in the Goſpel, or in the diſpenſers of it, but in themſelues: becauſe they receiue not the Goſpel for it ſelfe, but for the praiſe and commẽdation of men, and for the credit & account they are in, by reaſon of Chriſtian profeſſion.

The laſt thing, is the remedie of pride and vaine-glorie; which is the rather to be thought vpon, becauſe it is a great impediment of Chriſtian loue. This remedie conſiſts partly in *meditation*, and partly in *practiſe*.

Remedies in *meditation*, are theſe. 1. God reſiſteth all proud perſons, and giues grace to the humble. 1. Pet. 5. 5. the reaſon is, becauſe the vain-glorious man, ſeeking himſelfe and not god, robbes God of his honour. Thus the proud Phariſie exalting himſelfe aboue the poore Publican, went away leſſe iuſtified, that is, not approoued of God, as the Publican was. 2. It is the worke of the deuill, to puffe vp the mind with ſelfe-liking, and conceit, that thereby he may worke mans perdition. Gen. 3. 5. But God worketh contrarily: for he therefore abaſeth men, that he might in his good time, the more exalt them. 3. There is no religion in that heart, that is wholly bent to ſeeke the praiſe of men. Ioh. 5. 44. And the man that deſires to be talked of, and admired by others, doeth thereby in effect giue notice vnto all the world, that his heart is not ſound in the ſight of God.

Remedies conſiſting in *practiſe*, are: firſt, an indeauour to acknowledge the great Maieſtie of God, and withall our own baſeneſſe, and vileneſſe before him. 2. We ought to aſcribe all good things we haue, or can doe, to God alone, and nothing to our ſelues. For in all that befall vs, God is the principall agent,

gent, our ſelues are but tooles and inſtruments in his hand; by right therefore the commendation belonges vnto him, and not to vs. 3. In all actions and duties of religion, firſt we muſt indeauour to approue our ſelues to God, and the next place is to be giuen to man, not contrariwiſe. 4. when we are reviled we muſt reſt content; whē we are praiſed to our faces or otherwiſe we muſt take heed. For then Satan ſtandes at our right hand to puffe vs vp, and conſequently to ouerthrowe vs. It is a true ſaying, that Temptations on the right hand are far more dangerous, then thoſe on the left. In the fift place, Pauls reaſon to diſſwarde from this ſinne, is taken from two euill fruits of it, *Contention*, and *Enuie, prouoking one another, enuying one another.* Men that are ambitious, if they be croſſed in their courſes, grow contentious, if they proſper in the world, then are they enuyed by others. Read for this purpoſe the hiſtorie of Samuel and Saul, 1. Sam. 15. Seeing then vaine-glorie hath ſo badde fruites iſſuing from it, it muſt teach vs to abhorre and deteſt it with all our hearts, and on the contrarie to ſeeke by all meanes poſſible to preſerue and maintaine loue in the whole courſe of our liues.

FINIS.

THE SVPPLEMENT OR CONTINVATION OF the Commentarie vpon the *sixt Chapter.*

BIBL. CANT. ACAD.



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TO THE RIGHT WORshipfull Sir BASSINGBVRNE GAVDY, *Knight.*

RIght Worſh. having beene licenſed ſome yeare agoe (according to the auncient laudable cuſtome of the Vniverſitie) to interpret S. Pauls *Epiſtles*: and then earneſtly intreated by M. Perkins *his Executor, and others his friends, (which had ſome intereſt in me) to ſupplie that which was defective in his Commentarie vpon the* Galatians: *overcome at the laſt by their importunitie, I vndertooke the buſines, making triall of my ſimple facultie in this ſhort Chapter, which I have here according to my poore talent, finiſhed: Yet not daring to publiſh it to the view of the world, without premiſing ſomewhat in way of excuſe for my boldnes. For if* Hirtius *or (as others thinke)* Oppius, *beeing importuned by his friend to continue the Commentaries which* Cæſar *left vnfiniſhed, durſt not preſume to make a Supplie, without making firſt an Apologie for himſelfe, for attempting to take in hand ſo great a taske, ſeeming therein to compare with him who was incomparable: Iuſt cauſe have I to excuſe my ſelfe for this my bold attempt, in vndertaking to equall him who in the iudgement of all (ſaue ſuch, as eſteeme of Writers by tale and not by touch) is ſo ſubſtantiall, conciſe, exact, methodicall, that (as it is ſaid of* Cæſar) he hath diſcouraged wiſe men from writing. *But ſeeing I doe not in the vaine confidence of mine owne ſufficiency, or exactnes of the worke, proclaime a chalenge to all mens cenſures: nor yet take vpon me (as ſome haue don in other writers) ſo to carry the Author along that the Reader ſhall not perceiue but that he is ſtill reading him, nor know where he endeth, or where I beginne (for that beeing impoſſible to attaine, were follie to attempt:) but onely to finiſh that which otherwiſe ſhould haue bin imperfect, to ſatiſfie the requeſt of my friends, & to helpe forward the Lords building, though not as a maſter builder with hewen ſtones, or poliſhed Saphirs: yet as a ſer-*

Trad. lib. 8. de bello Gall.

Sanos homines à ſcribendo deterruit. Cic. ad Etruſ. Suetonius in Cæſ. c. 56.

Michael de Montaign. in his Eſſayes.

a ſeruer and vnderlabourer as it were with a handfull of rubbiſh. I hope I ſhall obtaine (at leaſt) this fauourable conſtruction, to be thought as farre from vanitie herein, as my conſcience doth witneſſe with me I did it in ſimplicitie, and without affectation of ſingularitie. And if it were no preſumption in Gillebertus to finiſh Bernards Sermons vpon the Canticles, nor in Clichtoveus to ſupplie [b] foure bookes which were wanting in Cyrils Commentaries vpon Iohn, nor in Wolfius, Reuterus, and other moderne writers, to continue the Commentaries of Martyr, Zanchius, &c. but rather workes worthie great commendation, and deſerning well of the Church of God: I truſt it will not be imputed to me as a vice, which in others is accounted as a vertue. Further, if I ſhall ſeeme to any with the vnskilfull lummer to haue ioyned humano capiti, cervicem equinã, in that I exceede as much the other part in prolixitie, as I come ſhort of it in dexteritie, I hope I ſhall the more eaſily obtaine pardon, conſidering it was my firſt draught, not hauing taken penſill in hand before: and ſeeing the worke which I was to finiſh was caput Veneris, the faire face of Venus, I choſe rather (becauſe I could not hit of the iuſt proportion which I aimed at) to exceede meaſure a little, then to be defective: thinking thereby to ſute them the better, ſeeing beautie or fairenes (to ſpeake more properly) conſiſts only in greatnes, as the Philoſopher ſaith. And ſome perhaps may think that it falleth out well, in that I haue giuen it more bodie, becauſe it had leſſe ſpirit. But what others thinke or ſay (for as in other things, ſo in this, lookers on will haue their words) it skilleth not, ſo I may haue the approbation of the godly and well affected Reader: eſpecially your Worſhipfull [c] patronage, to whome I humbly commend it, as the firſt fruits of my labour: a ſimple flowre growing in a ſchollars garden: deſiring it may be ſuffered to grow either in the ſhadow or ſunneſhine of your protection, that ſo of the godly it may be better accepted, and of the caterpiller the leſſe touched: (thoſe I meane which will correct the Verbe before they vnderſtand the Nowne, condemning that which they ought rather to commend, at leaſt which they cannot amend.) Vouchſafe therefore Right Worſh. to receiue this poore preſent, as a pledge of my vnfained loue, and humble dutie: and a teſtimonie of my thankefulnes to God for his manifold graces of prudence, iuſtice, ſobrietie, meekenes, humilitie, liberalitie, beſtowed vpon you, eſpecially your loue of his truth, and continuall meditation in his word: which was the thing that moued me (all by-reſpects ſet aſide) to offer this Commentarie to your view, and to haue it graced with your

(b) the 5, 6, 7.

Ethic. lib. 4. c. 3.

countenance: that by this meanes I might the more ſtirre vp and kindle (if it were poſſible) your loue and liking of the word, by adding fewel to the fire, and oyle to the flame. It is recorded of Theodoſius the ſecond, that he writ the New Teſtament ouer with his owne hand: and of Alphonſus King of Spayne and Naples, that he read the Bible 14 times ouer with the ordinarie Gloſſe, (the beſt helpe he had in thoſe daies.) And I doubt not but that you will peruſe this expoſition at your leiſure, and ſtill continue to reade the holy Scripture as hetherto you haue done, and ſo be anſwerable to that which is voiced of you, and to that extraordinarie commendation which your faithfull Paſtour hath often giuen of your diligence and dexteritie in that behalfe. Now let me adde this one thing, that though there be not the like efficacie in a dead letter, that is in a liuely voice, yet the bare reading of the Scripture is of great and ſingular vſe, which may appeare by this, that it is ſo often commanded by precept, & ſo highly commended by the practiſe of the Saints: and ſo ſtraightly forbidden, as by cruel Antiochus, ſo by the Romane Antichriſt: neither dare I denie but that God hath and doth vſe it, not onely as a meanes of edification, but alſo of working the converſion of many of his ſeruants, as Auguſtine confeſſeth of himſelfe, that he was converted by reading that place in Paul Rom. 13. 14. converted (I ſay) not as a heretike onely which is reclaimed from his erronious opinions, but as a loſt ſheepe which is reduced and brought home from the errour of his way. Notwithſtanding, in reading the Scripture to goe alone is not ſo ſafe: a guide therefore is neceſſarie (as the Eunuch confeſſeth) which may be as the Mercurialis ſtatua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I ſpeake of reading onely) is a Commentarie, eſpecially ſuch a one as a ſanctified ſpirit hath much breathed vpon: ſeeing it is the beſt learning the Theorick of him which is skilfull in the Practicke. The inward guide, is the ſpirit of Reuelation, which dwelleth onely in a humble, docible, and obedient heart, which whoſoeuer bringeth hath a promiſe that he ſhall know the truth, Ioh. 7. 17. and vnderſtand the ſecrets of God, Pſal. 25. 14. and without which the Scriptures are but as a Riddle or a claſped booke. For the full and perfect knowledge of the word conſiſteth (as Epiphanius ſaith) in vnderſtanding, and feeling, that is, not in bare ſpeculation onely ſwimming in the braine, but in a ſenſible ſauing knowledge ſinking into the affections of the heart: and by this latter the comfortable meaning

1. Macchab. 1. 60.

Confeſſ. lib. 8. cap. 12.

Act. 8. 31.

Epiphan. in Ancorat.

of

of the Scriptures is better vnderſtood, then by all the ſpeculations of the moſt curious Skeptikes: as the ſweetnes of honie is better knowne in a moment by him that taſteth it, then by thoſe that ſpend many houres in the contemplation and diſcourſe of it.

But I forget my ſelfe very much in taking vpon me to read a lecture to ſuch an exerciſed ſcholler in the booke of God. Therefore without further inſinuation either for pardon for my boldnes, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and giue you an inheritance among all them which are ſanctified. From Emanuel *Colledge.* Auguſt. 13. 1604.

A louer of your Worſhips

vertues, in all dutie to

command,

RAFE CVDWORTH.

CHAP. VI.

1 Brethren, if a man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one with the ſpirit of meekenes, conſidering thy ſelfe, leſt thou alſo be tempted.

THE Apoſtle hauing finiſhed the firſt part of *the Inſtruction*, touching the faith of the Galatians in the 12. v. of the 5. Chap. in the 13. verſe he comes to the ſecond part, touching Good life, which continues to the 11. verſe of the 6. Chap. in which he firſt propounds the ſumme of his doctrine. v. 13. Secondly, he makes particular declaration therof. In the ſumme of his doctrine, firſt, he ſets downe the ground of all good duties, which is, *their calling to Chriſtian libertie*. Secondly, two rules of good life. The firſt, that *we muſt not vſe our libertie as an occaſion to the fleſh*; which is illuſtrated and handled in particular, from the 16. verſe to the 26. The ſecond, that *we muſt ſerue one another in loue*, which is amplified from the 26. to the 11. v. of this Chap. In handling whereof, he firſt remooues the impediments of loue, as vaine-glorie, enuie, &c. v. 26. Secondly, he preſcribes the manner, how it is to be obſerued, and practiſed, by ſundrie ſpeciall rules: the firſt whereof is contained in this 1. verſe: where we may obſerue theſe two generall points. Firſt, the dutie preſcribed. Secondly, the reaſons to vrge the performance thereof. The dutie is, the reſtoring of our brethren: where we are to conſider foure things. Firſt, the dutie it ſelfe, *reſtore*. Secondly, the perſons who are to be reſtored, *they that are ouertaken by any offence*. Thirdly, the perſons that muſt reſtore, *thoſe that are ſpirituall*. Fourthly, the manner how, *in the ſpirit of meekenes*.

For the firſt, the dutie is ſet downe in the word *reſtore*, which

καταρτίζετε in the Originall ſignifies, to ſet a ioynt, or bone, that is broken; ſo as it may become as ſtrong and ſound, as euer it was: ſo the word is vſed, Matth. 21. 16.

By this we learne ſundrie things. Firſt, that it is the nature of ſinne, to ſet all things out of order. It was the ſinne of *Achan* that *troubled the Iewes.* Ioſ. 7. 25. It was the ſinne of *Ahab* that *troubled Iſrael.* 1. King. 18. 18. the ſinne of falſe Apoſtles that *troubled the Galatians.* Gal. 5. 10. Nay, it driues men beſide themſelues, as appeares in the example of the prodigall ſonne, who repenting of his ſinne, is ſaid *to haue come to himſelfe.* Luk. 15. 17. Small ſinnes are like to ſlippes and ſlidings, whereby men fall and hurt themſelues, but great ſinnes are like downefalls: for as they wound, lame, diſioynt, or breake ſome member of the bodie; ſo theſe doe wound and waſt the conſcience. Therefore as we are carefull for our bodies, to auoid downefalls; ſo ought we to be as carefull, nay a thouſand times more carefull for our ſoules, to take heede of the downefall of ſinne, or falling away from grace. And as we ſhunne an yce or ſlipperie place, for feare of ſliding and falling: ſo ought we to ſhunne the ſmalleſt ſinnes, and the leaſt occaſions of ſinne, for feare of making a breach in conſcience. Secondly, I gather hence, that ſinners are not to deferre their repentance: nor thoſe that are to admoniſh, their reproofes: for ſinning, is the breaking of a bone, or diſioynting of a member: and reproofe, is the ſetting of it in order againe. Now the ſooner a bone newely broken, or out of ioynt, is ſet, the ſooner it is reſtored to his right frame, and cured: So, the ſooner a man after his fall is admoniſhed, the ſooner and more eaſily ſhall he be able to recouer himſelfe. Thirdly, this ſhewes, that it is a point of great skill, to bring a ſoule in order and frame againe. There is great dexteritie required in ſetting of a bone, and Chirurgians finde it a matter of great difficultie, to ſet a ioynt; much more difficultie is there in the ſoule: and therefore as it is not for euery horſleach to meddle with ſetting of bones: no more is it for vnskilfull workmen to tēper with mens ſoules. This is one ſpeciall reaſon why Paul ſaith, *they that are ſpirituall ought to reſtore them that are fallen.* Fourthly, hence we are taught, not to wōder, though ſinners be ſo loath to be reprooued, and account it ſo painefull a thing to be reſtored, and thinke thoſe offenſiue vnto them, and skarſe their friends, which labour to reclaime them: conſidering the

ſame is to be ſeene in the bodie: for he that hath a bone broken, or out of ioynt, can hardly endure to haue it touched, or pointed at. Laſtly, in that S.Paul commands thoſe that are ſpirituall to reſtore them that are fallen, and preſcribes not how often, but ſpeakes indefinitely: we learne, that as often, as our brother falleth, we muſt reſtore him: for as we are not to forgiue our brother once or twiſe, or ſeauen times (which *Peter* thought very much) but euen *ſeauentie times ſeauen times*, that is, as often as he ſinneth againſt vs. Matth. 18. ſo we may not reſtore our brother, twiſe, or thriſe onely, but *toties, quoties*: as often as he ſhall ſinne againſt vs. Matth. 18. *If he ſinne againſt thee, goe and tell him of his fault, &c.* Therefore it were to be wiſhed, that as men haue a care to reſtore their decaied limmes, ſo they would reſtore their brethren being fallen into any ſinne, euen becauſe they are fellow members of the ſame myſticall bodie.

The ſecond thing to be conſidered, is the perſon to be reſtored, and that is, euery one that is preuented and ouertaken, either by the ſleight of Sathan, or allurement of the world, or ſuggeſtions of his owne fleſh: (ſo he ſinne not againſt the holy Ghoſt, nor openly skorne religion, and diſcipline.) as *Peter* who fell beeing ouertaken with ouermuch feare, and *Dauid* with ouermuch pleaſure. Hence we ſee the ſubtiltie of Sathan, who is alwaies tripping at the heele, labouring to ſupplant vs; as alſo the deceitfulnes of ſinne, preuenting and ouertaking vs, before we be aware. We are therefore to be circumſpect and careſull, leſt we be ſupplanted. The Apoſtle admoniſheth vs *to take heede leſt we be hardened through the deceitfulnes of ſinne.* Hebr. 3. 13. and, *that we walke circumſpectly, not as fooles, but as wiſe.* Eph. 5. 15. that we *walke with a right foote.* Gal. 2. 14. and, *make ſtraight ſteppes vnto our feete, leſt that which is halting be turned out of the way.* Hebr. 12. 13. For as thoſe that wraſtle and trie maſteries, looke warily to themſelues, leſt they be ſupplanted by their aduerſaries: ſo ought we much more, conſidering, *we wraſtle not againſt fleſh and blood, but againſt principalities and powers.* Eph. 6. 12.

Againe, whereas it is ſaid. *if a man be ouertaken by any ſinne*, he teacheth, that no man is exempted from falling, or being ouertaken and ſupplanted by ſinne: for he ſpeakes indefinitely, *if a man*, as S.Iohn doth: *if any man ſinne, we haue an aduocate.* 1. Ioh. 2. 1. This makes againſt the *Cathariſts* or *Puritanes*, who a-

uouch, they neither haue ſinne, nor can ſinne: becauſe they be trees of righteouſnes; and *a good tree cannot bring forth euill fruit.*

Further, hence I gather, that pardon and reſtitution, is not to be denied to them that fall, after their conuerſion, as though there were no place for repentance, or hope of ſaluation. For Paul would haue ſuch to be reſtored, as are ouertaken by any ſinne, except they be incorrigible, and incurable. Therefore the *Nouatians* doe erre, in teaching, that ſinnes committed after a mans conuerſion, are vnpardonable, cõſidering there is hope in ſtore, for great and hainous ſinners. For though a man in perſecution denie Chriſt, and renounce his religion, yet he may be reſtored, and repent as Peter did. Luk. 22. 32. (for that ſaying of Chriſt, *Whoſoeuer ſhall denie me before men, him will I denie before my father which is in heauen*, Matth. 10. 33. is meant onely of a *totall*, and *finall deniall.*) Though a man be a grieuous Idolater, a ſorcerer, and giuen to witchcraft, yet he may be reſtored and find mercie, as *Manaſſes* did. 2. Chron. 33. Though a man be defiled and polluted with ſinnes againſt nature, yet he may be cleanſed and waſhed from them. Some among the Corinthians were fornicators, adulterers, wantons, buggerers; *but yet were waſhed, ſanctified, iuſtified.* 1. Cor. 6. 9, 11. It may be ſaide, that *it is impoſſible, that they which once haue beene inlightned, and taſted of the heauenly gift, &c. if they fall away, ſhould be renued againe by repentance.* Heb. 6. 4, 5, 6. *Anſ.* That text is to be vnderſtood of a vniuerſall, totall, and finall Apoſtaſie. And that text, Hebr. 10. 26. *If we ſinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinne*, is to be vnderſtood, of a wilfull, and malitious renouncing of the knowne truth, as the circumſtances of the place, and collation of it with others, doe manifeſtly euict. Againe, if all ſinne committed voluntarily, and willingly, were ſimply inexpiable, euery mans caſe were damnable. And though the word ἑκουσίως, ſignifie *willingly*, as *Ariſtotle* takes it, *Eth. l. 3. c. 2.* yet ſometime it ſignifieth, *ſpitefully*, and *malitiouſly*, as it is vſed by the Seuentie, Exod. 21. 13, 14. *Obiect.* παραπτώματα, or *delicta*, may be reſtored, not ἁμαρτήματα, or *peccata. Anſ.* They are vſed indifferently one for the other, as might be ſhewed, if it were needfull. But it is a confeſſed truth, auouched by *Anſelme*, and others, vpon this text. Laſtly, whereas the Apoſtle ſpeaketh indefinitly; *if any man be*

euer.

uertaken,reſtore him. I gather, that the gifts and graces of God, beſtowed vpon vs,ought to be vſed in reſtoring thoſe that are fallen,without reſpect of perſons:for herein ſpirituall men are debters,to the wiſe,and fooliſh,as the Apoſtle ſaith of himſelfe, Rom.1.14.

The third thing to be conſidered, is, the perſons that are to reſtore their brethren,laid downe in theſe words, *yee that are ſpirituall.*

Spirituall men are oppoſed to *carnall*, as 1. Cor.3.1. *I could not ſpeake vnto you brethren,as vnto ſpirituall men,but as vnto carnall*:and to *naturall* men. 1. Cor.2.14,15. *The naturall man perceiueth not the things of the ſpirit of God:but he that is ſpirituall diſcerneth all things.* Now carnall and naturall men, are of two ſorts:either they are ſuch as are altogether fleſhly, deſtitute of grace and godlines,beeing in their pure (or rather corrupt)naturalls,of whome S. Paul ſaith, *They that are of the fleſh,ſauour the things of the fleſh.* Rom.8.5.and verſe the 8. *They that are in the fleſh,cãnot pleaſe God.* Or ſuch aware regenerate,yet are weak, as being but babes in Chriſt;the fleſh being far ſtronger in thẽ, then the ſpirit: ſuch were moſt in the Church of Corinth: for Paul ſaith,*he could not ſpeake vnto them,as vnto ſpirituall men, but as vnto carnall.* 1.Cor.3.1.*for yet ye are carnall; for whereas there is among you enuying,are ye not carnall?* verſ.4.So *ſpirituall men*,oppoſed to *carnall*,are of two ſorts. Firſt, thoſe that haue receiued the ſpirit of regeneration,& doe begin to ſauour the things of the ſpirit. Rom.8. Secondly, thoſe that haue receiued a greater portion of the ſpirit,and a greater meaſure of ſpirituall graces. of whome Paul ſpeakes, 1. Cor.14. 27. *If any man thinke himſelfe to be a prophet or ſpirituall* —— ,Of the latter,the words are to be vnderſtood:& by thẽ he meaneth thoſe. whome he called *perfect men*,Philip.3.13.Ebr.5.4 Now ſpirituall men are more fit to reſtore thoſe that are fallen,then any other. Firſt, becauſe they are leſſe tainted with ſinne, then others, and ſo may more freely reprooue.Secondly,becauſe they haue more knowledge and loue,both knowing how to reſtore, and willing to doe it with greater compaſſion,and fellow feeling.He that muſt ſpeak in ſeaſon a word to the wearie,muſt *haue a tongue of the learned*, Iſay,50.4. *When Peter is conuerted, he muſt ſtrengthen his brethren*,Luk.22.32.Hence,it followes, the more excellent gifts any man hath receiued,the more he is bound to be ſeruiceable

vnto others. For if ſpirituall men muſt reſtore them that are fallen, the more a man is indued with ſpirituall graces, the more he ought to reſtore. For the Apoſtle ſaith, *As euery man hath receiued a gift, ſo let him miniſter it vnto others*, 1. Pet. 4. 10. This duty was practiſed by our Sauiour Chriſt, Ioh. 13. 12. And it meetes with the ſinne of many, who hauing receiued great gifts and graces of the ſpirit, are ſo farre from reſtoring thoſe that ſin againſt them, that they ſcorne and diſdaine to ſpeake vnto thē: for if they be at variance with any, the common ſaying is, *I am as good a man as he, why ſhould I goe to him? let him come to me, &c.* These men are farre vnlike Abraham, who though he exceeded Lot, as wel in outward gifts, as inward graces; yet ſtood not vpon his priuiledge, but was the firſt man in making the league of vnitie, Gen. 13. 8. Further, in that ſpirituall men muſt reſtore their brethren, we learne that we haue not the gifts of God beſtowed vpon vs, for our ſelues alone, but for the good of others: the poſſeſſion of them belongs to vs, the vſe of them to others. Laſtly, in that ſpirituall men, eſpecially the holy men of God, and miniſters of his word, are the Lords ſurgeans, to bind vp the broken, and raiſe thoſe that are fallen: as alſo his phyſitians, to reſtore thoſe that are in a ſpirituall conſumptiō of grace: we ought to make great account of thē, & *haue them in ſingular loue, for their worke ſake*, 1. Theſ. 5. 19. For if we muſt honor the bodily Phyſitian (as Syracides ſaith) Eccleſ. 38. verſ. 1. who cureth but the diſeaſes of the bodie: how much more ought we to honour ſpirituall phyſitians, which cure the ſpirituall maladies of our ſoules?

The fourth and laſt point, is, the manner how we muſt reſtore, laid downe in theſe words, *in the ſpirit of meekeneſſe.*

Ariſt. Rhet. ad Theod. lib. 2. cap. 3.

Meekenes is, the ſetling, or quieting of the minde, freeing it from perturbation, eſpecially in repreſſing the reuengeful affection. *A meeke and quiet ſpirit* are ioyned together, 1. Pet. 3. 4. A notable example hereof we haue in Moſes, who beeing prouoked, in ſtead of anger, ſhewed meekenes. It further makes a man to yeeld of his right, and not to proſecute the matter in rigour, and extremitie, and ſo it is oppoſed to *ſeueritie*, 1. Cor. 4. 21. *Shall I come vnto you with a rodde, or in loue, and the ſpirit of meekeneſſe?* Hence ariſeth another properties it bridleth the tongue, and the outward man, either by ſilence, as Chriſt being prouoked, *was dumme, and opened not his mouth*, Iſay 53. 7. *was*

ſilent,

ſilent, and anſwered not a word, Luk. 23.9. or by a ſoft and gentle anſwer, which *aſſwageth wrath*, Pro. 15.1. There is great reaſon why men ſhould reſtore their brethren in all meekeneſſe: for without it there is nothing but ſwelling, and faction, but troubles, and tragedies. Againe, as meekeneſſe is neceſſarie for euery Chriſtian, Coloſſ. 2. 12. Tit. 3.2. ſo it is moſt neceſſarie for him that would fruitfully and effectually reprooue. Hence it is that the Apoſtle commands vs, to *Inſtruct them in meekeneſſe, that are contrarie minded*, 2. Tim. 2.25.

Motiues to inforce this dutie are theſe.

Firſt, the exhortation and example of Chriſt, *to be followers of him*, 1. Cor. 11.1. who was *lowly and meeke*, Math. 11.29. for *he was ledde as a ſheepe to the ſlaughter, and like a lambe dumme before his ſhearer; ſo opened he not his mouth*, Iſa. 53.7. *When he was reuiled, reuiled not againe; when he ſuffered, he threatned not*, 1. Pet. 2.23. as it may appeare by that meeke anſwer; *If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou me?* Ioh. 18.23. Paul hath no ſtronger argument to exhort the Corinthians, then *by the meekeneſſe, and gentleneſſe of Chriſt*. 2. Cor. 10.1.

Secondly, it is a vertue which God doth make great account of, 1. Pet. 3.4. *A meeke and quiet ſpirit, is before God, a thing much ſet by.*

Thirdly, God hath made excellent promiſes to them that are of a meeke and humble ſpirit, that *he will guide them in iudgment, and teach them his waies*, Pſal. 25.9. That *they ſhall be hid in the day of the Lords wrath*. Zeph. 2.3. That *they ſhall inherit the earth*, Math. 5.5.

Fourthly, conſider the comfortable effects, & the good that comes thereby. A ſoft, meeke, and milde anſwer, *turneth away wrath*, Prou. 15.1. Meeke, and gentle behauiour, *heapeth coles of fire vpon our enemies head*, Rom. 12.20. *A ſoft tongue breaketh the bones*, Prou. 25.15. See the example of Gideon appeaſing the Midianites, Iudg. 8.1. &c. and Abigail pacifying Dauid, 1. Sam. 25.

Fiftly, without meekeneſſe, we cannot fauingly heare the word, either read, or preached, Iam 1.21.

It is further ſaid, we muſt reſtore *in the ſpirit of meeknes*. The word *ſpirit* is added, becauſe it proceeds from the ſpirit of god, who is both the worker and continuer thereof: as on the contrarie,

ἐν πνεύματι πραΰτητος. ἐν πνεύματι ἅγιον ἢ χάρισμα τὸ ἁγίου πνεύματος. Oecumen.

trarie, *the ſpirit of iealouſie*, Numb.5.14. *the ſpirit of errour*, 1.Ioh. 4.6. *the ſpirit of vncleanneſſe*, Zach.13.2. *the ſpirit of giddines*, Iſa. 19.14. *the ſpirit of ſlumber*, Iſa.29.19. are ſo tearmed, becauſe they proceede from a wicked ſpirit. So quicke motions, ſudden perturbations, ſtrong affections, proceeding either from the ſpirit of God, or of Sathã, are tearmed by the name of *ſpirit*. Hence we learne, that the holy Ghoſt is author not onely of *meekues*, but of all ſanctifying graces, and therefore is called *the ſpirit of wiſedome, and vnderſtanding; the ſpirit of counſell and ſtrength; the ſpirit of knowledge, and of the feare of the Lord*, Iſa.11.2. Secondly, this teacheth vs, that all true vertues are wrought onely by the operation of Gods ſpirit in vs: for though there be diuerſities of gifts, yet it is the ſame ſpirit, 1.Cor.12.4. and therfore the vertues of the Heathen are but glittering ſinnes.

Thirdly, that when we ſee the gifts or graces of God in our ſelues or others, we returne all the praiſe and glory to God, from whome they proceede, aſcribing nothing to our ſelues.

Fourthly, this ſhewes, to whome we muſt haue recourſe in our neede, namely, not to the virgin Marie, nor any Saint (who ſtand in as great neede of the fauour of God, as our ſelues) but to God alone, who is the fountaine of grace, Ierem.2.13.

Laſtly, in that the ſpirit is ſet before meekeneſſe, it ſhewes that the ſpirit of God is preſent with his graces, to inſpire them, to cheriſh, and increaſe them. Therefore the commandement, *Quench not the ſpirit*, 1. Theſſ.5.19. is to be obeyed, if we will retaine the graces of God.

Thus much of the dutie. The reaſons vſed by the Apoſtle, to enforce this dutie follow, to be conſidered. & they are two. The firſt is implyed in the word *Brethren*] which is of great force to perſwade vs to vſe moderation, lenitie, and gentleneſſe. Abraham could vſe no ſtronger argument to pacifie Lot, then this, *Let there be no ſtrife betweene thee and me, for we are brethrē*, Gen.13.8. Moſes vſed it as a motiue to accord two Ebrewes: *Sirs, ye are brethren; why doe you wrong one to another?* Act.7.26. For it is a ſhame that thoſe whome nature hath ſo neerely conioyned, ſhould be ſo farre diſioyned in affection. But the reaſon beeing taken from ſpirituall brethren, ſuch as are not onely *brethren in the fleſh*, but alſo *in the Lord*, hauing the ſame God for their father, the ſame Church for their mother, Chriſt for their elder brother, beeing begotten by the ſame immortall

ſeede, waſhed by the lauer of one newe birth, conglutinate by the ſinewes of the ſame faith, nouriſhed by the milke of the ſame word; is ſo much the ſtronger, by how much grace is a ſtraiter bond, then nature: therefore Paul would haue vs reſtore one another in the ſpirit of meekeneſſe, becauſe we are *brethrē*. Nay, perſons excommunicate, are not to be accounted as enemies, but to be admoniſhed as brethren, 2. Theſſ. 3. 15. The reaſon why men vſe no more mildneſſe in their reproofes, is, becauſe they forget themſelues to be brethren, or conſider not that they haue to deale with their brethren: as Ioſephs brethren, who conſidering him as an enemie, ſaid one to another, *Behold, this dreamer commeth, come therefore, let vs kill him*, Gen. 37. v. 19, 20. But when they conſider him as their brother, they ſay, *Come, and let vs ſell him to the Iſhmeelites, and let not our hands be vpon him, for he is our brother, and our fleſh*. v. 27.

The ſecond reaſon, is in theſe words, *Conſidering thy ſelfe, leſt thou alſo be tempted*. And it is taken from the conſideration of our owne eſtate, that we are ſubiect to fall into, and to fall in temptation, as well as others: and therefore we ought to deale with them in all meekenes, as we would be dealt withall in the like caſe. The words are laid downe by way of admonition or aduiſe, and they carrie a double ſenſe: either thus, *Conſidering thy ſelfe*, that is, looking to thy ſelfe: *leſt thou alſo be tempted*, that is, leaſt thou offend, and ſinne, in beeing too ſeuere a cenſurer of thy brother, in reprooving ſinne with ſinne. Or thus, *Conſider thy ſelfe*, that is, thine owne frailtie, how thou maieſt eaſily be ouertaken with the ſame, the like, or a greater ſinne, ſeeing thou maieſt be taken in the deuils ſnare, and deceiued with his pleaſant baites, as well as he was: therefore deale as mildely with him, as thou wouldeſt others ſhould deale mercifully with thee. Here Paul forbiddeth vs not to conſider the actions of our brethren, for we are to conſider one another; Firſt, that we may auoid the contagion of euill example, *Marke them diligently which cauſe diuiſion and offences, and auoid them*, Rom. 16. 17. Secondly, that we may be able to reproue and cenſure them. *Conſider the matter, conſult, and giue ſentence*. Iudg. 19. 30. Thirdly, that we may follow their good example. *Looke on thē, which walke ſo, as ye haue vs for example*, Philip. 3. 17. *Let vs conſider one another, to prouoke vnto loue, and to good works* Hebr. 10. 24. But he would haue vs, eſpecially to conſider our ſelues,

that by the conſideration of our owne weakneſſe, we might learne more mildnes towards others in our reproofes: for ſeeing we ſtand in neede of mercie, we ought to deale mercifully: and ſeeing God forgiueth vs innumerable ſinnes, we ought to forgiue ſeauen times, yea ſeauentie times ſeauen times: ſeeing he forgiueth vs tenne thouſand talents, we ought to forgiue a hundreth pence. Matth. 18. 32, 33. *Obiect.* The Phariſie conſidered himſelfe, when as he ſaid, *Lord, I thanke thee, that I am not as other men, thus, and thus, or like this Publican.* Luk. 18. 11. and yet he is reprooued by our Sauiour Chriſt. *Anſ.* True it is: for he onely conſidered his owne ſuppoſed vertues, which he ſhould not haue conſidered, but forgotten, though they had beene true vertues indeede, according to Chriſts precept, Mat. 6. 3. *Let not thy left hand know what thy right hand doth:* and Pauls practiſe, Phil. 3. 13. *I forget that which is behinde.* And neuer ſo much as lightly conſidered his owne ſinnes, which Paul here would haue vs to conſider, and therefore he is reprooued.

Paul would haue vs conſider our ſelues, becauſe the ſerious conſideration of our owne weaknes, will mooue vs to practiſe this dutie of meeknes: for as we helpe vp thoſe that are fallen, releeue the diſtreſſed, pitie the afflicted, burie the dead, &c. becauſe we conſider our ſelues in them, that their caſe may be ours: So we ought to reſtore thoſe that are fallen, in all meekenes; becauſe we may fall, and be ouertaken as well as they: the rather, becauſe God himſelfe in correcting and reprooving vs, doth deſcend to our weaknes, *and conſiders that we are but fleſh, and a wind that paſſeth, and commeth not againe.* Pſal. 78. 39. and Chriſt became like vnto vs in all things, and was tempted in like ſort (yet without ſinne) that he might be mercifull, and a faithfull high Prieſt, and might be touched with a ſenſe of our infirmities. Heb. 2. 17, 18. and 4. 15. *Obiect.* He therefore that knowes aſſuredly he cannot be ouercome by temptation, is not to reprooue in the ſpirit of meeknes. *Anſ.* No man is ſure, and therefore no man can be ſecure. Againe, though a man know he cannot totally nor finally fall away, yet ſeeing he doth finde by experience, that he cannot ouercome without much adoe, without much ſtriuing and wraſtling, nay oftentimes not without reſiſting vnto blood: he ought to vſe more meekenes and mildnes, conſidering with what difficultie he ouercame: our Sauiour Chriſt learned by experience how hard a thing it was

to ouercome temptations, that he might haue a fellow-feeling of our infirmities. Therefore ſpirituall men muſt remember, that they were once carnall, euen babes in Chriſt: thoſe that are ſtrong, muſt conſider that they were once weake: old men that are graue and ſtaied, muſt call to mind that once they were in the heat of their youth, and what difficulties encountred them, and with what contention they paſſed the vanitie of that age: and ſo they ſhall the better reprooue others in the ſpirit of meeknes, if they looke themſelues in the glaſſe of their example: this is Pauls reaſon, why we ſhould *ſhew all meekenes to all men, becauſe we our ſelues were in times paſt, vnwiſe, diſobedient, &c.* Tit. 3. 2, 3.

Laſtly, marke here how Paul changes the number: for hauing ſaid, *ye that are ſpirituall, reſtore &c.* in the plurall number, here he ſaith, *conſidering thy ſelfe*, in the ſingular, and not *your ſelues: leſt thou alſo be tempted*, and not *you*: which he doth not through rudeneſſe of ſpeech, as ſome of the ancient Diuines haue thought: but with great iudgement he vſeth a familiar Hebraiſme, changing the number. Firſt, to giue the greater force, and to ſet the ſharper edge vpon his admonition. For that which is ſpoken to all, is ſpoken to none. Secondly, to ſhew how hard a thing it is for a man to conſider himſelfe. It is naturall for men to ſpie notes in other mens eyes, and not to perceiue beames in their owne. Matth. 7. 3. to looke outward at others, not inward at themſelues. Like *Plutarchs Lamia*, or *fayries*, which carried their eyes in their heads when they went abroad, but when they came home put them vp in a boxe. In doing good and beeing beneficiall, we muſt not ſo much conſider our ſelues. Philip. 2. 4. but in iudging and reproouing, we ought to beginne with our ſelues.

Hierom in hunc locum.

For the better vnderſtanding of the doctrine of brotherly correction, and Chriſtian reproofe, I will handle theſe foure queſtions: I. who are to be reprooued? II. for what? III. by whome? IIII. in what manner?

I. Who are to be reprooued?

Anſ. All that are *brethren*: for ſo our Sauiour Chriſt ſaith, *If thy brother ſinne againſt thee, reprooue him.* Matth. 18. 16. And S. Paul ſaith, *Brethren, if any man &c.* The name *Brethrē*, is takē foure waies in Scripture, as *Ierome* hath well obſerued againſt *Helvidius*. I. for thoſe that are brethren by nature, as Iacob and

Esau; the twelue Patriarkes; Andrew and Peter; Iames and Iohn. II. for those that are of affinitie. Thus the kinsemen of Christ, are called *his brethren:* which the *Helvidians* not obseruing, thought they had beene his naturall brethren, by the virgin Marie: thus Abraham and Lot are called *brethren*, Gen. 13. v. 8, 14. though Lot was but his brothers sonne. Gen. 14. 12. Thus Iacob the nephew of Laban, calleth himselfe *his brother*. Gen. 29. 12. and so Laban calleth him. v. 15. III. for men of the same countrey. Thus all the Iewes are called brethren one to another. Deut. 17. 15. *From among thy brethren shalt thou make a king ouer thee*. and, Deut. 23. 19. *Thou shalt not giue to vsurie to thy brother*. and, Rom 9. 1. Paul saith, *he could wish himselfe anathema, or accursed, for his brethren*, that is, the Iewes. IIII. for those of the same religion. 1. Ioh. 3. 16. *We must lay downe our liues for our brethren*. Matth. 23. 8. *One is your Doctor*, to wit, Christ, *and all ye are brethren*. 1. Cor. 5. 11. *If any that is called a brother be a fornicatour, with such a one eate not*. To these we may adde a fifte acception: for all those that are confederate, or otherwise ioyned together, by the bond of nature, humanitie, societie, or friendship. Thus Ahab calleth Benhadad *his brother*, that is, his friend. 1. Kng. 20. 32, 33. thus Simeon and Leui are called *brethren in wickednes*, that is, confederate in euill. Thus all men are called *brethren* one to another, by reason of the bond of nature, Gen. 9. 5. *at the hand of a mans brother, will I require the life of man*. In all countries those that associate themselues together in warre, after a speciall manner, are called *sworne brethren*. Now we must not restraine the word *brethren*, to those that are brethren by nature, or by affinitie, or by countrey: neither inlarge it to all those that are brethren by the bond of nature: but onely to those that are brethren in the fourth acception, that is to say, *brethren in religion*, or *brethren in the Lord*, (though they be *false brethren*) if they be brethren at least in outward profession: for reproofe beeing a part of *Ecclesiasticall Discipline*, belongeth not to those that are out of the visible Church, as to Iewes, Turkes, Pagans; because our Sauiour Christ saith, *If he heare them not, tell the Church: and if he will not heare the Church, let him be vnto thee as a heathen man, and a Publican*. Which cannot be vnderstood of him that is a heathen or Pagan alreadie. And Paul saith, 1. Cor. 5. 11. *If any that is called a brother*, that is, a Christian, *be a fornicatour, &c.* and then

Gen 49. 5.

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he addes in the next verſe, *what haue I doe, to iudge them that are without?* that is, ſuch as are no members of the Church, to whom *Eccleſiaſticall Diſcipline* teacheth not; *doe not ye iudge them, that are within?* that is, ſuch as are of the viſible Church, ſuch as doe ſubiect themſelues to the cenſure, and diſcipline of the church. It belongs therefore to thoſe that are of the Church, at leaſt in ſhew; but ſpecially to thoſe that are of the ſame particular Church, liuing vnder the ſame particular gouernment. Albeit the caſe may ſo fall out, that thoſe of another Church, profeſſing the ſame religion with vs, may be reprooued, and cenſured: yea one Church may admoniſh another; for they beeing members one of another, are to procure the good one of another, as Paul teacheth by the ſimilitude of *the head* and *the members* of the ſame bodie. 1. Cor. 12. Therefore all that are in the boſome of the Church, euen the mightie Princes and Potentates of the earth, are ſubiect to reproofe, if they doe offend: thus Nathan the Prophet, reprooued Dauid. 2. Sam. 12. and Azarias the Prieſt, rebuked Vzziah. 2. Chr. 26. 18. & Paul reprooued Peter to his face. Gal. 2. 11. Therefore thoſe men, yea thoſe Magiſtrates, or Monarchs, that cannot endure the leaſt reproofe, and will not yeeld their necks to Chriſt his yoke, and their backs to the rod of *Eccleſiaſticall cenſure*, are greatly to be cenſured: for herein they contemne the ordinance of God. Let thē conſider that they are not better then King Dauid, who hauing ſinned, patiently indured reproofe by Nathan. Let thē remember how King Vzziah was ſtricken with leproſie for reſiſting god in the miniſtry. And here the popiſh ſort come to be taxed, who exēpt their cleargie men (as they call them) frō all reproofs, & eccleſiaſticall proceedings, in thruſting them into ſome one monaſtery or other, leſt their exemplarie puniſhment ſhould be a blemiſh or diſparagement, to their order and profeſſion: whereas Paul would haue the miniſters and Elders, yea all ſuperiours, to be reprooued as well as others; ſo it be done in order, & with due reſpect (as after I will ſhewe). Thus Paul biddeth the Coloſſians, that they ſhould ſay to Archippus, *Take heed to thy miniſterie, that thou haſt receiued in the Lord, that thou fulfill it*, Coloſſ. 4. 17.

II. We are bound to reprooue all that are in the Church, to whome we owe dutie of loue: but we are to loue our ſuperiours, as much, if not more then others: therefore we are bound

to reprooue them as well as others. I I. There is greater reason we ſhould reprooue them then others. 1. Becauſe they beeing in higher place, are in greater danger of falling then others, and therefore haue more neede of admottons and reproofes. 2. Becauſe they haue many that will flatter them, but fewe or none, that will, or dare reprooue them.

It will be ſaid, all are not to be reprooued which liue in the Church; for ſome be ſcorners, who (as Salomon ſaith) muſt not be reprooued. And our Sauiour Chriſt forbiddeth vs, *to caſt pearles before ſwine*, Matth. 7.6. I anſwer, that onely open ſcorners, contemners, perſecuters of the word, are to be excepted: otherwiſe all wicked men are to be cenſured and rebuked. For 1. Chriſt ſpeaketh of manifeſt contemners of religion, when he ſaith, that *they are like ſwine, which trample pretious pearles vnder their feete*: and of perſecutors, when he ſaith, that *like dogs they returne againe, and all to rend them*. 2. Chriſt beeing here vpon earth, did not hinder the Phariſies, Sadduces, Publicans, and harlots, from comming to his ſermons: much leſſe would he debarre them of this cenſure of the Church. 3. The woman of Syrophenitſa (though called *a dogge*) *yet eateth of the crummes that fall from the childrens table*, Matth. 15.27. 4. Paul did often admoniſh and rebuke the Corinthians, though they were carnall and fleſhly minded: therefore all men, though neuer ſo publike & notorious offenders, (if they be not opē ſcorners, or perſecutors of the knowne trueth) are to be reprooued.

Obiect. Profane men which notoriouſly offend and ſcandalize the Church by their wicked liues, haue no fellowſhip with Chriſt, but are to be accounted as dogs, out of the Church.

I anſwere 1. They are not to be counted dogs, which doe acknowledge their faults, the greatneſſe of their ſinne, and the merit of Chriſt: for ſuch a dogge was the Cananitiſh woman, who was a true beleeuer. 2. This is agreeable to S. Pauls practiſe, who did admoniſh thoſe among the Corinthians, that were carnall, and did not at the very firſt excommunicate thē, or yet ſuſpend them: and ſo anſwerably, he commands Titus, that he ſhould rebuke the *Cretians ſharpely*, or *peciſely*, for their notable lying and idleneſſe, Tit. 1.12. 3. Chriſt denieth not pardon to them that fall by *recidination*, but would haue them forgiuen, not onely till ſeauen times, but till ſeauentie times ſeauen times; and Paul ſpeakes indefinitely in this place.

ἀκριβῶς.

that

that we ſhould *reſtore him that falleth by occaſion into any offence*, not ſpecifying how often we ſhould forgiue. 4. We muſt diſtinguiſh betwixt the magiſtrates ſword, and the keyes of the Church: notorious offendours when they repent, are to be receiued into the boſome of the Church, as ſonnes of the church: yet for all that, they may, nay they ought to be puniſhed by the magiſtrate: as the good the theife (albeit a member of Chriſt) yet iuſtly puniſhed for his offence.

11. For what faults are men to be reproued?

Men are to be reproued for euery known ſinne: This is manifeſt from the end of reproofes, which is, the gaining of our brother, that he periſh not in his ſinne: but euery ſinne is of this nature and qualitie, that it bringeth death, beeing not repented of: therefore for euery ſinne a man is to be reproued. Secondly, our Sauiour doeth not reſtraine this precept to priuate iniuries, becauſe in that caſe we are to follow another rule. *Reſiſt not euill. Bleſſe, and curſe not. Doe good to them that hate you, &c.* Thirdly, it is extended to euery ſin, becauſe he which ſinneth againſt God, or the whole Church, ſinneth alſo againſt thee, and euery particular member of the Church. For euery Chriſtian ought more to be affected for the ſinnes committed againſt God, or the bodie of the Church, then for thoſe that are perſonally, and directly intended or done againſt himſelfe: therefore Chriſt ſpeaketh not only of ſinnes, as they are priuate wrongs, iniuries, or damages; but as they are diſhonourable to the maieſtie of God, ſcandalous to the Church, pernitious to him that committed them; not onely as they offend him againſt whome they are committed. It will be obiected, that Chriſts commandement is to be vnderſtood of thoſe that wrong vs, when he ſaith, *If thy brother ſinne againſt thee.* I anſwer, that phraſe and forme of ſpeech (*againſt thee*) is not meant onely of priuate wrongs offered vs, (as I haue ſaid) but of any ſinne committed againſt God: for in euery knowne ſinne, we are in a ſort wronged: 1. becauſe we ought to be ſo zealous of the glorie of God, that we ought to be more grieued when men ſin againſt God, then when they ſinne againſt vs: yea, we muſt make Gods quarrell, our owne quarrell. 2. Becauſe he which ſinnes in our preſence, doth, or at the leaſt ought to offend vs. As Hezechiah was offended when he heard the blaſphemies of Rabſhekah, 2. King. 19. 1. and Dauid, whoſe eies powred out riuers of

waters,

waters,becauſe men kept not gods law.Pſal.119.v.136.& Lot, who vexed his righteous ſoule, in ſeeing and hearing the abominations of the Sodomites,2.Pet.2.8. For to expound theſe words(*againſt thee*) thou beeing priuie to it,is farre from the meaning of the text, neither can the phraſe be ſhewed in that ſenſe.

Now that men are to be reprooued for knowne ſinnes committed againſt God,of what nature, qualitie, and condition ſoeuer they be,beſides the former reaſons,it is manifeſt.Leuit.19.17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainly rebuke him, and ſhalt not ſuffer ſinne to reſt vpon him.* Therfore a man is to be rebuked for euery ſinne. The Apoſtle wherſoeuer he ſpeaketh of reproofes,neuer reſtraines it to one kind, but extends it to all knowne ſinnes. 1.Cor.5. he reprooues the inceſtuous perſon for his inceſt, and excommunicateth him beeing impenitent. So in this place, *if a man be fallen by occaſion into any offence*, he ſaith not,this or that offence, but in generall, *into any offence*, whether in life or doctrine, by euill example, or otherwiſe, againſt the firſt, or ſecond table. Yet this is ſo to be vnderſtood, as that iniuries and wrongs offered vs, are not to be excluded: for euen for them alſo, are men to be reprooued. I. It is the purpoſe of our Sauiour Chriſt,Matth.18. to teach this very point, for hauing taught, Matth.18.v.6.that none ſhould offend or ſcandalize his brother; in the 10.verſe,he ſhewes what is to be done, if any man did offend his brother, by iniuring or wronging him: to wit, that he is to reprooue him. II. He maketh him that ſuffered the wrong a witneſſe, not an accuſer,when he ſaith, *If he heare thee not,take yet with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed*,Matth.18.16.He biddeth him take *one or two*, that ſo it may be confirmed *by the teſtimonie*, not of one or two,but *of two or three*:therefore the partie offended is one of the witneſſes. III. If it were vnlawfull to reprooue men for iniuries offered vs, what courſe ſhould he take that is ſecretly wronged, none beeing priuie to the wrong but himſelfe,and the partie offending? Thus men would be imboldned to ſinne,ſeeing they could by no meanes be controlled,and ſo men might fruſtrate the commandement of Chriſt.I adde further, that he which is iniured,is fitter to reprooue him that offered the iniurie then any other. I.Becauſe the offence, both for

ſub-

ſtance and circumſtance is better knowne vnto him, then to any other. 11. Becauſe the reproofe (in all likelihood) will take the better place, when as the offender ſhall haue coales of fire heaped vpon his head, when he ſhall ſee, that the partie wronged is deſirous of his good, and readie to requite good for euill, in ſeeking his amendement, whereas he ſought his hurt. And whereas it may ſeeme that it ſauoureth of reuenge, to reprooue thoſe that wrong vs, I anſwer, though many in reprooving reuenge themſelues, yet the one may be done without the other; and the right vſe of a thing is not to be neglected, becauſe of the abuſe thereof.

Obiect. Authors of hereſies, ſchiſmes, diſſentions, are to be auoided. Rom. 16. 17. therefore not to be reproued. *Anſ.* Generall places of Scripture, are to be expounded, according to particular limitation in other places: now that generall text, Rom. 16. 15. is reſtrained and limited, Tit. 3. 10. *Auoid an heretike after once or twiſe admonition.*

Obiect. Paul commands the Corinthians, that without any more adoe, they ſhould proceede forthwith to the publike cenſure of excommunication againſt the inceſtuous perſon: and as it may ſeeme, without any former reproofe. 1. Cor. 5. beſides, he commands that we ſhould not eate, that is, familiarly conuerſe with notorious perſons of ſcandalous life. 1. Cor. 5. 11. and that we ſhould *withdraw our ſelues from euery brother that walketh inordinately.* 2. Theſſ. 3. 6. *Anſ.* Pauls practiſe is not contrarie to Chriſts precept. He purpoſed indeede to excommunicate the inceſtuous perſon, if he perſiſted in his ſinne, yet marke how; *in the name, and by the power of our Lord Ieſus Chriſt.* 1. Cor. 5. 4. in which words the forme of proceeding againſt him is limited, and that according to Chriſts inſtitution, Matth. 18. *the name and power of Chriſt*, ſignifying the word and inſtitution of Chriſt. 2. Paul doth plainly expound himſelfe in other places, what his practiſe was, in that behalfe, as 2. Cor. 13. 1, 2. where he ſignifieth that he did not excommunicate vncleane perſons, fornicators, wantonnes (mentioned chap. 12. 21.) before the third admonition; making his third comming vnto them, in ſtead of three admonitions, or witneſſes againſt them.

It will be ſaide, that Paul threatneth when he commeth he will not ſpare *the reſt.* 2. Cor. 13. 2. therefore it ſeemeth he was

reſolued to excommunicate them without any former proceeding againſt them. *Anſ.* When Paul ſaith, *I write to them which haue ſinned, and to all others, that if I come againe I will not ſpare.* By *all others*, he meaneth not ſome which he purpoſed to excommunicate without former admonition, (for in writing this Epiſtle to them, he admoniſheth them all to repent, leaſt when he came he ſhould vſe ſeueritie) but thoſe which liued ſecurely in the open breach of the law, to whome he threatned to come with a rodde, if they did not amend. 1. Cor. 4. 21. and when he now againe admoniſheth, threatning that if he come the third time he will not ſpare. Beſides this, Paul ſhould be vnconſtant and vnlike himſelfe, if he ſhould admoniſh vncleane perſons, fornicatours, wantons, and that three times before excommunication: and ſhould at the firſt excommunicate certen others, without any precedent admonition.

ἐπιτιμᾶν. 3. The[a] word there vſed, ſignifieth reproofe in word, as it is taken Luk. 17. *If thy brother ſinne againſt thee, rebuke him*: therefore *the reproofe by many, or of many* mentioned 2. Cor. 2. 6. may ſignifie as well the graue, ſerious, and effectuall reproofe of the Church, by which the inceſtuous perſon was reclaimed from his ſinne, and ſo preuented the thunderbolt of excommunication; as the reall election out of the Church: and thoſe words v. 10. *if you forgiue any thing*, may as well ſignifie receiuing into fauour and familiaritie before excommunication, vpon his repentance, as reſtitution after excommunication.

4 Be it graunted, he were indeede excommunicate (as it is moſt probable he was) yet hence it cannot be inferred, that they did proceede againſt him without precedent admonition. The Scripture is ſilent in this point. Therefore the reaſon is not good; It is not recorded, therefore it was not practiſed.

5. Though the Apoſtle command we ſhould haue no familiaritie with inordinate liuers, 2. Theſſ. 3. 6. but that we withdraw our ſelues from them, yet he addes withall, that if there were any amongſt them that would not obey his ſayings, they ſhould note him by a letter, v. 14. and he expreſſely commandeth that they ſhould *admoniſh the inordinate*. 1. Theſſ. 5. 14. for that was his practiſe, as it may appeare, 2. Theſſ. 3. *Thoſe that are ſuch*, that is, inordinate liuers, *we exhort & cõmand by our lord Ieſus Chriſt, that they worke with quietnes, and eate their own bread.*

III. Who are to reproone.

It is a dutie which concerneth all men; our Sauiour Chriſt ſaith, *If thy brother ſinne againſt thee, reproue him*: and the commandement is generall, Leuit. 19. 17. *Thou ſhalt not hate thy brother in thy heart, but ſhalt rebuke him plainely*: now all Chriſtians are brethrē, (as I haue ſhewed) therefore all men are bound to reproue their brethren, as occaſion ſhall ſerue. Secondly, all Chriſtians are members of the ſame bodie whereof Chriſt is the head, therefore they are to helpe and further one another, as members of the naturall bodie doe: and this is done by admonition and reprehenſion. Thirdly, the bond of charitie tieth all men to helpe their brethren in what they can for their good, and therefore (if neede be) to reproue them. And albeit ſome may ſeeme to be vnfitte or vnworthie reproouers of others, beeing tainted with as great, or greater ſinnes themſelues, and ſo cannot caſt out motes out of other mens eyes, they hauing beames in their owne; yet we muſt know that ſinne freeth none from this dutie: indeede none ought to reproue, either with ſcandall to others, or with hurt and hinderance of him that is reprooued; yet no man is exempted from this dutie. For euery man ought to be cleare and blameles, ſpecially of open crimes, that ſo he may more freely and fruitfully reproue his neighbour; but though he be not, yet he remaineth ſtill bound to the performance of this dutie. Our Sauiour ſaith not, that he which hath a beame in his eye, is therefore freed from pulling forth the mote out of his brothers eye; but, *firſt caſt out the beame out of thine owne eye, and then thou ſhalt ſee to pull out the mote out of thy brothers eye*. They therefore are ſeuerely to be cenſured, nay deepely to be condemned, who ſay with Cain, *Am I my brothers keeper?* as though it concerned them not a whit whether he ſinke or ſwimme; as though euery man were to looke to himſelfe alone, for his owne behoofe and benefit, and not vpon the things of his brethren, for their good? or as though God had not made euery man a guardian to his brother? The dimme candle light of corrupt nature, condemneth theſe men, which teacheth that he which may ſaue and doth not, doth in effect as much as kill, or deſtroy. The dutie therefore lieth vpon all, but chiefely vpon the Paſtours and Miniſters of the word: for they are to inquire into the liues of men, ſpecially of thoſe that are committed and commended to their charge: for which cauſe they are called the Lords ouerſeers, or

Gen. 4. 9.

Philip. 2. 4.

watchmen, Ezech. 33. and 34. *And if they doe not ſtrengthen the weake, heale the ſicke, bind vp the broken, bring againe that which was driuen away, nor ſeeke that which is loſt, &c. he will require his ſheepe at their hands.* Ezech. 34. v. 4. 10. Paul inioynes the Paſtours of the Church of Epheſus, that *they ſhould take heede to themſelues, and to the flocke whereof the holy Ghoſt had made them ouerſeers.* Act. 20. 28. and he commandeth Timothie that he *ſhould be inſtant in ſeaſon and out of ſeaſon; that he ſhould improue, rebuke, exhort, with all long-ſuffering and doctrine.* 2. Tim. 4. 2. and Titus, that *he rebuke and exhort with all authoritie.* Tit. 2. 15.

Further, it is to be obſerued, that though all men are bound to reprooue their neighbours if they offend, yet in fiue caſes they are not bound.

I. If a man be ignorant of the offence. For a man that reprooueth another, muſt be certen of the fault, otherwiſe he doth purchaſe to himſelfe a blot: and priuate perſons are not to prie into others mens actions, that ſo they may haue matter to reprooue. Prou. 24. 15. For we are bound to reprooue as we are bound to giue almes: now we are not bound in giuing almes to ſeeke ſome, to whome we may giue; if we giue to thoſe whome we meete, that ſtand in neede of our almes, we haue done our dutie. The like is in reproofes. And although reproofe be a debt which we owe our neighbour; yet it is no debt due to any priuate perſon (for then we were bound to ſearch out the partie, and diſcharge the debt) but it is a publike debt, which we owe to all: and therefore it is not neceſſarie we ſhould ſeeke them out. If we diſcharge it to thoſe we meete withall, it is ſufficient. *S. Auguſtine* ſaith well, *Admonet dominus non negligere inuicem peccata noſtra non quarenda quod reprehendas, ſed vitando quod corrigas.*

de verb. dom. ſerm. 16.

II. If he haue repented of his fact, he is not to be reprooued, for the end of reproofe is to reclaime him; therefore if he be reclaimed already, there is no place left for reproofe: although the magiſtrate may puniſh and correct him in regard of the common good.

III. A man is not to reprooue, if he be certaine his reproofe will doe no good: for when the ende ceaſeth, all things tēding to the end do likewiſe ceaſe; therfore if there be no hope of amendment (which is the ende of reproofe) reproofe is to be

omitted;

omitted;ſpecially if it be ſo farre from bettering the partie, that it make him much worſe. Salomon ſaith, *He which inſtructeth a ſcorner, getteth himſelfe reproach, and he that reproueth a wicked man, purchaſeth to himſelfe a blotte*, Prouer. 9. 7. And then he addes in the next verſe, *Rebuke not a ſcorner, leaſt he hate thee, rebuke a wiſe man & he will loue thee.* And verely it were great folly to ſpend labour in vaine, in telling them of their faults, when our ſchooling will not better them, but incenſe them more and more: It were better to be ſilent, or to ſeparate from them, then to ſtirre vp hornets, or to thruſt our hands into a waſps neaſt. It is is well ſaid of one, that he which ſhall beſtowe the ſeeds of wholſome admonitions on ſuch curſed and vnprofitable ground, ſhall reape nothing for his paines, but the thornes of mockes and reproches. Muſſus.

It will be ſaid, the Iudge ceaſeth not to puniſh malefactours, though they be not bettered by the puniſhment; therefore ſeeing brotherly correction is commanded, it muſt not be omitted, though the party reprooued be not bettered, but offended thereby, and made worſe. I anſwer, the reaſon is nothing like. for the iudge in puniſhing, doth principally intend the good of the common wealth, which commeth by chaſtiſing, or by cutting off malefactours, though they themſelues be nothing bettered: but the end of reproofe, is the amendment and good of him that is reprooued: therefore a man may not be reprooued, except it be for his priuate good, though the magiſtrate may puniſh him in regard of the common good.

IV. Reproofe may be omitted, if it be certaine that the partie will either preſently redreſſe his fault without reproofe: or that ſome others will admoniſh him thereof, whome it doth more neerely concerne. As the giuing of almes may be omitted, if it be certaine that the partie that is in want will prouide for himſelfe, or that he will be ſufficiently releiued by others.

V. If it may be done more conueniently and profitably another time, it may be omitted for the time. Except in theſe fiue caſes, he that doth not reproue his brother, is guiltie of his ſinne. Leuit. 5. 1.

IIII. Point. *In what manner are men to be reprooued?*

The manner to be obſerued in reprooving, I will lay downe in tenne rules.

1. A man muſt ſo reproue his brother, as that it may be

most for the aduancement of Gods glorie, best for the winning of him to God, and least to the defaming of him abroad to the world: and that it may appeare vnto him, that he doth it of loue (aiming at nothing but his good) not of any malitious humour, or sinister affection of reuenge, or vaine-glorie, &c. and that this may be done, two things must be practised. First, he that reproueth another, must pray that God would so guide his tongue, and mooue the others heart, that his reproofe may be profitable vnto him: for without Gods blessing our admonitions are but words spoken in the winde, 1. Iohn. 5. v. 16. *If any see his brother sinne a sinne that is not vnto death, let him pray, &c.* Secõdly, we may not traduce him to others, either before or after our reproofe, 1. Pet. 4. 8. This rule is generall: the rest following are more speciall.

II. Euery reproofe must be grounded vpon a certaine knowledge of the fault committed. For we may not goe vpon priuate surmises and suppose, or flying reports and rumours blazed abroad: no nor vpon vehement suspitions, or strong presumptions, Deut. 13. v. 14. for in so doing, we shall but offend the partie, who knowes himselfe to be innocent of the crime obiected, and purchase to our selues a blot of indiscretion, in beeing zealous without knowledge. Therefore for secret sinnes, men are not to be reprooued. *Secret* I call those that are knowne onely to God, and the conscience of the doer: or onely to others, but not to vs. This was practised by S. Paul, Gal. 2. 14. who reproued not Peter, till he was throughly informed of his offence: which condemnes the common practise of the multitude, who censure and reproue others, specially publike persons, as magistrates and ministers, vpon false reports, or wicked surmises, when as no accusation may be admitted against such, vnder two or three witnesses. 1. Tim. 5. 20. Yet a man may reproue vpon credible information, as Paul did the Corinthiãs for their cõtentions, groũding his reproofe vpõ the report of the house of Cloe, 1. Cor. 1. 11. which he beleeued to be true in part, 1. Cor. 11. 18. If the report be not certaine, we must onely reproue hypothetically, and not peremptorily.

III. In reproouing others, we must consider our selues, specially our owne weakenes, and beginne the reproofe in our selues, if not for the same fault we reproue in our neighbour, yet for as great as that (if not a greater) in another kind: this man-

manner of reproouing is inioyned by S. Paul, when he ſaith, *conſidering thy ſelfe, leſt thou alſo be tempted*: and a man is to conſider himſelfe in three reſpects: in regard of the *time paſt, preſent*, and *to come*: in regard of the *time paſt*, that he was as wicked, prophane, and graceleſſe as another: yea that he was (as the Apoſtle ſpeaketh) *darkeneſſe, and the child of wrath as well as others*: Paul ſhewes the force of this conſideration, when he perſwades men to be ſofte and gentle, ſhewing all meekeneſſe to all men: a reaſon taken from the conſideration of our own frailties and ſinnes in time paſt, *for* (ſaith he) *we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſerving the luſts and diuers pleaſures, liuing in malitiouſneſſe and enuie, hatefull and hating one another*, Tit.3.v.2.3. In regard of the *time preſent*, that he is but a fraile man, ready to fall euery moment, that he is not able of himſelfe to thinke the leaſt good thought, much leſſe to reſiſt the leaſt temptation, and that whatſoeuer he is, he is it out of himſelfe, by grace in Chriſt, as Paul ſaith, *By the grace of God I am that I am*. So that were it not for this preuenting and cooperating grace, he would fall into as great enormities as other men. In regard of *the time to come, Conſider thy ſelfe, leſt thou alſo be tempted*: remember Pauls Item, 1.Cor.10.v.12. *Let him that thinketh he ſtandeth, take heed leſt he fall*: for if thou haſt not bin ouertaken with the like ſinne, yet thou maiſt be hereafter: therfore as thou wouldeſt haue others to be cōpaſſionate towards thee, if thou were in the like caſe; ſo be thou to thē. The not obſeruāce of this rule, is the cauſe that there are ſo many cenſorious Catoes, ſo many ſeuere Ariſtarchi of other mens actions, ſo many that are ſharpe ſighted & Eagle eied, in ſpying motes in other mens eies: and as blind as moles, or beetles, in diſcerning the great beames that are in their owne eies.

Aut ſumus, aut fuimus, vel poſſumus eſſe quod hic eſt.

IIII. It is very requiſite and expedient, that the reproouer be not tainted with the ſame, or the like fault which he reproueth in an other, leaſt it be ſaid vnto him, *Phyſitian cure thy ſelfe*. Luk.4.23. *In that thou iudgeſt another, thou condemneſt thy ſelfe*, Rom.2.v.1. Therefore Dauid ſaith not, Let the wicked ſmite me, or let him that is as deep in fault as my ſelfe reproue me: but *Let the righteous ſmite me, for that is a benefit, and let him reproue mee, that ſhall be as a pretious oyle: that ſhall not be wanting to my head*, Pſal. 141.v.5. For albeit in regard of the reproofe it ſelfe, it be not greatly materiall, yet it is not ſo expedi-

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ent,nor so profitable in regard of the reprooued,1. because he seemeth vnworthy to reprooue another, who is to be reproued himselfe, beeing as deepe in fault as any : 2. because it will be thought, that he which maketh no conscience to redresse himselfe,will not be so ready to reclaime others,of loue to their persons,or hatred of their sinnes, or zeale of Gods glorie; but for pride,or businesse in other mens matters,or vanitie,or some such sinister ends.

V. All reproofes must so be ministred,as that the partie reprooued may be brought to a true sight of his sinne : as also to a liuely sense and feeling thereof, and so to a compunction of heart,by reason of it, and of the wrath of God,which attendeth vpon him for his sinne; For the performance of this rule,we haue the example of God himselfe,Psal.50.v.21. *I will reproue thee,and set thy sinnes in order before thee* : as also of the Prophet Nathan,who by the parable conuicted Dauids conscience, and so made him condemne himselfe, 2. Sam.12. And the precept of Saint Paul, commanding Timothie, that he should so reproue,as that he conuict the conscience of the sinne, when he saith,*Reproue, rebuke, exhort with all long-suffering and DOCTRINE*:nowe this is done by shewing the true meaning of the lawe, and the curse of God annexed to euery breach thereof,and so by vnfolding the horrible greatnesse of sinne, to the conscience of him whome we doe reproue. For reproofes which are not thus qualified,are but cold and perfunctorie,such as was that of Elie, in reprooving his lewd sonnes, *Why doe ye such things? for of all this people, I heare euill reports of you:doe no more my sonnes; for it is no good report that I heare*,1. Sam.2.v.23,24. beeing a meanes rather to cherrish sinne in them,then to reclaime them from it. These kinds of reproofes, not vnfitly may be compared to hotte or hastie healing salues, which drawe a faire skinne ouer a fowle wound;which because it is not soundly cured from the bottome, but ouerly healed vp,doth afterward apostemate or fistulate, and becommeth more dangerous and desperate then euer before.

2. Tim.4.2.

VI. The vineger of sharpe reprehension, must be allaied and tempered with the oyle of milde and gentle exhortation; we may not onely vse the *corrasiues of the lawe*, but withall we must apply the *cordialls of the Gospell*: bitter pilles of reproofe, must be sugered ouer with louing and affectionate perswasi-

on:

on, leſt the patient abhorre the phyſicke: euery man in this caſe is to follow the skilfull Chirurgeon, who doth not alway vſe *ſection* and *viſion* in launcing the wound with ſharpe inſtruments, but mollifying ointments, and mundifying waters, to clenſe and ſupple the wound, and heale the ſore. Paul ſaith, *that the ſeruant of the Lord muſt be gentle toward all men: and that he muſt inſtruct with meekenes them that are contrarie minded*, 2. Tim. 2. 25, 26. and in this place he commands the Galatians that they ſhould *reſtore their brethren with the ſpirit of meekenes*. The word tranſlated [*reſtore*] is very emphaticall: for it ſignifieth to ſet a bone that is broken, or any member of the bodie that is out of ioynt: and therefore we are to deale with a man that is fallen, and by his fall hath diſioynted ſome member of the new man, as the Chirurgeon doth with an arme or a legge that is broken, or out of ioynt, to handle it tenderly and gently, ſo as it may be moſt for his good, and leaſt for his paine. More particularly, this may be done foure waies.

1 When a man doth propound the reproofe in his owne perſon, as Paul did. 1. Cor. 4. 6. *Now theſe things, brethren, I haue figuratiuely applied vnto mine owne ſelfe and Apollos, for your ſakes, that ye might learne by vs, that no man preſume aboue that which is written, &c.*

2 When a man doth not directly reproue another in plaine tearmes, but cloſely ſhewes a miſlike of the fact, and conuaieth a reproofe in an exhortation, and ſo lappeth vp pills (as it were) in ſugar: as when a man ſweares; not alwaies to ſay, *thou*, &c. but *yea and nay ſhall ſerue betwixt vs: what needes this vehemencie betwixt vs two? I will as ſoone take your word, as your oath, &c.*

3 When the reproofe is propounded in a parable: as Nathan dealt with Dauid. 2. Sam. 12. and as our Sauiour Chriſt by the parable of the two ſonnes reproued the Phariſies. Matth. 21. 28.

4 When we reproue a man directly (as at the length Nathan did Dauid, *Thou art the man*, 2. Sam. 12. 7.) we muſt ſo carrie our ſelues, as that the partie may ſee himſelfe rather reproued by God, then by vs: and not to proceede bluntly to worke, to rebuke and cenſure at the very firſt: but to vſe ſome preface before hand; as, that we doe that which we doe in loue of his perſon, for his good, wiſhing him well, both temporally,

the reputation of his name, and eternally the ſaluation of his ſoule; and that we conſider our ſelues herein, how that we may eaſily be ouertaken, as he was. Theſe cautions obſerued, the inferiour may reproue his ſuperiour, as 2 King.5.13.

VII. Euery reproofe muſt be fitted to the qualitie and condition of him whome we reprooue; and to the nature of the offence for which he is reprooued; we ſhall fit the reproofe to the perſon reprooued, if we conſider that a man may reprooue another foure waies. Firſt, by *friendly admonition:* and thus one equall is to reprooue another. Secondly, by *reuerent and ſubmiſſe exhortation:* thus the yonger muſt reprooue the elder, the inferiour their ſuperiours. It is Gods commandement that we ſhould *not rebuke an elder, but exhort him as a father.* 1.Tim.5.1. And thus Kings and great Potentates are to be reprooued, they beeing *patres Patriæ*. That ſaying of the Philoſopher, ἢ ἄναξ, ἢ ἄνους, hath place in this caſe. Thirdly, by *ſharpe reprehenſion:* thus elders or ſuperiours are to reprooue their inferiours, ſpecially, if the fact be notorious, ſcandalous, or dangerous. Paul commandeth Titus that he ſhould *rebuke the Cretians,* ἀποτόμως, *ſharpely, that they might be ſound in the faith.* Tit.1.13. Fourthly, by *due chaſtiſment and correction:* thus the ſuperiours muſt reprooue their inferiours ouer whome they are ſet, as the father the child, the maſter the ſeruant, the magiſtrate the ſubiect, &c. and thus the inferiour cannot reprooue his ſuperiour, nor one equall another, though he doe it with neuer ſo great mildnes.

Secondly, we ſhall fit our reproofe to the offence committed, if in ſpirituall wiſdome and diſcretion we put a difference betwixt ſinne and ſinne, as the Apoſtle teacheth vs, Iud. v. 22, 23. *Haue compaſſion on ſome in putting difference: and other ſaue with feare, pulling them out of the fire.* Sinnes committed of humane frailtie, or through ignorance, muſt be diſtinguiſhed from thoſe of malice, of pride, and preſumption; both muſt be reprooued, yet after a different manner: for the one muſt be wonne with gentlenes, the other with ſharpnes: the one with lenitie, the other with ſeueritie: to the one we muſt come with the pleaſant pipe of *Chriſt*, to the other with the lamentation of *Iohn Baptiſt.* To the one in the ſpirit of *Elias:* to the other in the ſpirit of *Moſes.* When gentle admonition would take no place, Chriſt thundreth out threats againſt Corazin and Bethſaida.

ſaida. And Paul threatens ſeueritie, when lenitie will doe no good. 2. Cor. 13.

VIII. Euery reproofe muſt be adminiſtred in fitte time when we may doe the moſt good: therefore if in wiſdome we ſhall foreſee fitter opportunitie to winne our brother, we are to take that time, and to omit the preſent: not to tell him of his fault beeing drunke, or in the heat of his paſſion, but after, when he commeth to himſelfe, as Abigail dealt with Nabal. 1. Sam. 25. For the commandement of God touching reproofe, beeing affirmatiue, bindeth not to all times, but onely to that which in ſpirituall diſcretion we ſhall iudge the fitteſt, both to reclaime him, and ſaue his credit. Salomon ſaith, *that a word ſpoken in due time, is like apples of gold, with pictures of ſiluer.* Prou. 25. 11. Now if this be true of a word ſpokē in due time, it is much more true of a reproofe deliuered in due ſeaſon. *There is a time for all things.* Eccleſ. 3. 1. And ſurely if euery thing that commeth to paſſe in the world haue his ſet time, and opportunitie, reproofe muſt needes haue his time and ſeaſon.

IX. Secret ſinnes knowne onely to thee, or to a few, muſt be reproued ſecretly, betwixt thee and the partie alone: they muſt not be diuulged, but concealed in loue, which couereth a multitude of ſinnes. For if thou haſt offended, or *if thy brother hath ought againſt thee, goe thy way, and be reconciled to thy brother.* Matth. 5. 23, 24. If he haue treſpaſſed againſt thee, or *thou haſt ought againſt him, goe and tell him his fault betweene him and thee alone.* Matth. 18. 15. And albeit Salomon ſay, *That open rebuke is better then ſecret loue,* Prou. 27. 5. yet it makes nothing againſt this rule: for he vnderſtandeth not that reproofe which is vttered before witneſſes, but that priuate reproofe which is giuen to his face, and not behind his backe, betwixt thē two alone. But open ſins are to be reproued openly. 1. Tim. 5. 20. *Them that ſinne, rebuke openly, that the reſt alſo may feare.* Which text of Scripture muſt rightly be conceiued: for it is not a generall commandement giuen to all, (as ſome haue thought, in alleadging it to prooue that they may lawfully reprooue open ſwearers, and offenders, and that openly:) but it is a ſpecial cōmandement giuen to the Paſtors, or gouernours of the Church, that they ſhould reprooue thoſe elders, and ſo conſequently all ſuch as were conuicted of any crime, by witneſſes, and that before all men, that is, before the whole

Church, and not before all men, in euery place, and aſſemblie, where they offend. For we haue no warrant in Scripture ſo to doe. Secondly, this open diſgracefull rebuking of men will rather harden them in their ſinnes, then any way reclaime them from ſinne. *Auguſtine* ſaith well, *Præ pudore incipiet defendere peccatum ſuum, & quem vis correctiorem, facis peiorem.* De verb. Dom. ſerm. 16. Thirdly, they might as well ſay, a man is to be reprooued for euery ſinne, and that openly before all men, as for open ſinnes, becauſe Paul ſaith not, *Them that ſinne openly, rebuke before all men*, but *them that ſinne, rebuke openly*. Fourthly, the wordes depend vpon the former verſe, where it is ſaid, *Receiue not an accuſation againſt an Elder, vnder two or three witneſſes:* and then it followes, *Thoſe that ſinne, rebuke openly:* that is, thoſe elders that ſinne, and haue beene firſt priuatly admoniſhed, and after that before witneſſes, if they be accuſed by two or three witneſſes; then reprooue them openly, before all men: that is, before the whole Church.

X. We muſt carefully obſerue the order ſet downe by our Sauiour Chriſt, Matth. 18.15. Firſt, we muſt trie whether by priuate reproofe our brother will be reclaimed or not; if he be, we muſt proceede no further, for then we haue attained the maine end of all reproofes, *If he heare thee, thou haſt wonne thy brother:* If not, we muſt take one or two, which may witneſſe the fact, and that for ſundrie cauſes: the firſt is giuen by Saint Hierom, vpon the place, That they may witneſſe that to be a ſinne, for which he is reproued, and that he is worthily reproued for the ſame. The ſecond is laid down by Saint Auguſt. Epiſt. 109. to conuince the partie offending, of the act committed, if he ſhould iterate the ſame againe. The third, by Chryſoſtome, Hom. 6 in Matth. to witneſſe that he which reproues, hath diſcharged his dutie, and done what in him lay to win his brother. If he be reclaimed at the ſecond reproofe before witneſſes, we muſt proceede no further, but reſt there, as before: if not, we muſt relate it to the Church: if he heare the Church, there is no further proceedings to be vſed: if he heare not the Church, he is to be excommunicated, and holden as a heathen. Offenders therefore are not to be excommunicated at the very firſt, but orderly to be proceeded againſt, and louingly to be dealt withall, and patiently to be endured, according as the Apoſtle commandeth, 2. Tim. 4.2. *reproue with all*

v.15.

long

long suffering. It may be obiected that Paul biddeth Titus he should *auoyd an hereticke after once or twise admonition.* Tit.3.10. Therefore we are not to proceed against offenders according to Christs commandement. *Ans.* That text makes nothing against this orderly proceeding commended vnto vs by our Sauiour Christ. For first, this commandement is not giuen to all, but onely to the Pastors (as here to Titus) or Bishops, who representing the whole Church, are to giue sentence of excõmunication. Secondly, it is to be vnderstood of publike admonition in the face of the Church, after that the partie hath bin priuately dealt withall: and if after this admonition, he doe not recant his errours, and reforme himselfe, then is he to be reiected as an heretike, that is αὐτοκαταχρίτος, *condemned of his owne selfe.* Tit.3.11.

Neuertheless, there be certaine cases, in which we are not bound to followe this order or manner of proceeding in our reproofes, and they are principally three.

I. When the sinne committed tendeth to the hurt of the Church, or common wealth, and there be danger in delay, as also danger to the partie that is priuie to it, and doeth not detect it; and small hope of hindering of it, (as when a man doth plot treason, or intermedleth in treasonable practises;) in this case the partie offending is not first priuately to be reprooued, but publikely to be detected, and so to be dealt withall of the Magistrate, according to the nature and qualitie of his offence: for the common good is to be preferred before any one mans priuate good: *better it is that one man perish, then that the bond of vnitie should be broken.* Melius est vt peccatum q̃ vt vnitas dirimatur.

II. When the fault is greater if it be committed, then the losse of his credit that committed it, though it be published. For example, if one intend to slay another, and lie in waite for him; in this case, we are not bound priuately to admonish the partie intending murther, or bloodshed, but to detect him to the magistrate: for his life is to be preferred before the mans credit that sought his life. When Pauls kinsman (to wit his sisters sonne) heard that aboue 40 men, had conspired together, and bonnd themselues with an oath, that they would neither eate nor drinke, till they had killed Paul: he doeth not goe and reproue them for this fact, but relates it to Paul: and Paul hearing of it, doth not counsell him to goe and reproue Act.24.vers.16,17

them firſt, and if they would not harken to him, to take two or thee witneſſes, &c. but ſent him ſtraight, to the cheife captaine, that he might take order to preuent their bloodie attempt.

III. When a man is aſſured priuate reproofe will doe no good, and that the partie offending will not brooke it, nor take reproofe at his hand, he is not to followe that order, and manner of reproofe, but to acquaint them with it, that can and will redreſſe it. Thus Ioſeph (as it may ſeeme,) did not reprooue his brethren, becauſe he knewe well they would not be bettered by him (ſeeing they hated him) but *he brought vnto his father their euill ſayings*, Gen. 38. 2. Albeit others ſay, that their ſinne was publike, and therefore needed no priuate admonition: and others, that he did admoniſh thē ſecretly, before he did relate it to his father; (althogh it be not expreſſely ſet down in the text.) Howſoeuer this example be vnderſtood, the rule is certaine, that priuate reproofe is to be omitted, when it will either doe hurt, or no good.

2. Beare ye one anothers burdens, and ſo fulfill the lawe of Chriſt.

In this verſe, the Apoſtle propounds another rule, touching brotherly loue, and it dependeth vpon the former, as an anſwer to a ſecret obiection, which might be made vpon the former doctrine, in the 1. verſe, in this manner: Thou enioyneſt vs we ſhould reſtore our brother, if he fall by occaſion into any ſinne, in the ſpirit of meekeneſſe: but there are ſome infirmities in our brethren which cannot be amended nor redreſſed by brotherly correction: what is to be done in ſuch a caſe? The Apoſtle anſwereth, ſuch infirmities muſt be borne and tollerated, in theſe words, *Beare ye one anothers burdens*: And this rule is enforced by an argument taken frō the excellencie therof, in that the practiſing of it, is the keeping and fulfilling of the whole law, in theſe words, *And ſo fulfill the lawe of Chriſt*.

Firſt, for the rule: The Apoſtle calleth ſlippes, infirmities, & ſinnes, by the name of *burdens*, taking his metaphor from trauellers, who vſe to eaſe one another, by carrying one anothers burden,

burdē, either wholly, or in part: that ſo they may more cheerefully, and ſpeedily goe on in their iourney. Mens burdens are of two ſorts: either ſuch as euery man is to beare by himſelfe alone, without ſhifting them off his own ſhoulder, and laying them vpon other men (of which we are to intreat, when we come to the fift verſe.) Or ſuch as may be borne of others, as well as of our ſelues: of theſe the Apoſtle ſpeaketh in this place, when he ſaith, *Beare ye one anothers burdens*: and there are foure ſorts of them: Firſt, thoſe whereof our brethren may either be wholly disburdened, or in part eaſed, ſuch is the heauie burden of pouertie, ſickeneſſe, nakedneſſe, hunger, thirſt, baniſhment, impriſonment, &c. Secondly, the outward and bodily wants, that are in ſundrie perſons, as blindneſſe, deafeneſſe, maimedneſſe, lameneſſe, &c. Thirdly, perſonall or actuall ſins of men, as anger, hatred, iealouſie, enuie, &c. Laſtly, outward frailties in the actions of mens liues, (which are not felt oftentimes of thoſe that are ſubiect vnto them, but are heauie burdens to others with whome they conuerſe) as curiouſneſſe, niceneſſe, flowneſſe, ſelfe-conceitednes, frowardnes, haſtines, and ſuch like: The two firſt ſorts, are to be borne three waies. Firſt, by hauing a holy ſympathie, and fellow-feeling of them, *in weeping with thoſe that weepe*: and *in remembring thoſe that are in bonds, as though we were bound with them, thoſe that are in affliction, as if we were alſo afflicted in the bodie*, Ebr. 13. v. 3. This was Pauls practiſe, 2. Cor. 11. 29. *Who is weake, and I am not weake? who is offended and I burne not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apoſtle, *Beare with the weake*, 1. Theſ. 5. 14. Thirdly, by putting vnder our ſhoulders, and bearing part of the burden with them in helping and eaſing of them in their neceſſities. Rom. 12. v. 13. *Diſtributing vnto the neceſſities of the Saints.* The two latter ſorts, (beeing principally meant in this place) are not to be borne by diſſembling of them, or yeelding to them, much leſſe by bolſtering men vp in them, or by partaking with thē; For albeit the adulterer and vncleane perſon would gladly make Chriſt a baud, the theiſe would make him his receiuer: and many there are who would be content to ſhift off their ſinnes, in whole, or in part, and lay them vpon the ſhoulders of others: yet in Gods cauſe and quarrell, in matters of faith, we are not to yeeld a haire breadth; Moſes told Pharao, that he would

would *not leaue so much as a hoofe behind him*, Exod. 10.26. And *Paul would not giue place to Peter and them that were with him, no not for a moment, that the truth of the Gospel might continue with them*, Gal. 2.5. They must therefore be borne by disburdening
Rom 14.1. and 15.1. thē of thē, by gentle & mild admonitiō, or if they cannot be redressed, by bearing & tollerating of them, in passing by them, as though we did not perceiue them, for as Salomon saith,
Prou. 19. 11. *It is the glorie of a man to passe by infirmitie*: or lastly, by praying for them. For if we shall breake the bond of brotherly loue, and Christian societie, by reason of these or such like infirmities, which we see to be in our brethren: we walke not in loue, in that we beare not their *burdens*, as the Apostle commandeth in this place, and Eph. 4.2. *Support one another, through loue.* And surely, this is a most necessarie precept, of great vse and consequence, in the life of man: for except we beare and tolerate the frailties of men, in passing by them in such sort, as I haue said, it is impossible we should lead a quiet, or comfortable life in any societie. We must seeke for a new world, or leauing the fellowship of men, betake our selues to some solitarie desert, as sundrie *Eremites*, and *Anchorites* haue done, becausе they could not (by reason of their froward and wayward natures) digest the manifold inconueniences which they saw to be amongst men in publike societies. This dutie therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, specially of those that are strong men in Christ: for as in architecture, all stones are not fit to be laid in euery place of the building, but some below, as the fundamentall and chiefe corner stones, to beare vp the waight and burden of the building; others aboue in the wall, that so the whole building may be firme and compact in it selfe: So in the Church, which is the house of God, (where all beleeuers are liuely stones, built vpon
1. Pet. 2. 5. Christ Iesus the chiefe corner stone, bearing vp the whole burden, euen all the infirmities of the Church:) those that are strōg must support the infirmities of the weake, that so the whole building beeing compact and knit together, may growe vp to a holy temple in the Lord. For otherwise the whole frame of the building must needs be dissolued, and come to ruine. It is a
Dure con duro non fa ben muro. common prouerbe among the Italians, that *Hard with hard, neuer makes a good wall.* By which is signified, that as stones cobbled vp one vpon another, without morter to combine

them,

them, make but a tottering wall, that may eaſily be ſhaken; but if there be morter betwixt them, yeelding to the hardnes of the ſtones, it makes the whole like a ſolide continued bodie, ſtrong and ſtable; able to endure the ſhocke of the ramme, or the ſhot of the cannon: So that ſocietie, where all are as ſtiffe as ſtones, which will not yeeld a haire, one vnto another, one beeing as faſt, as froward, as haſtie, as another; cannot be firme and durable. But where men are of a ſoft, a yeelding, and relenting nature, giuing place to the ſtiffenes of others, and yeelding to the tempeſt for a time, that ſocietie is compact in it ſelfe, and ſo cannot but continue, becauſe one doth beare the infirmities of another. Doſt thou therefore ſee thy brother to be ouertaken with ſome ſinne, or to be ouer curious, very froward, too ſelf-conceited, abounding in his owne ſenſe, exceeding haſtie, &c. beare this his infirmitie now; and ſo he (perhaps) may beare with thee in the like caſe, another time: or beare thou with his curiouſnes, he will beare with thy dulnes: beare with his ficklenes, he will beare with thy frowardnes: beare with his haſtines, he will beare with thy ſelfe-conceitdenes. For it is to be obſerued, that the Apoſtle ſaith not, that thoſe onely which are ſtrong, ſhould beare the frailties of the weake, but that both ſtrong and weake ſhould beare one anothers burdens, it beeing a mutuall and reciprocall dutie impoſed vpon all, becauſe there is none ſo ſtrong, but one time or other he may ſlippe, and fall, and ſo may ſtand in neede to be ſupported euen of the weake: the palſie man beeing ſicke, had his burden (to wit, his bed) borne, but beeing reſtored, could helpe to beare another mans burden: ſo if thou beare another mans burden, that is weake, when he is ſtrong, he will be readie to beare thine, if neede require. God commands, that if we find our neighbours beaſt lying vnder his burden, we muſt lift him vp: how much more ought we to helpe our brethren lying vnder the burden of ſinne? Therefore the ſtrong, are to ſupport the weake, and the weake muſt (vpon occaſion) ſupport the ſtrong: as in the arch of a building, one ſtone doth beare mutually, though not equally, the burden of the reſt: or as harts ſwimming ouer a great water, doe eaſe one another, in laying their heads one vpon the backe of another: the foremoſt that hath none to ſupport him, changing his place, and reſting his head vpon the hindermoſt. Thus in a familie, the husband muſt beare with

Auguſt. ſerm. 21. de verbis Apoſt. Beda in hunc locum ex Auguſt.

the nicenes, and frowardnes of his wife: the wife with the faſtnes, or haſtines of her husband. Thoſe Magiſtrates, and Miniſters, which are too cold and backward in good things, muſt beare with the ouer great heat, and forwardnes, of their fellow-magiſtrates, or fellow-miniſters: and thoſe muſt beare with them againe, ſeeing both aime at the ſame ende, the edification of the Church, and the good of the Commonwealth. Thus in Gods prouidence *Luther* and *Melanchon* were happily ioyned together, and did beare with one another, *Luther* with his ſoftnes, *Melanchon* with his haſtines; he with his boldnes, he with his timorouſnes: *Melanchon* did well temper the heat and zeale of *Luther* with his mildnes, beeing as oyle to his vineger; and *Luther* on the other ſide, did warme his coldnes, beeing as a fire to his froſennes. Thus the Apoſtle commandeth, that *we ſhould beare with the infirmities of thoſe that are weake*, and not ſufficiently catechized in the doctrine of our ſpirituall libertie purchaſed vnto vs by Chriſt, *and not to pleaſe our ſelues* too much, *but rather to pleaſe our neighbour in that which is good to edification.* Rom. 15. v. 1, 2. For amongſt other properties of loue reckned vp by S. Paul, 1. Cor. 13. this is not the leaſt, that *it ſuffereth all things*, v. 7. that is, all ſuch things as may be borne and ſuffered with good conſcience, for the good of our brother. For looke as a louer, doth ſuffer all things in regard of his loue, in three reſpects. Firſt, in vndergoing any labour that may be for her good, as *Hercules* did for the loue of *Omphale*. Secondly, in bearing patiently all hard meaſure that is offered him for her ſake, as *Iacob* did for the loue of *Rachel*. Thirdly, in induring any thing that is impoſed vpon him, and putting vp what wrong ſoeuer is done vnto him by her, as *Sampſon* did for the loue of *Dahlah*. So Chriſtian charitie cauſeth vs to ſuffer all things. Firſt, *pro fratribus*, to indure any labour, coſt, or trauell, for their good. Secondly, *propter fratres*, to beare all afflictions for their ſakes, as Paul ſaith he did for the Church. 2. Tim. 2. 10. Thirdly, *à fratribus*, to beare wrongs, and put vp iniuries at their hands, as he did, beeing ſhamefully entreated, at *Philippi*, ſtoned, ſcourged, &c. This muſt be conſidered of vs all, but ſpecially of ſuch as wil giue a man as good as he bringeth, who are but a word, and a blow: a lie, and a ſtab: a word, & a writ: ſuch as cannot beare coales, (as they ſay) nor brook any little wrōg, nor endure any ſmall frailtie in their bre-

thren.

thren. Theſe men muſt remẽber, that *in bearing coales*, that is, in ſuffering, and forbearing, *they heape vp coales of fire vpon their heads*, (as Paul ſpeaketh, Rom. 12. 20.) as alſo that God doth beare with them in greater matters, euen when they wound him with their oathes, Leuit. 24. 11. and giue him the lie thorough vnbeleefe. 1. Ioh. 5. 10. as he bare the manners of the Iſraelites in the wildernes. That Chriſt whoſe example we are to follow *hath borne our infirmities*, Eſa. 53. *and doth eaſe them that trauell, and are heauie laden*, Matth. 11. 28. and therefore we treading in his ſteppes, *muſt forbeare one another, and forgiue one another, if any man haue a quarrell againſt another, euen as Chriſt forgaue vs*. Coloſſ. 3. 13. Thus, if when we ſee any ſinne in our brother, we reclaime him from it, by reproofes, exhortations, admonitions, we are Gods inſtruments, to *ſaue a ſoule from death, and ſo doe couer a multitude of ſinnes*, euen before God. Iam. 5. 20. And if, when we perceiue common frailties in our brethren, we ſhal not ſtand too much vpõ our right, but ſhall yeeld vnto them in bearing, forbearing, and forgiuing, we *ſhall couer a multitude of ſinnes* before men. 1. Pet. 4. 8.

ἐπιστηρίζοντες, Act. 15. 32.

Thus much touching the rule. Now I proceede to the reaſon, whereby the Apoſtle vrgeth the practiſe of this precept, in theſe words. *And ſo fulfill the law of Chriſt*. The reaſon ſtandeth thus: That which is the fulfilling of the law of Chriſt, muſt be practiſed of vs: but the bearing of one anothers burdens, is the fulfilling of the law of Chriſt: therefore we ought to beare one anothers burdens. For the clearing of this text, ſundrie things are to be conſidered.

1. It may be demanded, what the Apoſtle vnderſtandeth by *the law of Chriſt? Anſ.* Nothing els but the doctrine, precept, or commaedement of Chriſt, enioyning the loue of our brethren. Ioh. 13. 34, 35. *A new commandement giue I vnto you, that ye loue one another, as I haue loued you, &c.* And it is all one, as if he had ſaide, Beare ye one anothers burdens, and ſo fulfill the *commandement* of Chriſt, who hath after a ſpeciall manner commanded the loue of your brethren. Now the Apoſtle rather vſeth the word *Law*, then *Commandement*, becauſe he would make a clearer *antitheſis* betwixt the *law of Chriſt*, and the *Law of Moſes*, ſo vehemently vrged by the falſe Apoſtles: as if he ſhould haue ſaid, You Galatians are taught to obſerue

the Law of Moſes, circumciſion, daies, and times, moneths, and yeares, and ſo ye doe indeede. Well, if ye will needes be obſeruing of Lawes, here is a law for you to obſerue, beare with the frailties one of another, and ſo you ſhal fulfill the moſt excellent law that euer was, the law of Chriſt, which is neceſſarie to be kept, whereas the keeping of the Ceremoniall law is but in vaine.

11. Queſt. Why doth Paul call the loue of our brethren, the law of Chriſt, rather then the law of nature, or the law of God, or the law of Moſes? ſeeing it was written in the minde of man in the creation, was giuen by God himſelfe in Mount Sinai, was written by Moſes, the reliques whereof are yet remaining in the minde of man? *Anſ.* It is ſo called, becauſe it is a new commandement giuen by Chriſt himſelfe, after a ſpeciall manner. But it is hereupon further demanded, why this commandement of louing our brethren, ſhould be called a new commandement? To which ſome make anſwer, that it is ſo called, onely becauſe it ſhewes a new manner of louing our brethren, after the example of Chriſt; *as he hath loued vs.* Now this manner of louing our brethren (as *Chryſoſtome* expounds it) is this; that as Chriſt loued vs freely, not mooued by any amiable thing in vs, nor for any profit that ſhould redound vnto himſelfe thereby: ſo we ſhould freely loue one another, not for any benefit receiued, or expected. But as *Cyril* of *Alexand.* vpon Iohn, expounds it, it ſtands in this, that as Chriſt loued vs more then himſelfe, ſo we ſhould loue our brethren more then our ſelues. But this cannot be the meaning. For S. Iohn in his 1. Epiſt. 2. and Epiſt. 2. repeating this new commandement, ſaith onely, *this is a new commandement, that ye loue one another*, and neuer addes, *as Chriſt loued vs*: the which he ſhould haue done, if theſe wordes [*as I haue loued you*] be an eſſentiall part of the new commandement, which he enioyneth vs to obſerue.

Beſides, our Sauiour himſelfe ſaith, a little after, *By this ſhall all men knowe, that ye are my Diſciples, if ye loue one another*, not adding, *as I haue loued you*: therefore, the new commandement is laid downe in theſe words, *Loue one another*, not reſpecting thoſe that follow, as a modification or limitation, *as I haue loued you.* Beſides, this expoſition takes it for granted, that the morall lawe, *Loue thy neighbour as thy ſelfe*, is a certaine rule, by which

which we are to ſquare our loue, vz. that we muſt begin at our ſelues, & look how much we loue our ſelues, ſo much we ought to loue our neighbor, & no more, & that therfore Chriſt ſhold giue a newe commandement of greater perfection, then that in the lawe, to wit, that we loue one another as he loued vs, that is, more then our ſelues. But this is a flat miſtaking of the ſcripture: for the commandement, *Loue thy neighbour as thy ſelfe*, is no exact rule whereby we are to trie and examine our loue, (as the Popiſh doctors, and ſome others teach). For then Paul and diuers of the Saints of God, ſhould haue done workes of ſupererogation, more then the lawe requires, in louing their neighbours more then themſelues, Rom. 9. 1. And if it were a rule, it were but a leaden and falſe rule: for we are in ſome caſes bound to loue our neighbour, more then our ſelues, eſpecially if he be a greater inſtrument of Gods glorie, in procuring the good of the Church or common wealth, as to loue our godly king more then our ſelues, and preferre his ſafetie and life before our own, as the Iſraelites did Dauids: *Thou art worth ten thouſand of vs*, 2. Sam. 18. 3. for *as*, is a note of ſimilitude, and not of equalitie, ſignifying, that as we loue our ſelues heartily, and earneſtly, and inwardly, wiſhing all good to our ſelues: with the like ſincereti of affection we ſhould loue our brethren. So that Chriſt hath added nothing to the lawe, in commanding to loue one another, as he loued vs. Others ſay, it is called a newe commandement, becauſe it ought to be kept with as great a care and diligence, as though it were newe, and had beene new firſt giuen: for newe lawes (we know) are commonly preciſely kept at the firſt, but after a while, they begin to be neglected: and men doe (as it were) antiquate them, accounting them as though they were not.

o *Sic Ieronimus, Theophylactus. Sic Hugo de S. Victor. lib. quaſt. in Epiſt. ad Rom. q. 303.*

Others, by a new commandement, vnderſtand another diuers or different commandement; for Chriſt in the beginning of the Chapter, had giuen them a commandement to flie pride, to be humble, to liue at peace, and concord one with another: and then he ſaith, *But I giue you a newe commandement*, i. a cõmandement differing frõ the former, *that ye loue one another*.

The word *Newe* is often taken in ſcripture in this ſenſe, as Exo. 1. 8. *There aroſe vp a new king which knew not Ioſeph*: that is, (as the 70 interpreters, and S. Luke, Act. 7. 18. tranſlate it) *another king*. Mar. 16. 17. *they ſhall ſpeake with new tongues*, that is, o-

γλώσσαις καιναῖς. ther, diuers, or different languages, from their vsuall tongue: for the meaning is not, that they inuented a new language, which was neuer spoken before, but that they spake in a language diuers from that which they vsed before: for so it is said, Act. 2. 4. ἑτέραις γλώσσαις. *They beganne to speake with other tongues*: Thus our Sauiour Christ telleth his Apostles, *that he will not drinke any more of the fruite of the vine, till he drinke it newe with them in the kingdome of God*, Matth. 26. 29. Where by *newe wine*, he meaneth not the liquour or iuyce of the grape, to preserue animall life: but another different drinke, wherewith he would entertaine all that were inuited, and came vnto his table. But these expositions are not so fitte.

I take it therefore to be called *a newe commaundement*, either in respect of Christ, or of vs: in respect of Christ two waies: 1. Because he renued it, not onely by freeing it from the false glosses and interpretations of the Scribes and Pharises, the Iewish Rabbins: but also in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man: for none did euer so perfectly obserue and keepe the lawe, as he did. Therefore in regard of the newe manner of fulfilling it, it is called *a newe commaundement*. 2. Because he abrogating the ceremoniall lawe, and many iudicials, onely renued this precept of the morall lawe, in commanding it as his lawe to the Church. Ioh. 15. *This is my commandement, that ye loue one another*, as if he should say. Though I haue abrogated the ceremoniall lawe, and antiquated the iudiciall, yet this commandement shal neuer be abrogated: and this I commend vnto you againe and againe, as my commmandement, which aboue all others, I would haue you carefully to obserue, as that whereby ye shall be knowne to be my Disciples. In regard of vs it is called *a newe commaundement*, and that in two respects: 1. Because it beeing defaced, and almost cleane blotted out of the minde of man by originall sinne, is renued againe in the hearts of beleeuers, by the powerfull operation of the spirit of God, both in their minds, and affections: In their mindes, because they are daiely inlightened with the true knowledge thereof, in beeing taught whome they ought to loue: *viz.* not only their friends, but euen their enemies: with what kind of loue, to wit, with a feruent loue, not in word, or tongue onely, but in deed, and trueth: and that with free, fincere, and constant

loue:

loue: in their wills, and affections: in that they are perſwaded by the inward working of the ſpirit, to loue: and are inclined thereto, being renued by grace. 2. Becauſe it doth after a peculiar manner belong vnto vs, who are vnder the New Teſtament, in the kingdome of grace, ſeeing that this commandement onely is renued by Chriſt, as his owne proper commandement, many others being abrogated: as alſo becauſe it is daily written by the ſpirit of Chriſt, after a newe manner, in the hearts of newe conuerts: ſo that they haue not onely a newe, that is, a true knowledge thereof; but alſo a newe, that is, a true ſenſe and feeling of the power of it, in their hearts: in that they are become newe creatures in Chriſt Ieſus. For in him *all olde things paſſe away, & all things become new*, 2. Cor. 4 For to them, the lawe is no killing letter, written in tables of ſtone; but a quickening ſpirit, as beeing written in the fleſhly tables of their hearts. This ſeemeth to be the true, full, and proper meaning of theſe places, for thus S. Iohn, 1. Epiſt. 2. 8. doeth expound it, when he ſaith, that *it is true in him and in you*, in the ſenſe before ſpecified: both in regard of Chriſt, and the beleeuers in Chriſt.

III. Queſt. Seeing the commaundement of louing our brethren, is called the law of Chriſt, and a new commandement, is not the Goſpel a new Law? *Anſ.* In no wiſe: for albeit the Law and the Goſpel agree in ſundrie things, as firſt in the Author, God beeing the author of them both; of the Goſpel. Rom. 1. 1. of the Law. Rom. 7. 22. Secondly, in that both of them were preached, knowne, and vnderſtood in both Teſtaments: the lawe beeing written in the heart of man in the creation: the Goſpel preached to our firſt parents in Paradiſe, immediately after the fall, and repeated againe and againe to the Patriarkes and prophets, from time to time. Thirdly, in the geral matter, and end of them both, in that both the law and the goſpel require righteouſneſſe in him that would come to life eternall. Fourthly, in this, that they confirme, and eſtabliſh one another, in that the lawe commanding iuſtice, and iuſtifying none, ſhewes that a man is iuſtified by the free gift and grace of God, and that Chriſt is the end of the law to euery one that beleeueth. In that the Goſpel iuſtifieth not by workes, but by faith, and yet ſo as that we doe not by our faith abrogate the lawe, or make it of none effect, but rather eſtabliſh it; and that

in

in two reſpects. 1. Becauſe by faith we apprehend the righteouſneſſe of Chriſt, and ſo in him (who hath fulfilled the lawe for vs) we fulfill it, and ſo eſtabliſh it. 2. becauſe hauing our hearts purified by faith, we liue no more according to the fleſh, but according to the ſpirit, and ſo by inchoate obedience we fulfill the law.

Laſtly, in the end, in that both the lawe and the goſpel tend directly to the manifeſtation of the glorie of God.

Yet they differ in 5. things. Firſt, in the manner of reueling: the lawe before the fall was perfectly known by nature, and ſince the fall in part, Rom. 2. 15. The Goſpel is not known by nature, neither was it euer written in mans heart, before, or after the fall, as Paul ſaith, 1. Cor. 2. 9. *Thoſe things which the eie hath not ſeene, nor the eare heard, nor the heart of man conceiued, are they which God hath prepared for them that loue him:* therefore the Goſpel is called *a myſterie*, Rom. 16. v. 25, 26. Firſt, becauſe the doctrine of the Goſpel was made knowne to men and angels by the reuelation of God, Eph. 3. 5. & 9. Secondly, becauſe there is required a ſpecial reuelation, & worke of gods ſpirit, before a man can yeeld aſſent vnto it. Therefore Paul ſaith, *We haue not receiued the ſpirit of the world, but the ſpirit of God, that we might know the things that are giuen to vs of God*, 1. Cor. 2. 12. Secondly, in the ſubiect or doctrine it ſelfe, and that in two reſpects. Firſt, the Law preacheth nothing but abſolute iuſtice, to the tranſgreſſours thereof: the Goſpel ſheweth how iuſtice is qualified with mercie: *from all things from which ye could not be abſolued by the Law of Moſes, by him euery one that beleeueth is iuſtified*, Act. 13. 39. Secondly, the Law teacheth what manner of men we ought to be, and what we ought to doe, that we may come to eternall life, but ſhewes not howe we may becom ſuch indeed: the Goſpel teacheth, that by faith in Chriſt, we may be ſuch as the Law requires. *God hath made him to be ſinne for vs, who knewe no ſinne, that we might be made the righteouſnes of God in him*, 2. Cor. 5. 21.

Thirdly, in the obiect, *The law is giuen to the vniuſt & lawles, vngodly, & prophane*, 1. Tim. 1. 9, 10. that it may ſhew them their ſinnes, and the puniſhment thereby deſerued, and ſo may accuſe and condemne them: the Goſpel is to be publiſhed and diſpenſed onely to the penitent, which are contrite and broken in heart, & mourne for their ſinnes. Math. 11. Eſay. 57. Luk. 4.

The

IIII. The law promiſeth eternall life vpon condition of works: *Doe this, and liue: If thou wilt enter into life, keepe the commandements.* The Goſpel promiſeth eternall life freely without any condition of works. Rom.4.5. *To him that worketh not, but beleeueth in him, that iuſtifieth the vngodly, his faith is counted to him for righteouſnes.* Rom.3.21,22. *The righteouſnes of God is made manifeſt without the law, by the faith of Ieſus Chriſt, vnto all, and vpon all that beleeue.*

V. In the effects. The Law is no inſtrumentall cauſe, of faith, repentance, or any ſauing grace: it is *the miniſter of death.* 2.Cor.3.7. *cauſing wrath.* Rom. 3. 15. But the Goſpel cauſeth life: it is *the grace of God which bringeth ſaluation.* Tit. 2.11. for this cauſe Paul calleth the Law, *a dead,* or *killing letter:* the Goſpel, *a quickning ſpirit.* 2.Cor.3.

Fourthly, it may be demãded, whether any mã be able to fulfil the Law, conſidering that Paul biddeth vs beare one anothers burdens, *and ſo fulfill the Law of Chriſt? Anſ.* No meere man can perfectly fulfill the Law in this life. This concluſion S. Paul proueth in ſundrie of his Epiſtles, ſpecially by theſe arguments.

Firſt, by the great and generall deprauation of nature, which remaineth in part euen in the regenerate, ſtayning their beſt actions, and making them like a menſtruous cloath: confeſſing withall, that his beſt workes are not anſwerable to the law, by reaſon of the remainders of originall corruption. Rom. 7. Now perfect fulfilling of the law, cannot ſtand with corruption of nature, and tranſgreſſion in life. For a corrupt fountaine, cannot ſend forth ſweete waters: neither can a corrupt tree, beare good fruit. Saint Iames ſaith, *He that offendeth in one, is guiltie of all:* and the Scripture pronounceth him accurſed, *that abideth not in all things written in the booke of the Law to doe them.* Popiſh Doctours anſwer, firſt, that originall corruption (which they call the fewell of ſinne) and the firſt motions to euill, preuenting all conſent of will, are indeede in the regenerate; but they are no ſinnes properly. But it is falſe which they teach. For euery tranſgreſſion of the law, is a ſinne, as S. Iohn defines it. 1.Ioh.3.4. but theſe are tranſgreſſions of the tenth commandement: for it either forbiddeth theſe firſt motions, whether they be *primò prima,* or *ſecundò prima,* (as Schoolemen ſpeake)

Fomes peccati

or it forbiddeth nothing but the motiõs, which are with cõsent of wil, which were forbidden in the former commandements, and so in effect there are but nine commandements, the tenth forbidding no speciall sinne.

Againe, Paul teacheth, that these motions preuenting all consent of will, are formally opposed to the Law, *I see another law in my members rebelling against the law of my minde*. Secondly, they answer, that Paul, Rom. 7. speakes not of himselfe, but in the person of the vnregenerate, according to the opinion of *S. Augustine*. *Ans.* Augustine indeede was once of that iudgement, but he after retracted that opinion, (as it is manifest out of his booke of *Retractations*, and the 6. booke, against Iulian the Pelagian,) and that for these reasons. First, because Paul saith, *To will is present with me*: and *I doe not the good I would*: and *I delight in the law of God concerning the inward man*: all which are proper to the regenerate, and cannot be affirmed of the wicked. Secondly, because he makes mention of *the inward man*, which is all one with the new man, or the new creature: which agreeth onely to the regenerate. Thirdly, because he saith, *he is ledde captiue to sinne*, v. 23. whereas the wicked are not drawne to sinne by force, against their wills, but runne riot of their owne accord into all wickednes, as the horse rusheth into the battell. Ierem. 8.6. Lastly, in that he cries out in a sense and sorrow for his sinnes, *O wretched man that I am, who shall deliuer me from the bodie of this death?* v. 24. which can not be the voice of the vnregenerate, for they feele not the burden of their sinne, nor desire to be eased of it, but take delight and pleasure in it. His second reason is this: such as our knowledge is, such is our loue of God and man: but our knowledge is onely in part: therefore our loue is but in part: and so consequently our obedience is but in part: & therfore there is no perfect fulfilling of the law. The aduocates of the Romish Church answer, that our knowledge, loue, and obedience, are perfect for the condition and estate of this life, as we are *viatores*, which is sufficient: though they be not perfect for the condition of the life to come, when we shall be *comprehensores*, which is not required at our hands in this life: for they make a double perfect fulfilling of the law: one, for the tearme of this life, which is to loue God aboue all things, and our neighbour as our selues. The other after this life, and that is to loue God

Rom. 7. 23.

with

with all the ſoule, with all the powers and faculties of the ſoule, and with all the ſtrength and vigor of all theſe powers.

And this diſtinction they make to be the ground of their opinion, touching the fulfilling of the law, and iuſtification by workes, &c. But it is a ſandie foundation, and therefore that which is built vpon it, cannot ſtand. For beſides that it is a fond and friuolous diſtinction forged by the Schoolemen, without warrant of Scripture, or conſent of Antiquitie; it is manifeſtly falſe. For there is one onely rule of righteouſnes, and not two: one onely generall ſentence of the Lawe, more vnchangeable then the lawes of the Medes & Perſians, euen as vnchangeable as God himſelfe; which is, that, *He which continueth not in all things written in the Law to doe them, is accurſed.* So that he which loueth not God with all his ſoule, minde, and might, with all his *valde ſuo*, that is, with all the faculties of his ſoule, and all the powers of all theſe faculties, and that in this life, is accurſed. And it is abſurd which they teach, that a man is not bound for the tearme of this life, thus to loue God, but onely in the life to come. For looke what man could doe by creation, in the ſtate of innocencie; the ſame and ſo much the Law requires at his hands in the ſtate of Apoſtaſie. But Adam by creation could loue God with all his ſoule, with all the faculties of his ſoule, and all the powers of all theſe faculties: therefore the ſame perfect, abſolute, and entire obedience is now required at his hands. For the ſentence of the law, *Curſed is he that continueth not in all things, &c.* is not onely giuen to men glorified, but to thoſe that are in the ſtate of grace. And S. Paul doth ſo apply this ſentence to men euen in this life, that he pronounceth all that are of the workes of the law, to be vnder the curſe. Againe, if this were ſo, the Iewes had no cauſe to feare the ſeueritie and ſtrictnes of the law, as they did: when they ſaid, *If we heare the voice of the Lord any more, we ſhall die*: conſidering they were able to keepe and fulfill it, according to this Popiſh opinion. Neither would God haue promiſed them a Meſſias or Mediatour to redeeme them from the curſe of the law: but would rather haue comforted them in that their ſo great feare and aſtoniſhment, by giuing them to vnderſtand that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Exod.20.19. Deut.5.26. Deut.18.18.

Beſides, the patheticall exclamation of Paul, *O miſerable man*

that I am, &c. Rom. 7. 24. and that saying of Peter, in calling the Law *a yoke*, which neither we nor our fathers were able to beare, Act. 15. should be childish, and ridiculous, if *that which* Rom.8.3. *is impossible in the law* (as Paul speakes) did not appertaine vnto vs.

The third argument. If a man could fulfill the Law, he should not stand in neede of a Mediatour. *For if righteousnes be by the Law, Christ died in vaine.* Gal. 2. 21. It is answered, that Christ died in vaine, if men by the strength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and so his death is not in vaine: for by vertue of the obedience of Christ, we are enabled to fulfill the Law. But this were to make Christ no Sauiour, but onely an instrument, whereby we fulfill the Law, and are our owne Sauiours; whereas the Scripture saith, that *he is made vnto vs righteousnes.* 1. Corinth. 1. 30. not that we are made righteousnesse by him. That *we are made the righteousnesse of God in him.* 2. Corinth. 5. 21. not *by him*, as an instrument. That *we are complete in him.* Colos. 2. 10. and not complete of our selues, by him.

Lastly, the Scripture shutteth vp all men vnder sinne, euen the most sanctified. Prou. 20. 9. 1. Ioh. 1. 9. Iob confesseth he cannot answer one of a thousand. Iob 9. 3. and Dauid saith, *If thou, Lord, shalt marke what is done amisse, who can abide it?* Psal. 130. 3. and Paul saith of himselfe, that *he found no meanes to performe that which is good.* Rom. 7. 18. He saith further, that *it is impossible* to be kept, by reason of originall corruption. Rom. 8. 3. It is answered, that all these places and examples must be vnderstood of veniall sinnes, which make men sinners indeede, yet are not *against*, but *beside the law*; and therefore though a man commit them, yet he may fulfill the law for all that. *Ans.* the cõmon receiued opinion in Schooles, that some sinnes are mortall, others veniall of their owne nature, is a witlesse distinction. For if all sinnes deserue death, as Paul teacheth, Rom. 6. 23. either veniall sinnes are no sinnes, or they must needes deserue death. *Moses* saith, that *he that abideth not in all things written in this Law, is accursed.* Deuter. 27. 26. where the wordes, *this Law*, may not be restrained onely to the Catalogue of great and hainous sinnes, which are there reckened vp, but extended to all sinnes, as Paul applies

it, Gal.3.10.pronouncing him accurſed, *that continueth not in all things written in the lawe*, not *this law*. So that euery ſinne, euen the leaſt ſinne in thought, makes a man ſubiect to the curſe, and ſo in rigour of diuine iuſtice deſerues eternall death. And it is but a poore ſhift, to ſay that ſome ſinnes are *againſt the Lawe*, as all mortall ſinnes, and others *beſides the Lawe*, as veniall. For the doing of that which God forbiddeth, is a ſinne not *beſide*, but *againſt the Lawe*. But idle words, ieſting, and gibing, &c. (which the Popiſh Doctours account veniall ſinnes,) are expreſſely forbidden in the word; Matth.12.36. *Of euery idle word that men ſhall ſpeake, they ſhall giue account at the day of iudgement.* And Paul forbiddeth *all fooliſh talking, and ieſting*, as things vncomely, Eph.5.4. Therefore they are not *beſide*, but *flatte againſt the lawe*. Secondly, they anſwer, that theſe places and the like are to be vnderſtood of ſeuerall workes and actions of the Saints, whereof ſome were good, as Dauids ſparing of Saul, &c. ſome euill, as his aduiterie, murther, and numbering of the people: and not of the ſame particular workes. *Anſw.* It is falſe. For Paul ſpeaking of the ſame individuall worke, ſaith, that it is partly good, and partly euill, *I finde when I would doe good, that euill is preſent with me*, Rom 7.21. *In my minde I ſerue the lawe of God, in my bodie the lawe of ſinne*, v. 25. And the Prophet ſaith, that *all our righteouſneſſe is as a menſtruous cloath*, Iſay 64.4. Therefore euery good worke is ſtained with ſinne.

Thus much ſhall ſuffice to ſhewe that it is impoſſible for any man in the time of this life to fulfill the lawe: The reaſons alleadged to the contrary, are ſufficiently anſwered before, Pag. 188. &c. To which place I referre the reader.

It may further be ſaid, if we cannot perfectly fulfill the law, why doth Paul command vs to beare one anothers burdens, and *ſo to fulfill the law of Chriſt?*

Anſw. The lawe is ſaid to be fulfilled three waies. Firſt, by *perſonall obedience*, and thus Chriſt onely fulfilled it. Secondly, by *imputed obedience*, thus the regenerate fulfill it in Chriſt, he beeing *their righteouſnes*. 1 Cor.1.30. and they *complete in him*, Coloſſ.2.10. Thirdly, by *inchoate obedience*, thus Zacharie & Elizabeth are ſaid to haue walked in all the commandements

of the Lord, without reproofe. Luk. 1.6. And thus all the faithfull fulfill the lawe, in labouring to obey God in all his commandements; according to the measure of grace receiued: and thus we are said to fulfill the lawe in this place, God accepting the will for the deed. We are further to consider, that *fulfilling of the lawe* is sometime opposed to the transgression of the law, as Iam. 2.10. in which sense, no man euer did, or can fulfill it, except Christ, God and man, who for this cause is said to be *the end of the lawe for righteousnesse, to euery one that beleeueth*, Rom. 10.4. Sometime it is opposed to hypocrisie, and dissimulation, as 1. Ioh. 2.4.5. and thus all the Saints fulfill it, in that they indeauour to mortifie their corruptions, and in all things to approoue their hearts, and liues to God, in keeping faith & a good conscience. In which sense, Paul here biddeth vs to fulfill the lawe of Christ, in performing duties of loue, and bearing one anothers burdens. It will be said, if the lawe can no otherwise be fulfilled, then by *inchoate obedience*, to what ende serueth it? *Answ.* It hath a threefold vse euen since the fall. First, it serues to restraine the outward man, by keeping men in order, through feare of punishment, of which vse Paul speeketh, when he saith, that *the lawe is not giuen to a righteous man, but to the lawlesse and disobedient, &c.* 1. Tim. 1.9. Secondly, to arrouse the drousie conscience: and this it doeth many waies. 1. By reuealing sinne, *for by the lawe* commeth *the knowledge of sinne*, Rom. 3.20. 2. By reuealing the wrath and anger of God for sinne, for *the Lawe causeth wrath*, Rom. 4.15. 3. By conuicting the conscience of sinne. *When the commandement came, sinne reuiued*, Rom. 7.9. 4. By arraigning and condemning vs for sin, for *the lawe is the minister of death*, 2. Cor. 3.7. and so putting vs out of all heart in our selues, it causeth vs to flie to the throne of grace, and so is *our schoolemaster* to bring vs *to Christ*. Gal. 3. 24. Thirdly, it serues as a rule of good life: Dauid saith, that *the word of God* (specially the law) *is a lanterne to his feete, and a light to his paths*, Psal. 119. 105. So that though a regenerate man be not vnder the lawe, in regard of iustification, or accusation, or coaction, or condemnation: yet he is vnder it, in regard of direction, and instruction, for it shewes what is good, what is euill, what we ought to doe, & what to leaue vndone. Lastly, whereas Paul saith, *Beare ye one anothers burdens, and so fulfill the lawe of Christ*: the word *SO* hath great Emphasis, for it implies the

manner

manner how the Galatians, and all men are to fulfill the lawe, not by obſeruing circumciſion, daies, or times, moneths, or yeares, as the falſe Apoſtles taught: but by bearing, forbearing, and tollerating the infirmities of their brethren. It may not vnfitly be applyed to the religious orders of Franciſcans, Dominicans, Carthuſians, &c. Let them not thinke that they keepe the lawe, by abſtaining from fleſh, by whipping themſelues, by ſingle life, counterfeit faſts, voluntary pouertie, regular obedience, &c. But let them comfort the afflicted, releiue the diſtreſſed, beare with the weake, ſupport one another in loue, and *SO* they ſhall fulfill the law of Chriſt.

v. 3. For if any man ſeeme to himſelfe, that he is ſomewhat, when he is nothing, he deceiueth himſelfe in his imagination.

In this verſe the Apoſtle remooues an impediment, which hindereth moſt from performing the former dutie, of bearing other mens burdens, and that is, a vaine conceit, and imagination they haue of their owne excellencie, farre aboue their brethren: in thinking themſelues too good to doe any dutie or ſeruice vnto them, to be their packehorſes to beare their burdens. This vaine imagination and ſwelling conceipt (which puffeth vp the moſt) the Apoſtle laboureth to purge in this place, when he ſaith, *He that ſeemeth to himſelfe, &c.* where by the way we may obſerue the method of the Apoſtle, firſt, to giue rules of direction; after, to remooue impediments which may hinder our obedience. 2. We ſee here the force of the word, which *ſearcheth the ſecrets of the heart*, Ebr. 4. 12. *in that it caſteth downe the imaginations, and euery high thing that is exalted againſt the knowledge of God: and bringeth into captiuitie euery thought to the obedience of Chriſt*, 2. Cor. 10. 4. In the words we may obſerue theſe foure things: 1. That men are nothing of themſelues. 2. That thought they be nothing, yet they ſeeme to themſelues to be ſomewhat, and that of themſelues. 3. That in ſo doing they deceiue themſelues. 4. The remedies againſt the ouerweening of our ſelues.

For the firſt: it may be demanded howe it can be truely ſaid,

that

that men are of themſelues meere nothing? Is he nothing that is created after the image of God, in holineſſe and righteouſnes? Are Princes and Potentates nothing that are called Gods in ſcripture? Are they nothing that Prophecie, and worke miracles? *Anſw.* Paul ſpeaketh not of the gifts of God, beſtowed vpon men, but of the men themſelues: and of them, not as they were in the ſtate of innocencie before the fall, but as they are nowe in the ſtate of corruption & Apoſtaſie, or in the ſtate of grace, as they are conſidered of, in, and by themſelues. Thus euen ſpirituall men, are nothing of themſelues: (for of them eſpecially the Apoſtle ſpeaketh, as it may appeare out of the firſt verſe.)

For firſt, all are by nature the children of wrath, and firebrands of hell. 2. the gifts of God beſtowed vpon vs whether of nature or of grace, are not ours, but Gods, the giuer of them. Therefore no man may arrogate more vnto himſelfe, then another in regard of them, ſeeing all of vs are but ſtewards, and the things we haue are but talents, left vs to imploy to our maſters aduantage. *If thou haſt receiued them* (ſaith Paul) *why boaſteſt thou thy ſelfe, as though thou hadſt not receiued them?* 3. Be it that a man be in Chriſt and ſanctified, yet he hath no greater right to the merits of Chriſt, nor greater part in them, then he which is leſſe ſanctified: for though ſanctification hath degrees, and a certaine latitude, yet iuſtification hath none. So that a mã is in trueth nothing of himſelfe. 1. Becauſe he hath his beeing and beginning of nothing, and tendeth of his owne nature to corruption, and nothing. 2. In that he is not that which he imagineth himſelfe to be. 3. Though he haue ſome gifts and graces of God, yet is he nothing, becauſe he is farre ſhort of that which he ought to be. 1. Cor. 8. 2. Vpon theſe conſiderations Abraham acknowledgeth himſelfe to be but *duſt and aſhes*, Gen. 18. 27. Dauid comparing himſelfe with the magnificence of Saul, ſaith, *What am I, or, what is my fathers houſe?* 1. Sam. 18. 18. Nay whether we conſider man abſolutely in himſelfe, or relatiuely in reſpect of other creatures, as thoſe glorious bodies, the ſunne, moone, ſtarres, we may ſay with the Prophet Dauid, *Lord what is man, that thou art mindefull of him, or the ſonne of man, that thou regardeſt him?* Pſal. 8. 4.

μὴ κίνεῖν, πρὸς τὸν Damaſcenum.

Paul confeſſeth himſelfe to be nothing, in, of, or by himſelfe: but *by the grace of God* (ſaith he) *I am that I am*, 1. Cor. 15. 10.

And

And againe, *I was nothing inferiour to the very chiefe Apoſtles, although I am nothing.* 2. Cor. 12. 11. The Apoſtle affirmeth of euery man, *which thinketh he knoweth ſome thing, that he knoweth nothing as he ought to know.* 1. Cor. 8. 2. and of many, that they are puffed vp and know nothing. 1. Tim. 6. 4. For a ſwelling conceit, and emptines, vſually goe together.

The ſecond generall thing to be obſerued in the words, is this, That it is naturall for men to thinke too well of themſelues, to magnifie themſelues aboue others in their conceits, and in a manner to deifie themſelues: and to nullifie others in compariſon of themſelues: and this ouerweening of a mans ſelfe, is a branch of pride. For a man looking vpon himſelfe through the ſpectacles of ſelfe-loue, doth thinke euery ſmall gift of God, which he ſeeth to be in himſelfe, to be farre greater then in truth it is: imagining meere ſhadowes, to be ſubſtances; or molehills, to be as bigge as mountaines. For as a man that is in loue, doth thinke the blemiſhes and deformities in his loue, to be ornaments, which make her more beautifull: So thoſe which with *Narciſſus* are in loue with themſelues, and dote vpon their own gifts; iudge the vices which they ſee to be in themſelues, to be vertues. *Simon Magus* though a wicked wretch, a limme of the Deuill, a ſorcerer, &c. yet had this conceit of himſelfe, and gaue it out alſo, that *he was ſome great man.* Act. 8. 9. to wit, *the great power of God.* v. 10. The Church of *Laodicea*, thought *ſhee was rich, and increaſed with goods, and had neede of nothing: whereas ſhee was wretched, and miſerable, and poore, and blind, and naked.* Apoc. 3. 17. And ſo the skarlet ſtrūpet thought her ſelfe a Queene, and that ſhee was out of all daunger of downefall, when ſhee was alreadie fallen. Apoc. 18. 2, 7. Yea this corruption is ſo naturall, that euen the regenerate themſelues, who are in part ſanctified, are tainted therewith: and generally, they that haue receiued greater gifts of knowledge, of ſanctification, &c. are moſt ready to ouerweene their owne gifts, except God giue them grace to reſiſt this temptation: for *knowledge puffeth vp.* 1. Cor. 8. 1. The Apoſtles themſelues contended *which of them ſhould ſeeme to be the greateſt.* Luk. 22. 24. Yea in all ages there haue beene ſome in the Church ouerweening themſelues, as in Chriſts time the Iuſtitiarie Phariſies: after them, the *Catharists*, or *Puritanes*, who both proudly and odiouſly called themſelues by that name,

thinking themſelues without ſinne: the *Donatiſts*, that they were a Church without ſpot or wrinkle: the *Iovinianiſts*, that a man cannot ſinne after the lauer of regeneration. The *Pelagians*, that the life of a iuſt man in this world, hath no ſinne in it at all: and of later times the *Semi-Pelagian* heretike, who will be ſomething of himſelfe, and will haue ſome ſtroke in his firſt conuerſion, & wil concur with Chriſt in the worke of Iuſtificatiō. It will be ſaid, Papiſts aſcribe all the praiſe to God. *Anſ.* So did the Phariſie, Luk. 18. 11. and yet a wicked Iuſticiarie for all that. Now all this ariſeth from ſundrie cauſes: the firſt is, the bitter roote of pride, that was in our firſt parents, when as they affected a higher place, in deſiring (through diſcontment of their owne eſtate) to deifie themſelues, and become equall to the higheſt Maieſtie, in knowing good and euill. 9 10

The ſecond is, the ouermuch conſidering the good things we haue; as when the Phariſie conſidered that he gaue tithe of all that he poſſeſſed, that he faſted twiſe a weeke, that he was not thus and thus, as other men. Luk. 18. 15

The third is, the comparing of our ſelues with the infirmities that we ſee to be in others: the Phariſie was puffed vp, by comparing himſelfe with extortioners, vniuſt men, adulterers, and with the Publican. 20

The fourth is, the falſe flattering, and applauſe of men, which ſooth vs vp in our humours, in perſwading vs to be that which in truth we are not, as the people flattered Herod, when they gaue a ſhout, and ſaid, *The voice of God, and not of man.* Act. 12. 22. 25

The third point is, that they which thus ouerweene their gifts, in thinking themſelues ſomewhat when they are nothing, doe notably deceiue themſelues: as thoſe that thinke they haue the ſubſtance, when they haue but the ſhadow, as thoſe that dream they are Kings or Princes, being in truth but baſe perſōs: or to vſe the Prophets ſimilitude, Eſa. 29. 8. *Like as an hungrie man dreameth & behold he eateth, & when he awaketh his ſoule is emptie: or like as a thirſtie man dreameth and loe he is drinking, and when he awaketh behold he is faint, and his ſoule longeth.* Men are deceiued two waies, either by others, or by themſelues: by others, as by flatterers, they are deceiued occaſionally; by themſelues, cauſally, or properly. For he that doth iudge himſelfe to be that which indeede he is not, he may happely 30 35

pely pleaſe himſelfe, but he doeth but pleaſe himſelfe in an errour: for in trueth he deceiueth himſelfe in his imagination: the Apoſtle Iames ſaith, *If any man ſeeme* (ſpecially to himſelfe) *to be religious, and yet refraineth not his tongue, he deceiueth his owne heart, his religion is vaine*, Iam. 1.26. So likewiſe, they that are only hearers of the word (& therfore thinke that all is wel enough with thē, though they be not doers therof) *deceiue their owne ſelues*, Iam. 1.22. And verely this corruption is ſo great, that as men can be content to be deluded by flatterers, and clawebackes, which pleaſe them in their itching humours: ſo they willingly ſuffer thēſelues to be deceiued, euē by themſelues, to the ende that they may appeare to others, to be that which in trueth they are not: that ſo they may aduauce and magnifie themſelues in the accounpt of the world. For as *Alexander* the great, beeing in India, cauſed his ſouldiers, to make and leaue behind them bittes and horſe ſhoes, of an extraordinarie greatneſſe; hudge ſpeares, maſſie ſhields, big helmets, long ſwords, and other furniture for horſe and man, fitting rather Hippocentaurs, or Giants, then men of ordinarie ſtature; and all to the ende, it might be ſaid in future time, that *Alexander was a mightie Monarch indeed*: So many there be, who (ſetting the faire ſide outward) make goodly glorious ſhewes in the eies of men; and ſo would haue other to thinke of them accordingly, (farre aboue their deſert,) that poſteritie might iudge them to be that which indeed they are not: and ſo with *Alexander* in deceiuing others, they wittingly deceiue themſelues. Which ſpirituall guile of deceiuing our ſelues in matters touching our ſaluation, is moſt dangerous, when men delude themſelues, in perſwading themſelues falſely, that they know ſufficient, that God is to be loued aboue all, our neighbour as our ſelues (which is as much as all the preachers in the earth can ſay:) that they beleeue; when in ſtead of faith, there is nothing but damnable pride, and preſumption: that they repent, when it is nothing but deceitfull counterfeiting, and hypocriſie. Beſides the danger, conſider the indignitie of it: men can abide nothing leſſe, then to be deceiued and circumvented by others; and yet, behold, they are deluders and deceiuers of themſelues: and that which doth more aggrauate the indignitie of it, in ſuch things as ought to be beſt knowne and moſt familiar vnto them, wherein it is a ſhame they ſhould be deceiued,

φρεναπατᾷ.

ἀπατᾷ ἑαυτὸν καρδίαν αὐτοῦ.

παραλογίζομενοι ἑαυτούς.

Plutar. in his Alexandro.

ued, viz. in the knowledge of themselues, and that which is yet more, in a matter of greatest moment, in the saluation of their soules. What maruaile therefore is it, that men should be deceiued by the seducer of all seducers, the deuill, who are so easily deceiued of themselues, or rather willing to deceiue themselues.

Further obserue, that proud conceited persons, such as haue an ouerweening of themselues and their gifts, and of all men thinke fowle scorne to be deceiued, euen they are easiliest deceiued, yea and that of themselues: for so the Apostle saith, *He that thinketh that he is somewhat, &c. deceiueth himselfe in his imagination.*

Againe, marke hence, that no men, be their gifts neuer so rare, their callings neuer so high, their places neuer so great, are to good to beare other mens burdens; for they that thinke themselues to be somewhat, some great men, that is, too good to put vnder their shoulders to beare the frailties, and infirmities of their brethren, doe nothing herein but deceiue themselues. Princes and Potentates of the earth are prophecied by Esay, chap. 49. vers. 23. to be nourcing fathers, and nourcing mothers vnto the Church, not onely by nourishing and defending it, (as the nource her child) but also by bearing with the frailties and wants which are therein.

Lastly, consider that this selfe-conceitednesse, and ouerweening of a mans selfe, is the very bane and poyson of loue; for it maketh proude men thinke themselues too good to become packe-horses, or drudges to beare other mens burdens, to become seruiceable vnto them in any dutie of loue, or to tollerate their frailties, or to yeelde of their right, or to suffer iniuries at their hands, or to put vp any little indignitie, without stomacke and discontent: because they imagine themselues euery way better then their brethren, and therefore ought to be tollerated, but not so bound to tollerate and beare with others; So that where selfe-loue is, there is no true brotherly loue; It was well said of the Poet. *Non bene conueniunt, &c. maiestas & amor.* It may may be said, may not he that is priuie to his owne vertues, in conscience of his owne worth, iudge himselfe to be somewhat, that is, to be that which indeed he is, or to haue a greater

mea-

meaſure of knowledge, grace, and other gifts, then they that haue leſſe?

Anſw. He may. For humilitie is not ſottiſh: the maſter in humilitie cannot thinke his ſcholler more learned then himſelfe, except he ſhall thinke againſt his conſcience. For that ſaying, *Let euery man thinke better of another, then of himſelfe,* Phil. 2. 3. muſt be reſtrained onely to equalls, and not extended to ſuperiours in regard of their inferiours. Secondly, I anſwer, that the Apoſtle in that place, ſpeaketh not of the giftes and graces beſtowed vpon men, but of the perſons themſelues, and of them, not ſo much as they are in the account of men, as in the account of God. For he ſaith not, *Let euery man thinke another more learned, wiſe, diſcreete, ſober, then himſelfe* (for ſo he may thinke againſt his conſcience) but *Let euery man thinke another* (that is, any other that is his brother in the Lord) *better then himſelfe*, to wit, before God. And this euery man may doe with good conſcience; for albeit another ſhall outwardly ſeeme more ignerant, negligent, backward, in matters of religion then himſelf, yet for any thing he knoweth, he may be higher in the fauour of God, then he. And therefore though a man erre in thinking of another, better then of himſelfe, yet he ſhall not doe any thing againſt his conſcience. Thus the *Publican* accounted the proud *Phariſie* better then himſelfe. For he held him as iuſt, himſelfe not worthie to looke vp to heauen: yet herein he ſinned not, nay he is commended for it, though he erred in his iudgement of the *Phariſie*. And ſo if the *Phariſie* had reputed the *Publican* better then himſelfe, that is, higher in Gods fauour then himſelfe, he had not ſinned, nor done againſt his conſcience. For though he might iudge himſelfe more iuſt then the *Publican*, in regard of his life paſt, yet for his preſent eſtate before God he could not. Though *Dauid* knew in the particular quarrell betwixt *Saul* and him, that *Saul* was vniuſt, and he innocent, yet if he ſhould haue thought better of *Saul* in generall, then of himſelfe, he ſhould but haue done his dutie.

The fourth and laſt point, containeth the remedies of this euill, which are the rather to be conſidered, becauſe it is a great ſinne, one of thoſe ſeuen which the Lord doth moſt of all deteſt, Prou. 6. 17. a dangerous ſinne, hauing a heauie woe attending vpon it, *Woe to them that are prudent in their owne eyes.*

Isa. 5. 21. a sinne almost incurable, *Seest thou a man that is wise in his owne eyes? there is more hope of a foole then of him.* Prou. 26. 12. therefore the remedies are more carefully to be known, and applied. The remedies are specially fiue.

The first is, to looke our selues in the glasse of the Law, which will shew what we are without flatterie, or partialitie: & by it we shall see nothing in our selues but the vgly shape of Satan, cleane defacing the image of God, and that in vs there dwelleth no good thing (as Paul saith of himselfe, Rom. 7. 18.) that there is nothing but vanitie in our mindes, rebellion in our wills, a confused ataxie in all our affections, transgression in our liues. The viewing of our hearts and liues in the Law, and the considering of our wretched estate, in that we are vnder the fearefull curse, which is a thunderbolt annexed to euery breach thereof, will driue vs out of all conceit of our selues, from our selfe-loue, and selfe-liking: nay, it will make vs goe out of our selues, not onely *to denie our selues*, as Christs commands, but euen to *abhorre our selues, repenting in dust and ashes*, as Iob did, chap. 42. 6. causing vs to become flat nothing in our selues, that we may be something in Christ, as Paul saith, 1. Cor. 3. 18. *Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.*

Secondly, when we feele our selues to be tickled with the itching humour of selfe-loue, and selfe-liking, arising from our hidden corruption, either in regard of outward gifts, or inward graces: we must make our owne euills, sinnes, blemishes, imperfections (for there is no man but hath one or other) a soueraigne remedie against it, and so (as it were) driue away one poison with another. As to call to minde some great deformitie that is in our bodies, some great infirmitie that is in our minde, some crosse or miserie in our outwarde estate, some vile and abominable sinne which we haue committed, and the horrible punishment, to the which we are lyable by reason thereof: and no doubt but the serious consideration of these, or any of these, wil be auaileable, to nippe pride in the bud, & kill the serpent in the shell: and in so doing we shall with the Peacocke, now and then cast our eyes downeward, to our feete, the fowlest and vgliest things we haue: and not alway stand in admiration of our gay feathers, & glorious traine.

Thirdly,

Thirdly, we muſt conſider that the things for which we looke ſo high, and ſwell ſo in our owne conceits, are not our owne: but lent vs for a time. *For what is there, that thou haſt not receiued?* whether in gifts of bodie, or graces of minde? nay whether thou ſpeake of ſoule, or bodie it ſelfe? *and if thou haſt receiued it, why boaſteſt thou thy ſelfe as though thou haddeſt not receiued it?* what vanitie is it, for a man to be proud of another mans garment? or for a woman to boaſt of her borrowed haire? The wicked perſecutors of the Church are reproued for *ſacrificing to their nets, and burning incenſe to their yarne.* Hab. 1.16. Further, we muſt conſider we haue not onely receiued them; but that we haue ſo receiued them, as that they are not our owne, with which we may doe what we liſt, but talents lent vs for a time, and left with vs to employ, ouer which we are but ſtewards and bayliffes, not lords or maſters, and that we muſt be countable for the ſmalleſt gift, euen the leaſt farthing: how we haue got it, kept it, beſtowed it: the time will come when it ſhall be ſaide vnto thee, *Giue an account of thy ſtewardſhip.* Luk. 16.2. Therefore we ought not ſo much to be puffed vp with the greatnes of our talents, as to be humbled with the conſideration of the ſtrict reckning that God will require at our hands, ſeeing that *of him, to whome much is committed, much ſhall be required.*

Fourthly, to the end we may auoid this ouerweening of our ſelues, let vs compare our ſelues with the maieſtie of God, in whoſe ſight, we are but as ſilly wormes, crawling vpon the ground; nay in compariſon of whome, we are leſſe then nothing, and vanitie it ſelfe. Conſider, that *to him euery knee doeth bowe, of things in heauen, in earth, and vnder the earth*, and thou wilt not be ſo conceited of thy ſelfe, that a ſillie man doth crouch vnto thee; that *to him euery tongue doth confeſſe*, and ſing his praiſes, the bleſſed angels crying continually Holy, Holy, Holy, Lord God of Sabboth, heauen and earth are full of thy glorie: and then a ſhort blaſt of winde, or popular applauſe, ſhall not ſo eaſily puffe thee vp, like an emptie bladder, or carrie thee away, as it did Herod. Act. 12. But to omit this odious compariſon, betwixt a fraile mortall man, and the glorious euerliuing God (there beeing no compariſon betwixt finit and infinit) let vs neuer compare our ſelues with our inferiours, but with our ſuperiours and betters, who are eminently aboue

Phil.2.10.

v.11.

vs, in euery gift and blessing of God, in regard of whose honours and preferments we are but base and contemptible: in regard of whose knowledge, we are but children, and know nothing: in regard of whose riches, we are but beggars, and haue nothing. For as Dauid, when he beheld the wonderfull frame of the heauens, those glorious creatures, the sunne, the moone, and the starres, by and by made this vse of it to himselfe, to consider his owne vilenes in regard of them, *What is man that thou art mindfull of him? or the sonne of man, that thou visitest him?* So when we compare our selues with others, that are as farre aboue vs, as the heauens are aboue the earth, whose gifts and graces doe as farre excell ours, as the bright sunne-shine the dimme candle light: we cannot chuse, but be abashed, and confounded in our selues; acknowledging, that there is no such cause why we should so magnifie our selues aboue others, and nullifie others in comparison of our selues.

Psal.8.4.

4 But let euery man prooue his owne worke, and then shall he haue reioycing in himselfe onely, and not in another.

Here the Apostle laieth downe another remedie against selfe-loue, and ouerweening of our selues, and it is the fift and the last of which I purpose to entreat, and it stands in prooving and examining of a mans owne worke by it selfe, without comparing it with an others mans worke, and withall in the approouing of it vnto God. *Let euery man approoue his owne worke.* And he giues two reasons, why euery man ought to approoue his owne workes vnto God, & to consider them absolutely in themselues, and not relatiuely in respect of others: the first reason is in this verse, *then shall he haue reioycing in himselfe onely, and not in another:* the second, in the next verse, *for euery man shall beare his owne burden.*

Touching the remedie. *Let euery man prooue his owne worke.* The word translated ° *prooue*, signifieth also *approoue*, as Rom. 14. 22. *Blessed is he that condemneth not in himselfe in the thing that he approoueth.* 1. Cor. 16. 3. *Whosoeuer ye shall approoue or allow of by letters.* And so the word is vsed in English, when

° δοκιμάζειν. ἐκ τοῦ δοκιμάζειν ἐστὶ τὸ δοκιμάσειν.

we ſay ſuch a one is *to proone a will*, that is, approoue it.

The word in this place (I take it) may be vnderſtood in both ſenſes, *to proone our workes* and *to approoue them*. How we are to prooue our workes by taking triall and examination of them, I haue already ſhewed in the former verſe. But we are further *to approoue them to God* according to Pauls commandement, *ſtudy to ſhew thy ſelfe approoued vnto God*. 2. Tim. 2. 15. and his practiſe, in coueting alway *to be acceptable vnto him*. 2. Cor. 5. 9. This approouing of our works is a ſoueraigne remedie againſt ouerweening of our ſelues, for he that alwaiſe ſtands vpon his tryall, and Gods approbation, cannot be puffed vp with ſelf loue of himſelfe, or ſelfe-liking of his own works: but rather humbled with the conſideratiō of Gods abſolute iuſtice, and his owne imperfections, and ſo ſtirred vp with greater diligence to worke out his ſaluation with feare and trembling.

Nowe we ſhall approoue our workes vnto God, if we obſerue theſe three things. Firſt, that all our actions (ſpecially in the worſhip and ſeruice of God) be grounded vpon the will & word of God; & not vpon wil-worſhip, or humane inuentiōs: otherwiſe it will be ſaid, *Who required theſe things at your hands?*

Secondly, that we performe all our actions ſincerely and vprightly, as in the preſence of God, with an honeſt heart, and a good conſcience: as Abimelech proteſteth of himſelfe, Gen. 20. 5. and Hezekiah, Iſay, 38. 3. and Paul, Act. 23 1.

Thirdly, that they alway tend to a good end, as the glorie of God, *Whether ye eate or drinke, or whatſoeuer ye doe, doe all to the glorie of God*. 1. Cor. 10 30. and the good of our brethren, *Let all things be done to edification*, 1. Cor. 14 26.

It may here be demaunded, whether we may not approoue our ſelues, and our actions to men? To which I anſwer that we may, & ought. For although we may not be men-pleaſers, that is, ſuch as frame and temper our actions, and our ſpeeches, ſo, as they may alway be pleaſing to the corrupt humours and wicked affections of men (for then we were not the ſeruants of God) Gal. 1. 10. Yet we are to pleaſe them in that which is good to edification, Rom. 15. 2. 1. Cor. 10. 33. And Chriſt cōmandeth that *our light ſhould ſo ſhine before men, that they may ſee our good works*. And Paul biddeth vs to *procure honeſt things in the ſight of all men*. And *whatſoeuer things are true, and honeſt, and iuſt, and pure; whatſoeuer appertaine to loue, and are of good*

Math. 5. 16.

Rom. 12. 17.

report, we must thinke on them, and practise them, Phil.4.8. Yet we must seeke for the approbation of men, with these cautions.

First, we must so seeke for the approbation of men, as that we do not seeke it, nor rest in it *alone*, but withall seek to be approoued of God. *For he that praiseth himselfe* (and so consequently, he that is praised of others) *is not approoued, but he whõe the Lord praiseth.* 2. Cor. 10. 18. *How can ye beleeue* (saith our Sauiour Christ) *which receiue honour one of another, and seeke not the honour that commeth of God alone?* Ioh. 5. 44.

Secondly, we must seeke for the approbation of God in the first place; and in the second place, to be approoued of men, as Christ did: for he *grew in fauour* first *with God*, and after *with men.* Luk. 2. 52. and the Elders, *who by faith obtained a good report.* Hebr. 11. 2. read Rom. 14. 18.

Thirdly, we must neuer looke for the approbation of the multitude, or acclamation of the most: for that cannot be done without ambition, and vaine glorie, in seeking popular applause: *Woe be to you, when all men speake well of you.* Luk. 6. 26. Thus Christ saith, *He sought not praise of mẽ.* For those that are addicted to popular applause, and are ouer curious of their credit, immoderately seeking to get and keepe a good name with all sorts of men, while they seeke for fame they loose a good name, in seeking fame from the wicked, which is but a shadow, and loosing a good name in the opinion of the godly, which is the substance.

Ioh 5.41.

Fourthly, we must so farre seeke for the approbation of the wicked, that we minister, no not the least occasion of offence vnto them. 1. Cor. 10. 32. *Giue no offence, neither to the Iew, nor to the Gentile.* but to conuict their consciences, and to stoppe their mouths by our godly & vnblameable conuersatiõ, which may be a preparatiue for them against the day of their visitation. 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, that they which speake euill of you, as of euill doers, may by your good workes which they shall see, glorifie God in the day of the visitation.*

Fiftly, in doing our duties, we must not respect the iudgement of the world, neither fearing the faces, nor the censures of men. This was Pauls practise. 1. Cor. 4. 3. *I passe very little to be iudged of you, or of mans iudgement:* we must goe *through good report, and euill report.* 2. Cor. 6. 8.

Lastly,

Laſtly, we muſt ſeeke to be approoued of men, not ſo much in regard of our ſelues, as that, by this meanes Gods glorie may be more and more aduanced: for *our light muſt ſo ſhine before men, that they may ſee our good workes, and glorifie our father, which is in heauen.* Matth. 5. 16. If we obſerue theſe ſixe cautions, we may with good conſcience ſeeke to get a good name, which will be vnto vs as a pretious oyntment, refreſhing vs with the comfort of a godly life. Prou. 22. 1. Eccles. 7. 3.

Thus much of the Remedie. The reaſon followeth, *And then ſhall he haue whereof to reioyce in himſelfe, and not in another.* The wordes tranſlated to ° *reioyce*, ſignifie, to *glorie*: which is more then to reioyce. There is a double ground of glorying: one, out of a mans ſelfe: another in himſelfe. Out of himſelfe, in God alone. *Let not the wiſe man glorie in his wiſdome, nor the ſtrong man in his ſtrength, nor the rich man in his riches. But let him that glorieth, glorie in this, that he vnderſtandeth and knoweth me.* Ier. 9. 23, 24. 1. Cor. 1. 31. In himſelfe, in the comfortable teſtimonie of a good conſcience. *Our glorying is this, the teſtimonie of our conſcience, that in ſimplicitie, and godly purenes, we haue had our converſation in the world.* 2. Cor. 1. 12. The one, is glorying before God; the other, before men. The one, of iuſtification, the other, of holy conuerſation for time paſt, and conſtant reſolution for time to come. The one in the teſtimonie of our conſcience, 2. Cor. 1. 12. the other, in the teſtimonie of Gods ſpirit, witneſſing to our ſpirits, that we are the ſonnes of God. Rom. 8. 16. The firſt is not meant in this place, but onely the ſecond. *For no fleſh can glorie in his preſence.* 1. Cor. 1. 29.

° καύχημα ἔχειν.

It will be ſaid, This glorying in a mans ſelfe, is vaine glorie, and a branch of pride. *Anſ.* It differs from vaine glorie: firſt, in the foundation: for vaine glorie hath for his ground our owne vertues and gifts, conſidered as comming from our ſelues, and not from God: whereas this true glorying is grounded vpon them, as they are fruits of regeneration, proceeding from our iuſtification by Chriſt, and reconciliation with God. Secondly, in the ende: Vaine glorie tendeth to the aduancing of our ſelues, in an opinion of our proper iuſtice, and deſert. This true glorying aimeth at the glorie of God alone.

Obiect. Paul reprooues thoſe that conſider their owne gifts onely, neuer comparing themſelues with others. 2. Cor. 10. 12.

They vnderſtand not that they meaſure themſelues with themſelues, and compare themſelues with themſelues. Therefore it ſeemes that a man, by comparing himſelfe with others, may haue whereof to reioyce. *Anſ.* He reproones the falſe Apoſtles in that place for glorying in the gifts which they had, and the number of Proſelytes which they had wonne, neuer comparing themſelues with himſelfe, or any other Apoſtle, which was the cauſe they were ſo puffed vp with pride. For to compare our ſelues with thoſe that are eminently aboue vs, is a notable meanes to abate pride: as I haue alreadie ſhewed. Whereas the meaſuring of our ſelues by our ſelues, with our inferiours, is the onely way to encreaſe it. And this is it which the Apoſtle reprooues in this place.

Further, we may reioyce, or glorie in the teſtimonie of a good conſcience, if we obſerue theſe rules.

I. In our beſt deſires, endeauours, actions, we muſt labour to feele our owne defects: that we doe not the good we ſhould, nor in that manner we ought.

II. We muſt labour to haue euen our beſt workes, (our almes, praiers, &c.) couered with the righteouſnes of Chriſt: for it is the ſweete odour of his ſacrifice, that doth perfume all our actions, that they may be acceptable to God, beeing *offered with the praiers of the Saints vpon the golden altar.* Reuel.8.3.

III. We muſt acknowledge all the good things we haue, the will and the worke, the purpoſe and the power, to proceed from God alone. Philip.2.13. Iam.1.17.

IIII. We muſt reioyce in them, not as cauſes, but as fruits of iuſtification: ſo that if the queſtion be whether we be iuſtified by them, or not? we muſt renounce them, tread them vnder our feete, and account them as dongue, as Paul did. Philip.3.8.

Hence we learne ſundrie things.

I. That if we would haue a light heart, and paſſe our time merrily with comfort & content, we muſt looke to approoue our hearts to God in all our actions.

II. It confutes the opinion of the multitude, who iudge thoſe that make conſcience of ſinne, and lead a more ſtrict life then the common ſort, endeauouring with Paul to haue alwaies a cleare conſcience toward God, and toward men, of all others to lead a moſt melancholike, ſadde, and vncomfortable

Act.24.16.

life.

life. For the truth is, this is the onely true ioy, all other ioy is but counterfeit in compariſon: it is radicall, proceeding from the heart: the other but ſuperficiall, from the teeth outward: it comforts a man in the midſt of afflictions: whereas a man may haue the other, and yet in the midſt of mirth his heart will be ſorrowfull: this is permanent and during, the other tranſitorie and fading. It is like the ioy in harueſt. Pſal. 4.7. and which they haue that diuide a ſpoyle. Eſa. 9.3. therefore Salomon ſaith, it is *a continuall feaſt*. Prou. 15.15. and Peter calls it *ioy vnſpeakable, and glorious*. 1. Pet. 1.8.

III. This ſhewes, that there is much falſe ioy in the world, conſiſting wholly in honours, profits, pleaſures: none of which haue their ground in a mans ſelfe: and therefore beeing out of a mans ſelfe, they are not true and durable, but falſe and vaniſhing ioyes. Now thoſe which haue no comfort but out of themſelues, are of foure ſorts. Firſt, ſuch as reioyce and glorie in the opinion that the world hath of them, and not in the teſtimonie of their owne conſcience. Secondly, ſuch as reioyce not in their reconciliation with God, but in their blameleſſe conuerſation, in that they haue not beene open offenders, or men of ſcandalous life. Luk. 18.11. Thirdly, ſuch as reioyce in the vertues of their anceſtors, as the Iewes bragged they were the ſeede of Abraham. Ioh. 8.33. which vaine glorying of other mens vertues, Iohn Baptiſt reproueth, when he ſaith, *Thinke not to ſay with your ſelues, we haue Abraham for our father &c.* Mat. 3.9. Fourthly, ſuch as reioyce & thinke themſelues in a good caſe, becauſe they ſee others worſe then themſelues: this is right the Phariſies ioy, *O God I thanke thee, I am not thus, and thus, or like this Publican*. Luk. 18.11. This is it which the Apoſtle directly aimeth at in this place: when men thinke thẽſelues iuſt, becauſe others are more wretched then themſelues: and pure, becauſe others are more defiled. Whereas other mens hainous ſinnes ſhall not iuſtifie vs and our leſſer ſinnes, ſaue onely as Ieruſalem iuſtified her ſiſters, Sodome, and Samaria. Ezek. 16.51. But ſo a man may be iuſtified, and yet condẽned.

5 For euery one ſhall beare his owne burden.

Here Paul laies downe a ſecond reaſon of his aſſertion, in

the former verſe, why euery man ought to prooue his owne worke, rather then to be curious in ſearching into the liues, and skanning the actions of other men, becauſe *euery man ſhall beare his own burdē*, which is all one with that Gal.5.10. *to beare a mans owne iudgement*: and that Rom. 14. 12. *to giue an account to God for himſelfe*. It is a prouerbiall ſpeech, the meaning wherof is expreſſed by the like. Ier.31.30. *Euery man that eateth the ſower grape, his teeth ſhall ſet on edge*. And by that which is common amongſt vs, *Euery veſſel ſhall ſtand vpon it owne bottome*: that is, euery man ſhall beare the puniſhment of his owne ſinne. For as the Indian is not therefore white, becauſe the Morian is more blacke, or as the ſand blind is not therefore ſharpe ſighted, becauſe ſome other is ſtone blinde. So no man is therefore acquit of his ſinnes, becauſe others are greater ſinners: or exempt from puniſhment, becauſe others ſhall vndergoe a deeper condemnation. Therefore conſidering that euery man muſt beare the guilt and puniſhment of his owne ſin, he ought more narrowly to looke to himſelfe, then to others; and to be a more ſeuere cenſurer of himſelfe, then of another.

For the better vnderſtanding of the words, ſundrie queſtions are to be diſcuſſed.

First, it may be demaunded, howe euery man ſhould beare his own burden, ſeeing we are commanded to beare one anothers burdens? *Anſ.* There are two ſorts of burdens. The firſt is, of giuing an account to God: thus euery man ſhall beare his owne burden, *for euery man muſt giue an account for himſelfe vnto God*, Rom.14.12. The ſecond is, of bearing one anothers infirmities, of which Paul ſpeakes, verſ. 2. In this ſenſe a man is not to beare his owne burden: but euery man his brothers. For the Apoſtle (to croſſe the opinion of thoſe which thought a man was polluted with other mens ſinnes,) ſaith, *Euery man ſhall beare his owne burden*. And to meete with the careleſneſſe of others, who reſpect themſelues alone, neuer minding the good of their brethren: he ſaith, *Beare ye one anothers burdens*.

II. Obiect. By bearing of our owne burdens, is vnderſtood giuing an account for our ſelues vnto God. Nowe euery man is not to giue account for himſelf alone, but for thoſe alſo that are cōmitted to his charge, as the father for his child, the maſter for his ſeruant, the magiſtrate for the ſubiect, the ſheapheard for the ſheepe, Ezek.34. *His blood will I require at thy hand*. Hebr.13.

Onus rationis reddendæ non infirmitatis participandæ. Auguſt. contra ſcript. Pelag. lib.3. Beda & Lumbard in hanc locum Hugo de S. Victor. in Quæſt. 58.

br.13.17. *They watch ouer your ſoules, as they that muſt giue account.* *Anſw.* Gouernours and ſuperiours, are not to giue account for the ſinnes of thoſe that are committed vnto them: but for the ſinnes which themſelues commit, in not looking vnto them, not admoniſhing them, not reſtraining them, not taking condigne puniſhment of them for their offences. This is plainly tanght, Ezek.33.8,9. *If thou doeſt not admoniſh the wicked of his way, he ſhall die for his iniquitie, but his blood will I require at thy hand. Neuertheleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he ſhall die for his iniquity, but thou haſt deliuered thy ſoule.*

III. Obiect. Infants which haue not ſinned after the manner of the tranſgreſſion of Adam, doe beare the burden of Adams ſinne: therefore all doe not beare their own burden. *Anſ.* Firſt, the words are properly to be vnderſtood of perſonall, or actuall ſinnes, which are proper to euery man in particular, and not of originall ſinne, or the ſinne of our nature, which is common to all mankind, beeing propagated together with nature. Secondly, I anſwer, that Adams ſinne, was our ſinne: and therefore ſeeing infants partake with him in the ſinne, it is iuſt with God, they ſhould partake with him in the puniſhment, and ſo beare their owne burden. For albeit the transgreſſion of Adam was his actuall and perſonall ſinne: yet it is our originall ſinne, or the ſinne of our nature: ſeeing it is ours by imputation, and propagation of nature together with corruption. For as Leui was in the loynes of Abraham, when Melchizedech met him, and payed tithes in Abraham. Hebr.7.9,10. So, all mankind was in the loynes of Adam when he ſinned, as the branches are in the roote, or in the ſeede. And therefore when he ſinned, we alſo ſinned, as the Apoſtle ſaith. *In whome all ſinned*, Rom.5.12. For ſo the words are in the originall, and not as it is commonly tranſlated, *for as much as all men haue ſinned.*

In ſeminali principio. ἐφ' ᾧ πάντες ἥμαρτον.

IV. Obiect. In the ſecond commandement, the Lord threateneth to viſit the ſinnes of the Fathers vpon the children, to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden: and parents doe not beare their owne whole and entire burden, but their children for them. *Anſ.* The clauſe in the ſecond commandement, of viſiting the ſinnes of the fathers vpon the chil-

dren,

dren, doeth not contradict that of Ezek. 18.19. *The ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne; the ſame ſoule that ſinneth, that ſhall die.* For they are reconciled, v. 14, 17. *If he* (that is, a wicked man) *begette a ſonne that ſeeth all his fathers ſinnes, which he hath done, and feareth, neither doth the like —— he ſhall not die in the iniquitie of his father, but ſhall ſurely liue.* Therefore the threatning in the ſecond commaundement, is not to be vnderſtood abſolutely, as though God would alway plague the children for the fathers ſinne, but conditionally, if they perſiſt and continue in their ſinnes, walking in their waies, and treading in their ſteps. And the ſame anſwer is giuen in the ſecond commandement, that God will not viſit the ſinne of the fathers vpon the children, ſaue *vpon thoſe that hate him.* It may be ſaid, The ſinnes of the parents are not vindicated vpon the children, becauſe the puniſhment inflicted vpon their poſteritie, is not felt of the parents. *Anſ.* Firſt, children are (as it were) a part of their parents, and therefore they beeing puniſhed, their parents are puniſhed with them. Secondly, it is a corraſiue and a torment to parents, to knowe that their children ſhall be ſeuerely puniſhed and afflicted. Thirdly, the puniſhment of poſteritie hath a relation to the parent, ſeeing God hath threatened he will puniſh the children which walke in the wicked waies of their fore-fathers, that ſo he may teſtifie, how extreamly he abhorreth both their ſinne, and the ſinne of their progenitors. Fourthly, the parents ſinne, is often a cauſe of the childrens ſinne, ſeeing that God in his iuſt iudgement, curſeth a wicked mans poſterity, by leauing them to themſelues, to blindeneſſe of minde, and hardneſſe of heart, that ſo they may fulfill the meaſure of their fathers, as our Sauiour Chriſt ſpeaketh, Matth. 23.32. And by their owne ſinnes, may iuſtly pull vpon them condigne puniſhment. Laſtly, God doth more manifeſt his wrath againſt the ſinne of the parent, by puniſhing the child.

Obiect. V. Numb. 25.4. The cheifeſt of the Iſraelites were hanged vp before the Lord, for the fornication and idolatrie of the people: therefore they did not beare the burden of their own ſinne. *Anſ.* They were puniſhed for their owne ſinne, for they conſented to worſhip the idol, and commit folly with the daughters of Moab: or rather were principall ring-leaders, and firſt actors in this Commick-tragedie, as may appeare by the

pra-

practiſe of *Zimri* Prince of the familie of the *Simeonites*, v.6. in bringing *Cosbie* a *Madianitiſh* woman, into his tent, in the ſight of *Moſes*, and the whole congregation. Therefore becauſe they did not hinder them from committing this fact, as they might, beeing in place of gouernment, but did partake with them in the ſin they are firſt puniſhed, & that more ſeuerely: for a thouſand of them were hanged vp the ſame day, v.4. the reſt of the people, to the number of 23 thouſand, were ſlain by the ſword, at the commandement of God v.5. to which Paul had an eye, when he ſaid, that *there fell in one day 23 thouſand.* 1.Cor.10.8. meaning of the common ſort, excluding thoſe that were hanged vp: for in all there were 24 thouſand. Num.25.9. Thus the contrarietie which ſeemes to be betwixt thoſe two places, may be better accorded, then to ſay (as ſome doe) that the pen-men, or ſcribes, failed in copying out the bookes. Or (as others) that it was ἀμάρτημα μνημονικὸν in Paul: or as others, that Paul is not contrarie to Moſes, ſeeing that if there were 24 thouſand, (as Moſes ſaith,) there were 23 thouſand: for there is no reaſon why the Apoſtle ſhould vſe the leſſe number rather then the greater, (except that which I haue ſaid) conſidering the greater is as round a number as the leſſe.

Obiect. VI. Dauid ſinned in numbring the people, and they were puniſhed for his ſinne: Achan ſinned, and the people fell ſlaine before the men of Ai: therefore euery man doth not beare his owne entire burden. The like may be ſaid of the children of the Sodomits, and of the firſt borne of the Egyptians, who bare the burden of their parents ſinne. *Anſ.* The people were puniſhed for their owne ſinnes: and ſo was Dauid, albeit not in his owne, but in their perſons: for God puniſhed him in his kind, in deſtroying the people with that fearefull plague, in whoſe great multitude he had gloried ſo much. Indeede their puniſhment was occaſioned by his ſinne: but cauſed by their owne: for no man, though neuer ſo holy, is without ſinne, and therefore none but deſerue puniſhment: nay, *it is Gods mercie, that we are not conſumed.* Lam.3.22.

And albeit all the infants periſhed in the Deluge, and in the ouerthrow of Sodome and Gomorrha, which could neither imitate, nor approoue the actions of their forefathers: yet their death was deſerued. For though infants be truly called *innocents*, in regard of actuall ſinne: yet they are not *innocents* in

regard of originall: for from the wombe they carrie a woluiſh nature, which prepares them to the ſpoile, though they neuer did hurt: the Scorpion hath his ſting within him, though he doe not alway ſtrike: and though a Serpent may be handled whilſt the cold hath benummed him; yet when he is warmed, he will hiſſe out his venomous poiſon. Mans practiſe doth cleare God of vniuſtice in this behalfe, in killing the young cubbes, as well as the old foxe: the wolues whelps, as well as the damme. Albeit if we ſpeake of their finall eſtate, and come to particulars, we are to leaue ſecret iudgements to God. The example of Achan is more difficult, ſeeing that for his ſinne, 36 of the people were ſlaine, Ioſh. 7.5. and his whole familie rooted out, v.25. who were not conſenting to his fact, nor guiltie of his ſinne. Yet ſomething may probably be ſaid in this caſe. Firſt, that they were guiltie of this his ſinne in part, in not puniſhing theft ſo ſeuerely as they ought to haue done, which was a meanes to embolden Achan to ſteale the execrable thing. Secondly, that priuate good muſt yeeld to the publike; as the life of euery particular perſon to the generall good of the whole Commonwealth: thus ſouldiours in the warres, redeem the publike peace by the loſſe of their own liues: now the manifeſtation of the glorie, of the wiſdome, power, and iuſtice of God, is the publike good of the whole Church: therefore mens priuate good, euen their liues, muſt giue place to it: eſpecially conſidering he neuer inflicts temporall puniſhment for the publike good, but he reſpects therein the priuate good of his Elect, whome he corrects in iudgement, not in furie. Thirdly, howſoeuer Achan did beare the burden of his owne ſinne; this iudgement might be inflicted vpon them for their good: for temporall puniſhment, yea death it ſelfe, is ſometimes inflicted for the good of thoſe that are puniſhed, as we ſee in the children of the Sodomits, many whereof (no doubt) were taken away in mercie, leſt malice ſhould haue changed and corrupted their minds: and ſometime for the terrour of others, to be a warning peece to make them take heede; and ſometime for both: as it may be it was in this particular. Fourthly, ſinne committed by a particular man, that is a member of a politike bodie, doth after a ſort belong to the whole bodie: thus the Lord ſaith, that *blood defileth the land, which cannot be cleſed of the blood that was ſhedde therein, but by the blood of him that ſhedde it.*

Numb.

Numb.35.33. And thus Achans ſinne, though not knowne to the people, made the whole armie guiltie before God, till he was put to death. Ioſh.7.11,12. Laſtly, if the tithing of an armie, for the offence of ſome fewe, haue beene thought lawfull and iuſt: why ſhould the death of 36 men ſeeme vniuſt for the ſin of Achan, eſpecially conſidering it was to make the people more prouident to preuent and take heede of the like euill? If theſe reaſons ſatisfie not, yet let vs reſt in this, that Gods iudgements are often ſecret, but alway iuſt. See *Auguſt. lib. queſt. in Ioſh.q.8.* and *Calvin in 7.cap.Ioſh.*

Decimatio exercitus.

Obiect. VII. If euery man muſt beare his owne burden, Dauid ſhall as well beare the burden of his murthering Vrias, by the ſword of the children of Ammon, as Saul the murthering of himſelfe with his owne ſword, Peter his denying Chriſt, as Iudas his betraying him, &c. *Anſ.* By the ſentence of the Law, euery one is to beare his owne burden, and to ſatisfie for his owne ſinne, in his owne perſon: but the Goſpel, (the ſecond part of Gods word,) makes an exception: which is, that they which haue their ſinnes ſet vpon Chriſts reckening, ſhall not giue account for them againe: and thoſe that haue the burden of them laide vpon his ſhoulders (who hath borne our ſinnes in his bodie vpon the croſſe, 1.Pet.2.23.) ſhall not beare the burden of them themſelues at the laſt iudgement. Therefore true beleeuers, which haue Chriſt their ſuretie, ſatisfying the rigour of Gods iuſtice for them, ſhall not anſwer or ſatisfie forthē themſelues: for they are freed by him from a threefold burden. Firſt, frō the burden of ceremonies (& ſo conſequently of humane lawes and ordinances) which were *a yoke* (as Peter ſaith) *which neither we, nor our fathers, were able to beare.* Act. 15. Secondly, from the burden of miſeries, and croſſes, which befall men in this life. He doth eaſe vs of this burden, by his word and ſpirit, either in remouing them away, Pſal.81.7. or in giuing ſtrength and patience to beare them, 2.Cor.12.9. or in mitigating & proportionating them to our ſtrength. 1.Cor. 10.13. Thirdly, from the burden of ſinne, as well originall, as actuall, in beeing made *ſinne*, that is, accounted a ſinner, and made a ſacrifice for ſinne, for vs: as alſo by eaſing them that are heauie laden, in pacifying the perplexed conſcience. Matth. 11.28. It will be ſaid, if Chriſt beare the burden of our ſinnes, euery man ſhall not beare his owne burden. *Anſ.* Both be true,

2.Cor.5.

and may well ſtand together: for *Legally*, euery man is to beare his owne burden, the Law requiring perſonall obedience, or ſatisfaction, or both. *Euangelically*, Chriſt our ſuretie doth beare the burden of them, and ſatisfie the iuſtice of God for them. 1. Pet. 2. 23.

Vſe. Hence we learne, firſt, that no man can pay a ranſome for his brother, or redeeme his ſoule from death, or ſatisfie the iuſtice of God for his ſinne, ſeeing that euery man by the tenour of the Law, is to beare his owne burden: and by the Goſpel, none can be our ſuretie but Chriſt.

Secondly, here we ſee the nature of ſinne, that it is a burden to the ſoule: for it is heauier then the grauell of the earth, and the ſand of the ſea. It is a burden to the wicked Angels, for it waighed them frō the higheſt heauen, and made them fall like thunderbolts into the loweſt hell. To man: for as Dauid ſaith, it is *like a grieuous burden, too heauie for him to beare.* Pſal. 38. 4. To God: for the hypocriticall and ceremoniall ſeruice of the Iewes, was ſuch *a burden vnto him, that he was wearie to beare it.* Iſa. 1. 14. *Behold, I am preſſed vnder you, as a cart is preſſed that is full of ſheaues.* Amos 2. 13. To the creatures, who groane vnder this burden, beeing by mans ſinne ſubiect to vanitie, and corruption. Rom. 8. 20, 21. Hence it followeth then, that thoſe which feele not the waight & burden of their ſinnes, are dead being aliue, as Paul ſpeaks in another caſe. 1. Tim. 5. 6.

Thirdly, we are not to wonder, that ſinne beeing ſo heauie a burden, ſhould be made ſo light a matter, by carnall men: for it is a ſpirituall burden, and therefore no maruell, though it be not felt of them that are all fleſh, and no ſpirit.

Fourthly, this ſhewes that the more a man doth feele the burden of his ſinnes, the greater meaſure of grace and ſpirituall life he hath: and the leſſe he feeleth it, the more he is to ſuſpect himſelfe, that the graces of God doe wane, and decay in him. For corruption is not felt by corruption, but by grace: & therfore the more a man doth feele the burden of his owne corruptions, the more grace he hath.

Fifthly, by this we ſee, that the greateſt part of the world are dead in their ſinnes, in that they haue no ſenſe nor feeling of this heauie burden. There is indeede great crying out of the ſtone in the reynes, becauſe it is felt to be a great torment to the bodie: but there is little or no complaining of the ſtone in the heart.

heart, because men want spirituall life, and sense to discerne it. All men can take pittie vpon a beast, if he lie vnder his burden, and will be readie to helpe him vp againe. But all haue not the like sight and sense of the spirituall burden of sinne, nor sympathy of the miserie of their brethren, groaning vnder it.

Sixtly, whereas Paul saith, *Euery man must beare his owne burden*, he meeteth with the prophaneneſſe and Atheisme of our time, when men make a mocke at the day of iudgement, & the strict account that euery man is to giue for himselfe. The Iewes were woont to iest at the threatnings of God, denounced by the Prophets, and to call the visions of the Prophets, *onus Iehoua, the burden of the Lord*, in a merriment, vsing it as a by-word. Ierem. 23. 34, 36, 38. Thereby signifying that the threats of God, were but vaine bugs, or scarre-crowes, which might perhaps terrifie children, but could not hurt them. The like prophaneneſſe, infidelitie, atheisme, hath crept into the mindes of many, who otherwise profeſſe the Gospel, which they testifie by their speeches, in saying, they are sure, sinne is nothing so ougly, hell is not halfe so hotte, nor the deuill halfe so blacke, as preachers say they are: or if they be, they are sure they shall not goe loaden alone, with the burden of their sinns, but shall haue cõpany, & shall perhaps abide the brunt as well as their fellows. But alas, they know not that the burdē of sinne is intollerable, that it will eternally presse thē down to the gulfe of hell, & that they shall neuer be able to be ridde or eased of it.

Seuenthly, we are here admonished to take heede of euery sinne, for there is no sinne so small but hath his waight, and such a waight, as will presse downe to the bottomleſſe pit, Ro. 6. 23. And though some be greater then others, and sinke a mã deeper into condemnation, yet many small sinnes will as easily condemne, as a few great. Like as sands, though but small in quantitie, yet beeing many in number, wil as soone sinke the ship, as if it were laden with the greateſt burden.

Eightly seeing the guilt and punishment of sinne, is so heauie a burden, we are to ease and disburden our selues thereof. And that we may doe this, we muſt labour to feele the intollerable waight of it, pressing, and oppressing the conscience. Therefore as those who in their sleepe are troubled with the *Ephialtes* or *mare*, feeling (as it were) a great mountaine lying vpon them, and pressing them down, would giue all the world

the waight might be remooued. So we feeling the waight and burden of our ſinnes, are to labour to be disburdened and eaſed thereof: & this we ſhall doe by our repentãce toward God, and faith in Chriſt. Math. 11. 28. *Come vnto me all ye that are wearie, and laden, and I will eaſe you.*

ver. 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods.

In theſe words the Apoſtle laieth downe an other rule touching the maintenance of the miniſterie, and competencie of allowance, for the miniſters of the word: for it ſeemeth that the miniſtrie among the Galatians, was at that time much neglected, at leaſt not ſo reſpected as it ought.

In handling of the rule, I will firſt ſhewe the meaning of the words; ſecondly, the reaſons of the rule: thirdly, the obiections againſt it: laſtly, the doctrine, and vſes, that are to be gathered from it.

The meaning.

κατηχέμενος. *Let him that is taught*] The word tranſlated *taught*, ſignifieth him that is catechized, or taught familiarly, by word of mouth, or liuely voice, as when children are taught the firſt principles of religion. But here it hath a larger ſignification (as Oecumenius hath well obſerued) for him that is any way taught and inſtructed, whether it be in the firſt principles, and rudiments, or in points of greater difficultie; whether plainely, and familiarly, (as catechizers vſe to doe:) or more profoundly, for the inſtruction of the learned.

ὁ κατηχούμενος id eſt, ὁ διδασκόμενος.

Taught in the word] What needes this addition (may ſome ſay) is there any catechizing without the word? *Anſw.* The Apoſtle addeth *in the word*, to ſhew that he meaneth not ſo much the doctrine of Chriſtian religion, contained in the ſcriptures, as the doctrine of the Goſpel, which by an *exoche*, or peculiar excellencie, is called *the word*. Act. 16. 6. *They were forbidden of the holy Ghoſt to preach the word in Aſia:* which is expounded, v. 10. to be the preaching of the Goſpel: Thus it is vſed, Act. 14. 25. *when they had preached the word in Perga.* Mark. 4. 14. *The ſower*

ſower ſoweth the word. And ſo in ſundrie other places. And it is further called *the word of the kingdome*, Matth. 13.19. becauſe it teacheth what is the kingdom of grace, and glorie: and becauſe it beeing beleeued, or (as the Apoſtle ſpeakes) *beeing mingled with faith in our hearts*, doth make vs freedenizens of the kingdome of grace in this life; and doth aduance vs to the kingdom of glorie, in the life to come. Secondly, it is called *the word of God*, becauſe he is the author of it, and no creature, man, or angel, 1. Theſſ. 3.13. Thirdly, *the word of ſaluation*, Act. 13. 26. becauſe it ſhewes the way and meanes of attaining ſaluation. Laſtly, the *word of life*, Act. 5.20. becauſe it doth not only ſhew the narrow way, that leadeth to *eternall life*; but is in it ſelfe *a liuely word, and mightie in operation*, Heb. 4.12. For as the powerfull word of God in the beginning, did giue beeing to things that were not; ſo the Goſpel (being the power of God to ſaluation, to euery one that beleeueth,) doth make new creatures, by the immortall ſeede of the word. Heb 4.2.

Make him that taught him] *q. d.* catechized him. Yet as before it muſt be taken generally for any kind of teaching, or inſtruction; for ſo the word is vſed elſe where in ſcripture, as Luk. 1.4. Act. 18.25. Rom. 2.18. 1. Cor. 14.19. ſo that this text giueth vs no iuſt occaſion to ſpeake of the originall, manner, vſe, and profit of catechizing.

Partaker of his goods] By *goods* he ° vnderſtandeth foode, rayment, lodging, bookes, and other neceſſaries without the which, a miniſter of the word cannot followe his calling, for Paul calleth theſe *goods*, according to the common opinion, which ſo iudgeth of them. Luk. 12. 19. *Soule, thou haſt much goods laid vp for many yeares.* Luk. 19.25. *Sonne, remember that thou in thy life time receiueſt thy good things.* ° τροφὰς, ἐπιτηδεια. Oecumen.

Make them partaker] That is, communicate, affoard, giue vnto them theſe temporall things, ſeeing they giue you ſpirituall.

Of all his goods] Not in giuing all away, but imparting to their teachers what they ſtand in neede of, accounting nothing to deare for them. The Papiſts vpon this ground, take tithe of all, as the Prieſts did in the Leuitecall lawe: wheras Paul ſpeaks nothing of tithes.

There are foure principall duties, which the people are to performe to their Paſtor, three of them are recorded elſe where

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2.Thes.3.13. Hebr.13.17. 1.Thes.5.13. in Scripture. The firſt is, to heare them as Embaſſadours ſent of God, with reuerence. The ſecond is, to obey them, and ſubmit themſelues vnto them in the Lord. The third, to loue and honour them for the worke ſake. The fourth, the Apoſtle ſpeakes of in this place, to giue them not onely countenance, but alſo maintenance.

The reaſons of this rule are many and waighty.

We are bound (euen by the bond of nature) to maintaine our parents if they be in want; becauſe they maintained vs, and gaue vnto vs our beeing: Paul ſaith, *It is an honeſt thing, and acceptable before God, for children to recompence their parents and progenitors*, 1, Tim.5.4. Nowe if this be ſo, men are bound by the ſame right to maintaine their ſpirituall fathers in Chriſt, that haue begotten them a new by the preaching of the word: as Paul ſaith, *He trauelled in paine of the Galatians, till Chriſt was formed in them.* Gal.4. and that *he begat Oneſimus in his bonds* Philem.v.10. And 1. Cor.4.15. *In Chriſt Ieſus I haue begotten you through the goſpel.* Hence Paul commendeth the Galatians, Gal.4.15. for that if it had beene poſsible, they would haue plucked out their eies, and haue giuen them him. And ſurely we owe vnto our ſpirituall parents, and fathers in Chriſt, not onely this temporall traſh, but euen our ſelues, as Paul ſaith to Philem. v.19. *Albeit I doe not ſay vnto thee that thou oweſt vnto me, euen thine owne ſelfe.*

II. It is a law of nations, and a concluſion grounded vpon common equitie, that thoſe that watch, labour, and ſpend thēſelues, as a candle, to giue light to others, and that for the common good of all, ſhould be maintained of the common ſtocke by all. And the Lord chargeth all the twelue tribes, euen all Iſrael. Deut. 12.19. *Beware that thou forſakeſt not the Levite, ſo long as thou liueſt on the earth.*

III. Euery trade, calling, and condition of life, is able to maintaine them that liue therein (as experience ſhewes:) therefore we may not thinke, that the miniſterie, beeing the higheſt calling, ſhould be ſo baſe, or barren, as that it cannot competenly maintaine them that attend thereupon.

1.Cor.9.7. IV. The miniſters are the Lords ſouldiers, his captaines, and ſtandard-bearers, and therefore are not to goe a warfare at their owne coſte: the Lords labourers in his vineyard, and therefore are worthie of their wages, and ought to eate of the

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fruit of the vineyard: the Lords ſhepheards, ſet ouer the flocke of Chriſt to feede his ſheepe, and therefore ought to eate of the milke of the flocke. And ſeeing it was forbidden that no man ſhould muzzle the mouth of the oxe, that treadeth out the corne: ſhall we thinke, that God would haue thoſe that threſh in his floore, and ſeparate the wheat from the chaffe, the pretious from the vile, to be muzzeled, or not to liue vpon their labours? *for they are worthie double honour*, that is, all honour, reuerence, helpe, and furtherance, *which labour in the word and doctrine*. 1. Tim. 5. 17. Deut. 25. 4. 1. Cor. 9. 9, 10.

V. The Miniſters are to giue themſelues wholly *to reading, exhortation, doctrine, and to continue therein*. 2. Tim. 4. 13, 15, 16. they are wholly to deuote themſelues to the building of the Church, and to the fighting of the Lords battells: and therefore *not to be entangled with the cares of this life*. 2. Tim. 2. 4. therefore they are to haue their pay, and their allowance, that ſo they may attend vpon their callings, without diſtraction.

VI. It is the ordinance of God (as Paul ſaith, 1. Cor. 9. 14.) that they which preach the Goſpel, ſhould liue of the Goſpel: therefore thoſe that doe not their endeauour, and inlarge not their liberalitie to vphold and maintaine the Miniſterie in good eſtate, they withſtand (as much as in them lieth) the ordinance of God: beſides, they waſt and make hauocke of the Church of God: and are guiltie of the blood of all that periſh for want of inſtruction.

I adde further, it is the will of God, that the Miniſters which labour in the word and doctrine, ſhould be plentifully and liberally prouided for: (yet with moderation, that they draw not all mens wealth into their purſes, as the Pope and Church of Rome haue done into their coffers, of whome it is truly verified, *Religio peperit diuitias, ſed filia deuorauit matrem*.) which I proone from the Leuiticall law: for the whole land of promiſe, beeing no bigger in compaſſe then Wales, or the fourth part of England: yet yeelded vnto the Leuites, at the appointment of God, beſides the ſhare which they had out of the ſacrifices, beſides tenths, firſt fruits, &c. 48 Cities, with their ſuburbs.

It may here be demaunded, whether the Miniſters of the word are now to be maintained by common contribution, and liberalitie of the people, or not?

Anſ. We muſt conſider, that if the Miniſters be ſufficiently

prouided for, by ſet ſtipends, as by ſome foundation, or by the reuenewes of the Church, men are not bound to contribute vnto them, and make them partakers of all their goods; although in regard of thankfulnes, *they owe vnto them euen themſelues*, as Paul telleth Philemon; but onely ſuch as haue not elſe wherewith to maintaine themſelues. And we muſt conſider the reaſon why Paul commandeth all that are inſtructed in the word, to make them that inſtructed them partakers of their goods, to wit, becauſe in Pauls time, and long after, the Church was not endowed with lands or goods, whereby the Miniſterie might be vpholden, neither had it publike Chriſtian Magiſtrates, but was vnder cruell tyrants in perſecution: and therefore thoſe that were taught in the word, were to maintaine their teachers by liberall cõtribution, otherwiſe they might ſtarue: but now the Church beeing greatly inriched, they may without contribution be ſufficiently maintained of the Church goods.

And that it is much more conuenient for the Miniſters to be maintained by ſet ſtipends, ariſing from goods proper to the Church, then by voluntarie contribution, it may appeare by this, in that it cuts off ſundrie inconueniences which in voluntarie contributions either cannot be, or are hardly auoided. Firſt, flatterie, and ſuſpition of flatterie, in beeing thought to haue ſome perſons in admiration, becauſe of aduantage. Secondly, the poorer ſort are no way diſgraced by this meanes, as they ſhould be in contributions, except they did giue ratably as the reſt. Thirdly, diſſembling and deceit, in making as though they receiued little, when as they haue much, is cut off in a ſet ſtipend. Fourthly, the euill diſpoſed would not ſo eaſily caſt off their miniſter, and ſeeke a new that would teach for leſſe; or would giue nothing at all, if they were touched to the quicke, and galled for their ſinnes. Fiftly, oſtentation in ſome in giuing much, and diſdaining thoſe that giue leſſe. Sixtly, ſuſpition of couetouſnes and filthie lucre in the miniſters in ſeeming to take of thoſe to whome they ought to giue. Seauenthly, diſgrace of the miniſterie, in gathering themſelues, or ſending others to gather the peoples liberalitie from dore to dore. Laſtly, a ſet ſtipend comes nearer the order appointed by God, in maintaining the Prieſthood vnder the Leuiticall law.

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In the next place, I will anſwer the common obiections that are made to the contrarie, by ſuch as thinke it is as eaſie a matter, to ſay ſeruice in the church, as to do ſeruice in the houſe: to ſtand at the altar of God, as to follow their maſters plough; to preach in the pulpit, as to talke in the tauerne.

1. Obiect. 2. Theſſ. 3. 10. *They which will not worke, muſt not eate.* But Miniſters neuer plow, nor ſow, nor hedge, nor ditch, nor vſe any painfull labour: for of all men they haue the eaſieſt liues: their greateſt paines is to read ouer a few bookes, or to ſpeake a few words, once or twiſe a weeke. Therefore they are not to be maintained. *Anſ.* There is a twofold labour, one of the bodie, another of the minde: now albeit the miniſters doe not wearie themſelues in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceede the labours of the bodie: they are more painefull, they ſpend the ſpirits more, they conſume naturall moiſture, and bring old age ſooner. The holy Ghoſt calleth the miniſterie, the *worke of the miniſterie.* Eph. 4. 12. nay, *a worthie worke.* 1. Tim. 3. 1. therefore Paul ſaith, that *thoſe Elders are worthie double honour that labour in the word and doctrine.* 1. Tim. 5. 17. and he exhorts the Theſſalonians that they would know them that *labour* among them; and that they haue them in ſingular loue for their *worke* ſake. 1. Theſſ. 5. 12, 13. Hence it is that the Scripture doeth vſually compare the worke of the miniſterie, to the moſt toylſome labour that may be, as to the work of the husbandman, to ſetting, to plowing, to ſowing, to reaping, to the labour in the vineyard: and the miniſter, to a builder: to a ſhepheard, that watcheth his flocke; to a ſoldiour that fighteth in the warres, &c. Againe, we may not iudge of the painfulnes of the calling, by the outward appearance: for ſo a man would thinke a King had the eaſieſt life of all; when as the truth is, the toyle which he takes, and the cares wherewith he is poſſeſſed, doe exceede all other cares: if a man knew the trauaile that is required to the welding of a ſcepter, and the paine that is taken in wearing of a heauie crowne, he would hardly ſtoope downe to take the one into his hands, or to ſet the other vpon his head. The maſter builder doth not hewe the ſtones, nor worke the morter, nor carrie the rubbiſh, nor any ſuch drudgerie; but onely ſtandeth by, & directeth the workemen; & yet his labour is double to any of theirs. The maſter of the ſhip (a man would thinke)

were idle, and did nothing: he ſtands not to the tackling, he ſtirreth not the pumpe, he drieth not the oares, he ſoundeth not the deepe, he rideth not the ropes; but onely ſitteth ſtill at the ſterne, and looketh to the pole-ſtarre, and guideth the compaſſe; yet his labour paſſeth all the reſt: were it not for him, the ſhippe would runne her ſelfe vnder the water, or ſtrike vpon the rockes, or be ſplit vpon the ſands, or fall foule with another (as marriners ſpeake.) Euen ſo for all the world fareth it with the Miniſters of the word: they ſeeme to ſit ſtill, to be at eaſe, to doe nothing; and yet their labour is double and treble to other mens bodily labour, except they be vnfaithfull, and doe the worke of the Lord negligently.

II. Obiect. Paul laboured with his hands in making of Tents, Act. 18. 3. that he might not be chargeable to any, Act. 20.34. 2. Theſſ. 3. 8. Therefore Preachers are to maintaine themſelues, by their handy labour, & not be chargeable to the Church. *Anſ.* Pauls example prooueth not, that the miniſter ought to liue by the labour of his hãds: for firſt, himſelfe receiued a contribution of the Philippians, when he was abſent frõ them Philip. 4. 16. *When I was in Theſſalonica ye ſent once, and afterward againe for my neceſſitie.* Therefore if Paul receiued exhibition from other churches, where he did not labour, it is lawefull for the miniſters to receiue of thoſe whome they doe inſtruct. Secoudly, conſider the reaſons why Paul would not take wages of the Church of Corinth, & ſome others. I leſt he ſhould be a burden vnto them. 2. Theſſ. 3. 8. *We wrought with labour and trauell, day and night, becauſe we would not be chargeable to any of you.* 2. Cor. 11. 9. *In all things I kept and will keepe my ſelfe, that I ſhould not be grieuous vnto you.* II. That he might giue a preſident or example to others to tread in his ſteppes. 2. Theſſ. 3. 9. *Not but that we had authoritie, but that we might make our ſelues an example to them to follow vs.* III. That he might manifeſt what his end was in teaching the Goſpel, not to ſeeke himſelfe, but the ſaluation of his hearers. 2. Cor. 12. 14. *I ſeeke not yours, but you.* And verſ. 19. *We doe all things for your edification.* Philip. 4. 17. *Not that I deſire a gift, but the fruit which may further your reckening.* IV. That he might confound the falſe Apoſtles, which taught not freely, but receiued wages for their labour, whereas he receiued none: or leſt they ſhould

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ſlaunder him and his miniſtery, if he ſhould receiue wages: that he did it for filthy lucre. 2. Cor. 11. 12. *But what I doe, that will I doe, that I may cut away occaſion from them which deſire occaſion, that they might be found like vnto vs in that wherein they reioyce.* Therfore Pauls example is altogether impertinent, & prooues nothing. For 1. he himſelfe tooke wages: 2. when as he refuſed it, it was vpon ſpeciall conſideration: 3. he did not onely permit, but alſo command that the miniſters ſhould be maintained.

III. Obiect. Math. 10. 8. *Freely ye haue receiued, freely giue*: therefore as it was vnlawfull for the Apoſtles to take any reward for their labour, ſo is it for preachers at this day. *Anſ.* I. This text is ſpecially to be vnderſtood of the extraordinarie gift of working miracles, which Chriſt hauing freely beſtowed vpon them, he would haue them to vſe freely, not ſeeking thereby to enrich themſelues by exacting or taking any thing, or to winne reputation and glory among men. II. If we vnderſtand it of the whole miniſterie, as well of preaching, as of working miracles, it is to be taken as a precept forbidding only filthy lucre, that they ſhould not make marchandize of the word of God ſetting it to ſale, in preaching the word with purpoſe to benefit themſelues, to feede their bellies, or to get a name and reputation in the world, which is forbidden in other places, as 1. Tim. 3. 3. Tit. 1. 7. but for the glory of God, the diſcharge of their duties, and the ſaluation of their hearers. Great reaſon there is of this precept. 1. Becauſe the graces of God exhibited vnto vs in the preaching of the word, are ſo pretious, that they cannot be valued at any price, all earthly things a man can deſire, are not to be compared to them, as the wiſe man ſaith, therefore Peter ſaid to Simon Magus. *Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained by money*, Act. 8. 20. 2. Becauſe it is not in mans power to ſell them, ſeeing he is not Lord ouer them, but ſteward and diſpenſer of them, 1. Cor. 4. v. 1. 3. Becauſe that which God hath giuen freely, ought not to be ſold baſely: ſeeing by that meanes, that is made ſaleable, which God would haue free, which kind of marchandize is vſed in the Church of Rome at this day, in their Indulgences, wherein they ſell pardons for remiſsion of ſinnes, and ſet euen heauen it ſelfe to ſale, for a ſmall ſumme of money. III. This text muſt ſo be expounded, as that

it crosse not other precepts in this commission, and that Christ be not contrarie to himselfe, which he should be, if it were vnlawfull for preachers to take any thing for their paines: for in the 10. verse he saith, *The workeman is worthy of his meate*: therefore he may receiue it: and vers 11. he enioyns them to enquire in euery towne where they came, who is worthy, *and there abide*. Therefore they were not vtterly barred from taking all necessaries, for they might take their lodging, their food, their raiment; with this they were to be content, and more then this they might not take, though it were offered them, or forced vpon them. Thus Elizeus refused the gift offered him by Naaman, for curing his leprosie, least Gods gifts should be made a game, or least that which was giuen to set forth Gods glorie immediately, should be an occasion of satisfying mens greedie desires.

IV. Obiect. Math. 10. 9. The Apostles are forbidden by Christ, to possesse gold, or siluer, &c. *Answ.* We may not precisely vrge the letter of the text, for so we shall make the Apostles practise contrarie to Christ precept: & so he should condemne himselfe, for he had his bagge, which Iudas bare. He had besides his vpper garment, Ioh. 13. 4. and coate without seame. Ioh. 19. 23. Luk. 22. 36. Peter had sandalls, Act. 12. Paul had a cloake, 2. Tim. 4. Yea Christ afterwards saith vnto them, *But now he that hath a bagge let him take it, and likewise a scrip, &c.* II. It was a temporary precept, giuen them in commission only for that present, and their going without gold, siluer, a scrip, two coates, shooes, a staffe, signifies, that they should goe in haste, committing themselues wholly to the prouidence of God, not caring for prouision, or victuals, which is signified by a scrip, by siluer, & gold: nor of change of raiment, signified by two coates: nor of defending themselues against violence, by the staffe.

Vse. Here we see that there are two sorts of men in the Church, some teachers, others to be taught, called in scripture *teachers* and *hearers*. The ground of this distinction, is taken from the good pleasure of God, who hath ordained that man should be taught by man, partly because of mans weakenesse, who could not endure the glory & maiestie of God, speaking vnto him: partly, that nothing might be ascribed to the excellencie of the instrument, in the conuersion of men, but that

God

God might haue all the glorie of it, as the Apoſtle ſpeakes, 2. Cor.4.7. *We haue this treaſure in earthen veſſels, that the excellencie of that power, might be of God, and not of man.* There is ſet down, Deut.5.v.23.&c. a notable ground for the inſtitution of the holy miniſterie by man, in ſtead of Gods liuely voice from heauen. And it was one of the ends which God had in giuing his law in ſo great maieſtie, to teach vs, that it is for our good, that he doth not inſtruct vs with his owne liuely voice from heauen, and ſpeake vnto vs in his owne perſon: and that therefore we ſhould be content, nay deſirous rather to be taught by man. For when the people deſired that they might not heare the voice of the Lord any more, but that Moſes might ſpeake vnto them, the Lord anſwered, *They haue done well to ſay ſo, I will raiſe them vp a Prophet from among their brethren, like vnto thee, and I will put my words in his mouth, and he ſhall ſpeake vnto them all that I command him.* Deut.18.17.18. This croſſeth the curioſitie of thoſe, who not contenting thẽſelues with the word of God deliuered by the miniſterie of man, deſire that God would ſpeake vnto them with his owne mouth from heauen. For the Iſraelites found it by experience, that it was a fearefull thing, full of horrour and aſtoniſhment to heare the voice of God, therefore they deſire *they may heare it no more, leſt they die.* Deut.18.16. But the Anabaptiſts obiect that vnder the N.T. *all ſhall be taught of God.* Ioh.6.v.45. and *they ſhall not teach euery man his neighbour, and euery man his brother, ſaying, Know the Lord.* Therefore the publike miniſterie is now needleſſe. *Anſ.* The wordes muſt not be vnderſtood ſimply, but *comparatiuely*, and *ſynecdochically*. *Comparatiuely*, that there ſhall be farre greater knowledge vnder the new Teſtament, then was vnder the old. Iſa.11.9. The Apoſtle ſaith not, that there ſhall be no teaching at all, (for Chriſt hath giuen ſome to be Prophets, others Paſtors and teachers, for the worke of the miniſterie, and the edification of the bodie of Chriſt. Eph.4.11,12.) But that there ſhall be no neede of this kind of teaching, to catechize them in the firſt rudiments, as to teach them what God is. *Synecdochically*, not of perfect and abſolute knowledge, for we all *know but in part*, 2.Cor.13.12. But of initiate, or inchoate knowledge, which ſhall be conſummate in the life to come.

Iet.31.34. Heb.8.11.

Further, vpon this diſtinction it followeth, that hearers are

not

not to intermeddle with the publike duties of the miniſterie, for euery man is to abide in the calling wherein God hath placed him, and therein to liue contented. 1. Cor. 7. For no man may take vnto himſelfe this honour, but he that is called, as was Aaron, Heb. 5.4 For albeit it be true which Ambroſe writeth, that in the beginning of the preaching of the Goſpel, & founding of the church of the New Teſtament, all Chriſtians did teach and baptize indifferently: yet afterward, when the Churches were founded, it was not lawfull, neither is it now. And though there be neither *male nor female in Chriſt, but we are all one in him*, Gal. 3.28. namely, in receiuing of the Goſpel: yet in diſpenſing of it, there is great difference: it beeing vnlawefull for a woman to preach, or publikely to teach. *I permit not a woman to teach*, 1. Tim. 2.12. *Let women keepe ſilence in the Churches, for it is not permitted vnto them to ſpeake*, 1. Cor. 14.34. Apoc. 2.20. This coudemneth the fantaſticall opinion of the Anabaptiſts, that all men may ſpeake publikely without any difference, according to the inſtinct of the ſpirit, and meaſure of his giſts.

In comment. in 4ad Ephes.

Againe, when Paul ſaith, *He that is taught in the word, &c. him that taught him in the word, &c.* he ſhewes what the dutie of the miniſter is, that lookes to liue by his miniſterie, namely, not to feed his auditorie with Philoſophie, or fables, or lying Legends: nor to preach Poeticall fictions, Thalmudicall dreames, Schoolemens quiddities, Popiſh decrees, or humane conſtitutions, or to tickle the itching eares of his auditory with the fine ringing ſentences of the Fathers (for what is the chaffe to the wheate?) But he muſt preach *the word of God*: for there is no word nor writing in the world beſides, that hath a promiſe to be the power of God to ſaluation. Rom. 1. able to make men wiſe to ſaluation. 2. Tim. 3. 15. to giue an inheritance amongſt them that are ſanctified. Act. 20. To be liuely & mightie in operation, ſharper then any two edged ſword, entring through, euen to the diuiding aſunder of the ſoule and the ſpirit, the ioynts and the marrow, and to be a diſcerner of the thoughis and intents of the hearts, Heb. 4.12. and that can make the man of God abſolute to euery good worke. 2. Tim. 3.17. but onely this word giuen by diuine inſpiration. It beeing not onely the ſeed by which we are begotten and borne anew, but the food by which we are nouriſhed: both milke for the babe,

babe, that is, a nouice in religion, and ſtrong meate for him that is of yeares: and therefore beeing perfect nouriſhment, the bread of life for him that is hungrie, and the water of life for him that is thirſtie, what needes there any more? Beſides, no word nor writing hath the propertie of fire ſaue onely the word of God, to diſpell the darknes of ignorance by enlightening the minde with the ſauing knowledge of the truth: and to heat, yea to enflame the affection with a zeale of Gods glorie, by burning vp the corruption of nature. Againe, Diuinitie is the miſtris, all liberall arts, tongues, hiſtorie, &c. are but handmaids to attend vpon her: now when the miſtris is ſpeaking, it is good manners for the maide to hold her peace. To this word alone the Prophets were tied by their commiſſion, *What I ſhall command thee, that ſhalt thou ſay.* And the Apoſtles, *You ſhal teach what I haue cõmanded you.* Chriſt himſelfe taught nothing but that which he had heard & receiued of his father. Ioh.8.28. Paul deliuers nothing but that which he receiued of Chriſt, 1.Cor.11.23. and taught nothing but that which Moſes and the Prophets had written. Act.26.22. Paul commãds Timothie to charge the Paſtours of Epheſus, *that they teach no diuers doctrine*, either for matter or manner, for ſubſtance or circumſtance. Yet here we muſt take heede of extremities: for in ſome caſes it is lawfull in preaching to vſe Philoſophie, the teſtimonie of prophane writers, and quotations of Fathers.

1.Tim.1.3. μὴ ἑτεροδιδασκαλεῖν nec aliud, vt Erasm. nec aliter, vt vulg edit.

I. When we haue to deale with heathen men (who will not be ſo eaſily mooued with the authoritie of the Scriptures) we may conuict them by the teſtimonie of their owne writers, as Paul did the Athenians, Epicures, and Stoikes, by the teſtimonie of *Aratus*, Act.17.28. and the Cretians, by the teſtimonie of *Epimenides*. Tit.1.12.

II. In preaching to a mixt congregation, where ſome are infected with Poperie, or ſome other hereſie, and will not receiue the doctrine deliuered, nor yeeld vnto the truth, except it haue the conſent of the fathers of the Church.

III. In handling of ſome controuerſall point of diuinitie, ſhewing that the doctrine we teach is no new doctrine, but that which was taught in the Primitiue Church, eſpecially in ſpeaking to the weake, who haue not as yet left their old ſuperſtition wherein they were nuzzeled.

IIII. To cut off the calumniations of the malitious aduerſaries,

saries, who must needes haue their mouthes stopped by some other meanes then by the Scriptures.

V. In the necessarie vnfolding of the meaning of certaine places of Scripture, which without Philosophie cannot be conceiued. In such a case we may vse humanitie in descending to the reach and capacitie of the auditorie, and so teach heauenly things, by earthly things, as our Sauiour Christ taught regeneration by the similitude of the winde. Ioh. 3. Yet all these must be vsed, first, sparingly, secondly, when there is iust cause, thirdly, without ostentatiõ, fourthly, deliuering nothing to the people, the ground whereof is not in the word.

This shewes, that the maine scope of the ministerie, is, to preach the word purely, and to applie it powerfully to the consciences of men: and it condemnes all deceitfull handling of the word, and all huckster-like dealing, in mingling wine and water together, wheat and chaffe, gold and drosse, in peruerting it with aguish and sottish conceits, in wresting it with allegories, tropologies, and anagogies, and in wringing the text till they make it bleede, and so (as an ancient writer saith) presse the two dugges of the Scriptures, the old and new Testament, that in stead of milke they drinke nothing but blood. This teacheth the hearers likewise to rest contented with the bare word, without hungring after new doctrines, as the Athenians after newes, or beeing drawne away from the simplicitie that is in Christ, by the subtiltie of seducers; or by deuises and quiddities of mans braine. Let those therefore which loath Manna, & long for Quailes, remember that if God giue them their desire, he will also giue them their desert. Let them take heede lest he punish them with a famine, not of bread, nor a thirst of water, but of hearing the word. Amos 8. 11. And let those that haue *itching eares*, in heaping vp to themselues a multitude of teachers, take heede also that they haue not *tingling eares*, when they shall heare of the iudgements of God for the contempt of his word.

Further, whereas Paul saith, *He that teacheth, is to be maintained:* it is a good *Item* for all idle drones that will not labour, and all dumme-dogges that cannot barke, they may not expect the maintenance which is due vnto the Ministers: for it is generally true of all men, and much more true of the Minister, that *he which will not labour, must not eate.* And great reason it is that

Volusian. epist. 1. ad Nicholi. Scripturarum mammillas cũ duritia pressemus, sanguinẽ pro lacte bibemus.

2. Tim 4 3.

2. Sam. 3. 11.

2. Thess 3. 10.

that he which looketh for his hire, ſhould doe his worke: he that would liue of the ſacrifice, ſhould miniſter at the altar: he that lookes to be fedde with corporall bread, ſhould breake vnto his hearers the bread of life: he that would reape carnall things ſhould ſow ſpirituall things: he that would not haue his mouth muzzeled, ſhould threſh out the corne: he that would drinke of the wine, ſhould plant the grape: he that lookes for milke, ſhould feede the flocke: that is, he that will liue of the Goſpel, ſhould teach the Goſpel. It is a maxime not onely of the *Canon law*, but grounded vpon *the law of nature*, that *beneficium poſtulat officium, a benefit requireth a dutie*: or more plainly, *a benefice requireth an office*, and diligence in the office. They therefore that care not ſo much for the feeding of the ſheepe, as for the feeding of themſelues, and feare not ſo much the loſſe of the flocke, as the loſſe of the fleece, doe not onely violate the law of God, but euen the law of nations, and the law of nature. 1. Cor. 9.

Againe, hence I gather, that thoſe that labour in the word and doctrine, may lawfully take wages, albeit they haue ſufficient of their owne to maintaine themſelues: it is the very equitie of this text. For if they that are inſtructed in the word, are to make thoſe that inſtructed them partakers of their goods: then it is lawfull for them which inſtruct and teach, to receiue ſomething in recompence of their labour, ſeeing that *the labourer is worthie of his wages*. Yet this one caueat muſt be remembred, that if receiuing of wages be a hindrance to the Goſpel (as it would haue beene in Paul) it is not lawfull: for we may not ſo vſe our libertie, as that we thereby hinder the free courſe of the Goſpel.

We may here further perceiue the great want of deuotion, which is in moſt men of theſe daies. For as the crie of the poore in the ſtreetes, and at our dores, is an argument that there is no mercie, no bowells of pitie and compaſſion: So, in that there are ſo many needie poore wandring Leuites, which would gladly ſerue for a morſell of bread, or a ſute of raiment, it is a pregnant proofe there is very ſmall deuotion in men for the maintenance of religion; eſpecially in thoſe which are ſo ſtraight laced, and ſhort ſleeued, in beſtowing any thing for the good of the Miniſterie, and yet in keeping of houndes and hawkes, and worſe matters, in maintaining players, ieſters,

ſooles, and ſuch like, are very lauiſh and profuſe, to their great coſt. This hath beene the practiſe of the world, and the contemptible eſtate of the Miniſterie in former times. Foure hundred falſe prophets were richly prouided for at Iezabels table, 1. King. 18. 19. whereas the true Prophets of God in the meane time were faine to hide their heads, hauing ſcarſe bread and water, and that not without daunger. Well, her practiſe ſhall condemne a number of profeſſours: nay, our forefathers zeale and forwardnes, (notwithſtanding they liued in blindnes) ſhall condemne our coldnes, in this behalfe: what ſpeake I of our forefathers? euen the ſtones in the ruinated Abbies, and other religious houſes, ſhall riſe vp in iudgement againſt vs: for thoſe places could maintaine thirtie or fourtie idle bellies, which did nothing but nuzzle men in ſuperſtitious idolatrie: whereas now the ſame place will not competently maintaine one or two to inſtruct them in the way to eternall life. And no marualle: for we take from the Church, as faſt as they gaue to it. In old time they were wont to ſay, *What ſhall we giue the man of God?* 1. Sam. 9. but now with the ſacrilegious Church-robbers, they ſay, *Come, and let vs take the houſes of God in poſſeſſion.* Pſal. 83. 12. The Iewes were exceeding forward and liberall in their contribution to the Tabernacle; ſome brought gold, others ſiluer, ſilke, pretious ſtone, the meaner ſort, rammes skinnes, goats haire, &c. ſo that more thē enough was offered by thē in ſuch ſort that Moſes was forced to cauſe a proclamation to be made to ſtay the people from offering. Exod. 36. 5. 6. This their example in beeing ſo forward to contribute to the materiall Temple, ſhall condemne our backwardnes in conferring ſo little to the Miniſters, who are the liuing temples of God, and to the miniſterie which is in the place of the altar: for looke by how much God hath diminiſhed the coſt of the altar, and the charges of the ceremoniall worſhip vnder the old Teſtament, by ſo much more doth he require the Miniſterie to be maintained, and ſpirituall worſhip furthered in the New.

Laſtly, if they that doe not put too their helping hand to vphold the Miniſterie, are to be condemned; what condemnation trow we thē belongs to ſacrilegious perſons, that robbe the Church of her reuenewes, and deuoure holy things?

7 Be not deceiued, God is not

mocked:

mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.

Here the Apoſtle preuenteth ſundrie ſecret obiections againſt the former precept. v. 6. For the Galatians might plead for themſelues in this manner. Whereas thou enioyneſt vs to make thoſe which inſtructed vs in the word, partakers of all our goods: alas, we cannot doe it. It is an vnreaſonable thing thou exacteſt of vs: for, as for ſome of vs, we haue a great familie and charge to looke vnto, wife and children to prouide for; and for them we muſt prouide, otherwiſe *we denie the faith, and are worſe then infidells.* 1. Tim. 5. 8. others, are poore and needie, fitter a great deale to receiue, then to giue: and thoſe that can giue are not ſo to giue, *that others may be eaſed, and they thẽſelues pinched.* 2. Cor. 8. 13. And as for the Miniſters themſelues, many of them are couetous and inſatiable, and therefore it is euill ſpent that is beſtowed vpon them: ſome of them need not, and therfore we neede not to giue: and why doe not thoſe that are needie, follow Pauls example, who laboured with his hands, and got his liuing by making of tents, becauſe he would not be chargeable vnto any? or why doe they not lead a ſingle life (as in former times they did) that ſo they may be leſſe burdenſome to the Church, and more beneficial to their brethren? Beſides all this, God hath promiſed, he will be the portion and inheritance of the Leuites; and therefore we neede not be ſo haſtie to ſhare with them in all our goods.

To theſe and all other vaine and friuolous excuſes of the ſame kind, made by worldlings of corrupted minds, the Apoſtle anſwereth in theſe words, *Be not deceiued, God is not mocked,* as if he ſhould ſay, I know right well, you are very cunning in ſeeking out ſhifts and pretending reaſons to excuſe your faults, and to exempt your ſelues from the preformance of the former duty, and ſo to couer the curſed couetouſnes of your harts with colorable excuſes: But, be not deceiued brethren, they are but figg leaues, you do but danſe in a nette, you cannot bleare the all-ſeeing eyes of God: howſoeuer theſe reaſons may perſwade you, & go for currant with men, yet they are but counterfaite in gods eſtimate (with whome you haue to deale,) who is not mocked, nor cannot be deceiued, nor will not be

deluded with ſuch vaine excuſes: therefore take heed leſt in going about to deceiue them, you deceiue your ſelues: for looke how you deale with them, God will deale with you: & with what meaſure you mete vnto them, the ſame he will meaſure to you againe; *for as you ſowe, ſo ſhall you reape.* So that in theſe words the Apoſtle doth ſummarily compriſe theſe three things. Firſt, a diſſwaſion from this their vaine reaſoning, and wicked practiſe, laid downe by way of preuention, *Be not deceiued.* Secondly, a reaſon of the dehortation, ſhewing that theſe their excuſes are but friuolous and vaine, *God is not mocked.* Thirdly, a confirmation or proofe of his former reaſon, *for whatſoeuer a man ſoweth, that ſhall he reape.* The diſſwaſion is laid downe in theſe words. *Be not deceiued.* The like phraſe of ſpeech we haue in ſundry other places, as in that aduertiſement which Hezekiah giueth the Leuites. 2. Chron. 29. 11. *Now my ſonnes be not deceiued.* And Paul the Corinthians. 1. Cor. 6. 9. *be not deceiued, neither fornicators,* &c. 1. Cor. 15. 33. *be not deceiued, euill ſpeeches corrupt good manners.* Now men erre and are deceiued ſundry waies, both in diuine and humane things (which appertaine not to this place.) Touching the deceit here mentioned, we are to know that a man may be deceiued and that by himſelfe two waies. Firſt, through ignorance, in iudging that to be no ſinne, which is a ſinne, as when a man is perſwaded that God is to be worſhipped in an image: that when he perſecutes the ſaints of God, he doth God good ſeruice. Secondly, when men are ſo wickedly willfull, that they wittingly deceiue themſelues, in thinking they can deceiue god himſelfe, and ſo cunningly handle the matter that he ſhall not know their words, nor ſee their works, nor vnderſtand their thoughts: that whether they do good or euill, giue to the miniſtery, or not; liue according to the fleſh, or according to the ſpirit, it is all one, ſeeing he conſidereth it not, and ſo promiſe to themſelues impunity, though they ſinne willingly, as Eue did in putting a peraduenture, where Gods threat was peremptorie. Both theſe ſorts of deceit are here vnderſtood, ſpecially the latter.

Malach. 2. 17.

Vſe. Hence we may obſerue the deceitfulnes of ſinne, which maketh men thinke all is well with them, and that there is no danger, &c. when the caſe is farre otherwiſe. This ſhewes that the *heart of man is deceitfull aboue meaſure* (as the Prophet ſaith)

who

who can finde it out? or who can ſound the depth of the deceit of his owne heart? or who knows the infinite windings and turnings which are in this intricate Labyrinth? Now this commeth to paſſe, partly by reaſon of originall corruption, which the Apoſtle ſaith is deceitfull, Hebr. 3. 13. *Take heede leſt any of you be hardened through the deceitfulnes of ſinne:* partly, by reaſon of long cuſtome in ſinne, whereby the heart is inured to deceit. Pſal. 32. 2. *Bleſſed is the man——in whoſe ſpirit there is no guile.* For from this double ground it commeth to paſſe, that men are ſo wittie in defrauding the Miniſters of their due, in cutting them ſhort of their allowance, in embezeling and purloining from them what they can: and ſo ingenious in inuenting probable reaſons, and plauſible arguments, to deceiue themſelues withall, in accounting all to be gained that is thus gotten. This teacheth vs, firſt of all, to pray inſtantly that God would open our eyes that we may ſee our hidden corruptions, and that he would annoint them with the eye-ſalue of his ſpirit, that we may clearely ſee, and rightly diſcerne of things that differ, conſidering that ſinne doth often apparell it ſelfe with the cloake of vertue. Secondly, we are to ſuſpect our ſelues of our ſecret ſinnes, and to aggrauate our knowne ſinnes by all circumſtances, ſeeing we may ſo eaſily deceiue our ſelues, in flattering our ſelues to be cleare of this or that ſinne: or at leaſt not to be ſo grieuous ſinners as in truth we are. Thirdly, that it is the dutie of the Miniſter to warne the people to take heed that they be not deceiued, as Paul doth, Eph. 5. 6. *Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.*

Againe, hence I gather, that in the prime of the Church in the Apoſtles daies, when the Church of the New Teſtament was but in founding, the miniſterie was in contempt: and (as it may appeare out of other places) the miniſters were not onely neglected, or contemned, but reuiled, perſecuted, accounted as the filth of the world and the off-skouring of all things, 2. Cor. 4. 13. or where they were better intreated, they were but abuſed, ſcorned, reputed brain-ſicke fellowes, as the Prophet was, 2. King. 9. 11. and Paul, Act. 26. 24. This hath beene, and is the account which the world maketh of the miniſters of God, which muſt be ſo farre from diſcouraging vs, that it ſhould miniſter rather matter of ioy vnto vs, in that we are conformable

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by this meanes to Christ our head, who was not onely neglected of all, not hauing where to rest his head, Luk. 9.58. but laughed to skorne, accounted a pot-companion, a drunkard, and a glutton, a sorcerer, one that had a deuill, and was madde, Ioh. 10. 20. For *if we suffer with him, we shall be glorified with him.* Rom. 8.17.

Thus much of the dehortation: the reason followes to be considered in the second place, in these wordes, *God is not mocked*, where the Apostle shewes that their excuses are but vaine, because God is not mocked, nor will not be deluded with such pretenses.

First here the Apostles dealing is worthy to be obserued, in that, reprooving them which neglected their dutie to the ministers of the word, he bringeth in God himselfe taking the matter into his owne hand, making the ministers quarrell, his owne quarrell: and this he doth, to the end we might see whom we haue to deale withall, and whom we do abuse, when we abuse the ministers of the word; to witt, that we abuse not man, but God. For albeit, it be true of all and euery sinne, which Dauid confesseth of his owne particular murther and adultery, that it is *against God, yea against him alone.* Psal. 51. 4. yet in these and such like cases which tend to the vndermining of his Church, and the decay of his religion and worship, he taketh himselfe more directly aimed at, and more nearely touched. When the Israelites refused to haue Samuell and his sonnes to rule ouer them, the Lord saith *They haue not cast thee away, but they haue cast me away, that I should not raigne ouer them* 1. Sam. 8. 7. When the Leuites were defrauded of their due, the Lord by his prophet telleth the people, *Ye haue spoiled me in tithes & offerings*, Mal. 3.8. So, in this place, when the Galatians did wrongfully withhold and keepe backe that competent allowance, that was due to their teachers; he telleth them that it was a sinne tending against God, who is not, nor will not, nor cannot be mocked: for what wrong soeuer is done to the messenger that is sent, the same is done to his Lord that sent him: & whatsoeuer disgrace or indignitie is offered an Embassadour, the same redounds to the Prince, whose Embassadour he is. This ought to be a *Caueat* vnto vs, to take heed howe we contemne or neglect the ministers of God, seeing whatsoeuer wrong is done them, Christ takes it as done to himselfe, Matth. 25. 45.

Act.9.4. This lets vs ſee the hainous ſinnes of many that profeſſe the Goſpel, ſpecially in this kind, who, now at this day (if euer) are ingenious in defrauding, and eloquent in declaiming againſt the miniſters of the word: in laughing them to skorne, as they did our Sauiour Chriſt, Mark.5.40. and abuſing them in tearmes and taunts, calling them bald prieſts, as young children called Elizeus *balde pate*, (no doubt following the example of their parents, of whome they learned it) *aſcend thou balde pate, aſcend thou balde pate*, 2. King.2.23. that they are *too full of the ſpirit*, as they derided the Apoſtles, in ſaying, *they were full of newe wine*, Act.2.13. in making them their table talke, making ſongs of them, as the drunkards did of Dauid, and Ieremie. In ſcourging them with the whippe of the tongue, as the Stoicks called Paul a babbler. Act.17.18. and Feſtus, a madde man, Act.26. Nowe in that they thus ſcornefully abuſe his miniſters, and ſo indignely, and diſdainefully intreat his meſſengers, and Embaſſadours; what doe they els but abuſe Chriſt Ieſus himſelfe, and through their ſides, wound and crucifie him againe? When Sanacherib King of Aſhur reuiled Ieruſalem & Hezekiah the king, what ſaies the Lord? *O virgin daughter of Sion, he hath deſpiſed thee, and laughed thee to skorne: O daughter of Ieruſalem, he hath ſhaken his head at thee. Whome haſt thou railed on, and blaſphemed? and againſt whome haſt thou exalted thy voice, and lifted vp thine eies on high? euen againſt the holy one of Iſrael.* Eſay.37.v.22,23.

The vſe. Hēce we learne, that God hath an exact knowledge of all our actions, & cannot be deluded, Prou.15.11. Hell and deſtruction are before him, how much more, &c. Pſal.11.4. His eies conſider, his eie liddes trie the children of men. Pſal. 139.v.2. He knowes our thoughts *long before they be*. Hebr. 4.12. All things are naked and bare in his ſight. Reaſon it ſelfe ſhewes, that he which made the eie cannot but ſee, he that made the heart and minde, cannot but vnderſtand the frame & motion thereof, Pſal.94.v.9.10.&c.

II. This ſhewes the madneſſe of thoſe which ſay, God heareth not, ſeeth not, vnderſtandeth not, or which ſay in their hearts, How ſhould he heare? is their knowledge in the moſt high? or can he ſee through the thicke cloud?

III. Hence we are taught in our praiers, to power forth our hearts before the Lord, without concealing ſo much as the

leaſt ſinne,ſeeing we may eaſily delude men, and deceiue our ſelues,but God we cannot deceiue.

IV. It ought to be a bridle to vs to curbe and keepe in our corruptions,conſidering his eies pierce the darkneſſe,the moſt ſecret and hidden places, yea euen the ſecret cloſets and cabinets of our hearts.

Thus much of the reaſon: I proceed to the confirmation or proofe of his reaſon,in theſe words, *For whatſoeuer a man ſoweth,that ſhall he alſo reape.* Where the Apoſtle prooues, that God will not be mocked with vaine excuſes,ſeeing he will render to euery man,according to his workes, which is ſignified by this allegoricall ſpeech of *ſowing* and *reaping* ſo often vſed in Scripture,as 1.Cor.9.11. 2.Cor.9.6.in which places,labour and coſt in doing good, and being beneficiall,ſpecially to the miniſters of the word,is compared to *ſeed*;the workers to *ſeedſmen*;the miniſters to whome this benefit is conferred, to *the tilled ground*:the gaine that accrewes vnto them thereby, to *the harueſt*,wherewith God will reward them, and that according to their workes,in the generall day of retribution. This metaphor of *ſowing*, doeth elſewhere ſignifie all the morall actions of a mans life,whether they be good or euill. Of good actions Salomon ſaith, *He that ſoweth righteouſneſſe, hath a ſure recompence*,Prou.11.18.Of euill actions,he ſaith, *He that ſoweth iniquitie,ſhall reape affliction*.Prou.22.8. But here Paul reſtraines it,to thoſe good workes of liberalitie, which are performed in the maintenance of the miniſterie.And he calleth that which is beſtowed vpon the miniſters of the word,*ſeede*, which beeing ſowne,doeth recompence the coſt,thirtie, ſixtie, an hundred fold:that ſo they might not think their labor loſt,nor their coſt beſtowed in vaine,ſeeing they were to receiue,that which they laid forth,with aduantage.

But here it may be ſaid, This prouerbiall ſentence is not alwaie true:for ſometime *men ſowe much,& gather but litle*,Deut.28.38.Agg.1.6.nay ſometime *they ſowe,and reape not*.Mich.6.15.Againe,experience ſhewes, that, that which is ſowen,may degenerate into another kind. *Anſ.*It is not neceſſarie that prouerbiall ſentences ſhould be true at all times, and in euery particular:if they be true for the moſt part, or in that for which they are brought,it is ſufficient, as that, Math.13.57.*a prophet is not accepted in his owne countrie* is for the moſt part true,

though

though not alwaies. So, whatsoeuer a man soweth, the same commonly, and vsually, he doeth reape.

But it will be said, howe can a man reape that which he soweth, seeing that Christ affirmeth it to be *a true saying, that one soweth, and another reapeth*? Ioh.4.37. *Ans.* In that one soweth, and another reapeth, it is not to bee imputed to nature, but to the speciall prouidence of god: the words are to be vnderstood of the prophets, who were the seedsmen, in sowing the seedes of the Gospel; & of the Apostles, who were the reapers, whose plaine and powerfull preaching of the Gospel, did as farre exceede that of the prophets, as the haruest doth the seed time. Thus the time vnder the Law, is resembled to childhood, and infancie, that vnder the Gospell, to mans estate, Gal.4.1. &c. Againe, it may be said, the husbandman *soweth not the body that shall be*, 1.Cor.15.37. Therefore he reapeth not that which he sowed. *Ans.* He reapeth not the same *individuali*, but yet the same *specificall* bodie. It may further be doubted of the trueth of that which is signified by this prouerbiall sentence, namely, whether euery man shal receiue according to his workes, for so euery man should be condemned. To which I answer, that it is not vniuersally true, for *if the righteous commit iniquitie, all his righteousnesse shall be no more remembred*: and, *if a wicked man turne from his sinne, none of his sinnes that he hath committed shall be mentioned vnto him*, Ezeck.33.13,16. It must therefore be restrained thus, He that doeth wickedly, and persewereth therein to the ende: He that doeth well, and continueth in well doing, shall receiue according to his workes; the seedes of his former sinnes shall not growe vp to the haruest of condemnation. For it is the priuiledge, yea the happinesse of a righteous man, so to haue his sinnes couered with the robes of Christ his righteousnesse, as that they shall neuer be vncouered to his shame. Psal.32. Esay.43.25. Againe, it may hence be prooued; in that sanctification in death, is perfected, originall corruption beeing vtterly abolished: and therefore though the booke of a regenerate mans conscience be opened at the day of iudgement, yet nothing shall be found in it, but his good workes, which follow him till the resurrection. Apoc.14.13. Besides this, in the last sentence pronounced by our Sauiour Christ, Math.25. only their good workes are mentioned, *Come ye blessed of my father, inherit the kingdome prepared for you, for I was hungrie, and*

ye fedde me, &c. their ſinnes and imperfections, not ſo much as once named, but concealed and paſſed ouer.

II. *Obiect.* It may be ſaid, that neither the good nor the bad doe reape that which they haue ſowne: the godly for the ſeeds of good works, reape nothing but affliction: the wicked for the curſed ſeeds of a damnable life, comfort and contentation. To which I anſwer, that it is not true, if we reſtraine it to the tearme of this life, for ſo all men reape not, as they haue ſowne: But it is vndoubtedly true of the life to come: for the iuſtice of God requires that all ſhould be rewarded according to their workes. Rom. 2. Hence therefore we may gather, that ſeeing men muſt reape as they ſow, and yet doe not reape, nor receiue their reward in this life: that there is another life after this, in which God will giue to euery one as his workes ſhall be, and therfore there ſhall be a iudgement. And becauſe the bodie was partaker with the ſoule either in doing good or euill, it is iuſt likewiſe it ſhould be partaker either of miſerie, or felicitie: and therefore there ſhall be a reſurrection.

III. Obiect. The whore of *Babylon* muſt be rewarded double. Apoc. 18. 6. *In the cuppe that ſhee hath filled to you, fill her the double.* And the Saints pray thus to God, *Render to our neighbours ſeuenfold into their boſome.* Pſal. 79. 12. Therefore it ſeemeth that ſome men ſhall not be iudged according to their works, becauſe they are puniſhed aboue their deſerts. *Anſ* Shee is rewarded double, yet not aboue, but according to her deſerts, *giue her double according to her workes*, v. 6. the meaning is not, that ſhee ſhould be puniſhed twiſe as much as ſhee had deſerued (for it is the law of God that the malefactour ſhould be beaten with a certaine number of ſtripes, not *aboue*, but *according to his treſpaſſe.* Deut. 29. 2.) but that ſhee ſhould be tormented, twiſe as much as ſhee had tormented others. Againe, theſe phraſes and formes of ſpeech, of *rewarding double*, or *ſeuen fold*, ſignifie, that God will pay wicked men whome to the full (a definite number beeing put for an indefinite) as Gen. 4. 15. *Doubtleſſe, whoſoeuer ſlaieth Cain ſhall be puniſhed ſeuen fold.* The meaning is not, that the murtherer of Cain ſhould be puniſhed ſeuen fold more then he was puniſhed for killing his brother Abel (for it ſhould not haue beene ſo great a ſinne for a man to haue killed him, as it was for him to kill his brother) but that he ſhould be moſt ſeuerely and grieuouſly puniſhed.

IIII. Obiect. Infants haue no works whereby they may be iudged, ſeeing they doe neither good nor euill, as the Scripture ſpeaketh of Iacob and Eſau, Rom.9. 11. therefore all ſhall not be iudged according to workes. *Anſ.* Theſe phraſes of Scripture, *As a man ſowes, ſo ſhall he reape: euery one ſhall receiue according to his workes, &c.* are not to be extended to all, but muſt be reſtrained to ſuch as haue works, & knowledge, to diſcerne betwixt good and euill, which infants haue not. For beſides that they are deſtitute of workes, they alſo want the vſe of reaſon: and therefore they ſhall not be iudged by the booke of conſcience, but by the booke of life. For to ſay as *Hugo de S. Vict.* doth, vpon the Rom. quæſt. 59. that they ſhall be condemned for the ſinnes which their parents committed in their conception and natiuitie, as though they themſelues had actually committed them, is contrarie to that Ezek. 18.20. *the ſonne ſhall not beare the iniquitie of the father.*

V. Obiect. But how ſhall they be pronounced iuſt, who beeing come to yeares of diſcretion, yet haue no good works, as *Lazarus*, and the theefe vpon the croſſe, who liuing leudly all his life long, was converted at the laſt gaſpe? *Anſ.* That *Lazarus* had no good works, whereby he might be declared iuſt, it cannot be prooued: the contrarie rather may be gathered out of Scripture: and that the good theefe had no good works, it is flat againſt the text, Luk. 23.40,41. where he maketh a notable confeſſion of Chriſt, and rebuketh his fellow, labouring to bring him to the faith, which was a memorable fact of Chriſtian charitie. Secondly, though it were graunted that they had no good works in action; yet they were full of good workes in affection, and by theſe they were to be iudged, God accepting in his children the will for the deede. *Lazarus* by reaſon of his extreame pouertie, and the theefe by reaſon of the ſhortnes of time which he had to liue in the world, could not be plentifull in good workes, thereby to giue ſufficient teſtimonie of their vnfained faith: yet God accepteth a man according to that which he hath, and not according to that which he hath not, accepting the will for the deede, as he accepted the willingnes of *Abraham* to ſacrifice his ſonne, as though he had ſacrificed him indeede. Gen. 22.

VI. Obiect. God doth not proportionate the reward to the worke, becauſe he doth reward works which are finite & temporall.

porall, with infinite and eternall puniſhment. *Anſ.* Sinne beeing conſidered in reſpect of the *act*, as it is *a tranſient action*, is finite. But in a threefold conſideration, it is infinite. Firſt, in reſpect of the obiect againſt whome it is committed: for beeing the offence of an infinite Maieſtie, it doth deſerue infinite puniſhment: for if he that clippes the Kings coyne, or defaceth the Kings armes, or counterfaiteth the broad ſeale of England, or the Princes priuie ſeale, ought to die as a traytour, becauſe this diſgrace tendeth to the perſon of the Prince: much more ought he that violates the law of God, die the firſt and ſecond death, ſeeing the breach thereof doth not onely tend to the defacing of his owne image in vs, but to the perſon of God himſelfe, who in euery ſinne is contemned, and diſhonoured. Secondly, ſinne is infinite in reſpect of the ſubiect. For ſeeing that the ſoule is immortall, and that the guilt of ſinne and the blot together, doe ſtaine the ſoule, as the crimſin or skarlet die, the ſilke or the wooll, and can no more be ſeuered from the ſoule, then ſpots from the Leopard: it remaineth that ſinne is infinite in durance, and ſo deſerueth eternall puniſhment. Thirdly, it is infinite in reſpect of the minde, deſire, and intent of the ſinner, whoſe deſire is ſtill to walke on in his ſinnes, and except God ſhould cut off the line of his life, neuer to giue ouer ſinning, but to runne on *in infinitum*, committing of ſinne euen with greedineſſe.

Thus hauing the meaning of the words, let vs come to the doctrine and vſe. There be two principall reaſons which hinder men from beeing beneficiall and liberall to the Miniſterie. The firſt is, becauſe they thinke all is loſt that is beſtowed that way. The ſecond is, becauſe they are afraid leſt themſelues ſhould want. To both which the Apoſtle makes anſwer in this place, comparing our beneficence in the vpholding, maintaining, countenancing of the Miniſterie to *ſeede*, to teach vs that as the husbandman doth ſow his corne in the ground, neuer fearing the loſſe thereof, but hoping for a greater increaſe: not doubting his owne want, but aſſuring himſelfe of greater plentie. So we in ſowing the ſeedes of good works, muſt neuer dreame of loſſe, or coſt, conſidering the more we ſowe, the more we ſhall reape: we muſt neuer feare want, ſeeing we ſhall receiue an hundred fold. Mark. 10. 30. If men could be perſwaded of this, that the time of this life is the ſeede-time; that

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the laſt iudgement is the harueſt; and that as certenly as the husbandman which ſowes his ſeede lookes for increaſe, ſo we for our good workes, a recompence to the full; O how fruitfull ſhould we be, how plentifull, how full of good works? But the curſed roote of infidelitie, which is in euery man by nature, doth drie vp the ſappe of all Gods graces in vs, and make vs either bad, or barren trees, either to bring forth ſowre fruits of ſinne, or no fruit at all, but to become vnprofitable both to our ſelues and others. For the reaſon why men are ſo cold in their liberalitie, ſo fruitleſſe, ſo vnprofitable, is, becauſe they doe not beleeue the promiſes of God, that he is true of his word, that whatſoeuer they giue to the poore, or the Miniſters of his word, *they lend vnto the Lord, and whatſoeuer they lay out, the Lord will reſtore to them againe.* Prou. 19.17. For if they were as wel perſwaded of a recompence at the laſt day, as the husbandman is of a harueſt, they would be more frequent in duties of charitie, and more plentifull in good workes, then commonly they be.

Further let it be obſerued, that though theſe words be but *generally* expoũded in the verſe folowing, where the Apoſtle ſaith, *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption: he that ſoweth to the ſpirit, ſhall of the ſpirit reap life euerlaſting:* yet are they more *particularly* and diſtinctly ſet downe elſwhere in Scripture: as 2. Cor. 9 6. *He that ſoweth ſparingly, ſhall reape ſparingly, and he that ſoweth liberally, ſhall reape liberally:* that is, the harueſt ſhall not onely be anſwerable to the ſeede, and the reward to the worke; but greater or leſſe according to the quantitie, and qualitie of the worke. *For euery man ſhall receiue his reward according to his proper labour.* 1. Cor. 3. 8. For the more the husbandman ſowes, the more he doth vſually reape (except God blow vpon it, in curſing the land, as he did the Iſraelites who ſowed much, and gathered but little) and the leſſe he ſows the leſſe ſhall his croppe be. Euen ſo, the more plentifull we are in ſowing the ſeedes of good workes, the more we ſhall reape: and the more ſparing we are, the leſſe ſhall our harueſt be. Hence I gather. Firſt, that there are ſeuerall degrees of puniſhments in Hell, according to the greatnes and ſmalnes of ſinnes: for ſome ſinnes are but as motes, others as beames, Matth. 7. 4. ſome as gnats, others as camells, Matth. 23. 24. and therefore ſome ſhall be beaten with many ſtripes, ſome with few, and it

ſhall

ſhall be eaſier for them of Sodom and Gomorrha at the day of iudgement, then for them of Capernaum. Secondly, that there are ſundrie degrees of glorie and felicitie in heauen, proportionall to mens works: for all men doe not ſow alike, neither are their workes equall; but haue ſundrie degrees of goodnes in them, and therefore there are anſwerable degrees of glorie wherewith they are to be crowned. This truth is taught elſewhere more plainly, as Dan. 12. 3. *They that be wiſe ſhall ſhine as the brightnes of the firmament: and they that turne many to righteouſnes, ſhall ſhine as the ſtarres for euermore.* Therefore as there is a greater brightnes in the ſtarre, then in the firmament; ſo there ſhall be greater glorie in one then in another. 1. Cor. 3. 8. *Euery man ſhall receiue his reward, according to his owne labour,* therefore ſeeing all mens labours are not alike, their reward ſhall not be alike. This is further confirmed by the parable of the talents, Luk. 19. where the maſter of the ſeruants doth proportionate his wages to their worke, making him that had gained with his talent, fiue talents, ruler ouer fiue cities, him that had gained ten, ruler ouer tenne. And whereas it may be ſaid, that all the labourers in the vineyard, receiued an equall reward, namely, a pennie; as well as thoſe that wrought but an houre, or thoſe that bare the burden, and heate of the day. I anſwer, it is true of *eſſentiall* glorie, all the elect ſhall haue equall glorie: but it is not true of *accidentall* glorie, therein all ſhall not equall. Take ſundrie veſſels of diuers bigneſſe, and caſt them into the ſea, all will be filled with water, though ſome receiue a greater quantitie, others a leſſe: So, all ſhall haue fulneſſe of glorie; that is, the ſame *eſſentiall* glorie: though in reſpect of *accidentall* glorie, ſome ſhall haue more, and ſome leſſe. Secondly, the ſcope of the parable is not to ſhewe the equalitie of glorie, in the world to come; but that they which are firſt called, ought not to inſult ouer their brethren, which are not as yet called, ſeeing they may be preferred before them, or (at the leaſt) made equall with them. It remaineth therefore for a concluſion, that there ſhall be degrees of glorie in heauen, as there are degrees of torments in hell, and that as mens labours differ in goodnes, ſo their rewards ſhall be different in greatneſſe. Nowe mens labours differ in goodneſſe, three waies; in the *kinde*, in the *quantitie*, and in the *qualitie*. In the *kinde*, in that ſome are more noble in their kinde, ſome more baſe; as to cure the maladies of the

Matth. 20. 12.

ſoule

ſoule is a more excellent worke in it kinde, then to cure the diſeaſes of the bodie: and therefore it hath a greater degree of glorie promiſed. Dan. 12. 3. *They that turne many to righteouſnes, ſhall ſhine as the ſtarres for euermore.* In the *qualitie*, or manner, in that ſome are done with greater loue, ſome with leſſe: ſome with greater zeale, ſome with leſſe: ſome with greater care and conſcience to diſcharge our duties, ſome with leſſe: now, thoſe that are performed with greater loue, zeale, care, and conſcience, ſhall receiue a greater reward: thoſe that are done with leſſe, a leſſer: for ſo is the promiſe, *Euery man ſhall receiue his wages according to his owne labour.* 1. Cor. 3. 8. In the *quantitie*, in that ſome labour but an houre, others beare the burden and heate of the day, and ſo according to the greatnes or ſmalnes of their paines, they ſhall haue a greater or leſſer reward. He that had ſo carefully employed his talent, that he gained with it ten others, was made ruler ouer ten cities: and he that had taken leſſe paines, and gained but fiue, was made but ruler ouer fiue, that is, had his reward; yet a leſſe reward, ſutable to his worke.

Further, as God doth reward the good workes of his ſeruants, according to the *kind*, the *quantitie*, and *qualitie*: ſo he rewardeth ſinnes not onely according to their degree (as we haue heard) but alſo in the ſame manner, according to the nature and qualitie of the ſinne. 2. Theſſ. 1. 16. *It is a iuſt thing with God to recompence tribulation to them that trouble you.* Thus he threatneth that *to the froward he will ſhew himſelfe froward.* Pſal. 18. 26. And, *he that ſheddeth mans blood, by man ſhall his blood be ſhedde.* Gen. 9. 6. And, *all that take the ſword, ſhall periſh by the ſword.* Matth. 26. 52. And, *he that ſtoppeth his eares at the crie of the poore, ſhall crie vnto the Lord, and he will not heare him.* Pro. 21. 13. And, *iudgement mercileſſe ſhall be to him, that ſhewes no mercie.* Iam. 2. 13. And, *Woe be to thee that ſpoileſt, and waſt not ſpoiled, and doeſt wickedly, and they did not wickedly againſt thee: for when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoiled: and when thou ſhalt make an ende of doing wickedly, they ſhall doe wickedly againſt thee.* Eſa. 33. 1. *For with what iudgement men iudge, they ſhall be iudged, and with what meaſure they mete, it ſhall be meaſured to them againe.* Matth. 7. 2. Neither doth God barely threaten this, but he doth it in deede; in handling ſinners in their kind. Gen. 2. 17. *Becauſe thou haſt eaten of the tree, curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the daies of thy life.* Thus

God puniſhed the filthie Sodomites in their kind, in that, for their burning luſt he *rained vpon them fire and brimſtone from heauen.* Gen.19.24. *Nadab* and *Abihu* cenſing with *ſtrange fire*, were conſumed with *fire* from heauen. Numb.10.1,2. The like may be ſaid of *Adonibezek*, for as he cauſed ſeuentie Kings hauing the thumbs of their hands, and of their feete cut off, to gather crummes vnder his table, ſo the Lord rewarded him. Iud. 1.7. As *Agags* ſword made women childleſſe, ſo his mother was made childleſſe among other women, beeing hewen in peeces before the Lord in *Gilgal.* 1.Sam.15.33. Thus God puniſhed the adulterie and murther of Dauid: for as he defiled an others mans wife, ſo his owne ſonne *Abſolom defiled his wiues in the ſight of all Iſrael*, 2.Sam.10.22. & his murther in ſlaying Vriah by the ſword of the childrē of Ammō, in that *the ſword did neuer depart frō his houſe.* 2.Sam.12.10. Becauſe the *Grecians* accoūted preaching fooliſhnes: it pleaſed God (as a fit & iuſt puniſhment of this their ſin) *by the fooliſhnes of preaching to ſaue thē that beleeue.* 1. Cor.1.21. Thus as *Chryſoſt.* hath obſerued, the rich glutton was met with in his kind: for wheras he would not giue Lazarus *a crumme of bread* to ſlake his hunger, god would not giue him *a droppe of water* to coole his thirſt, Luk. 16. and therefore he ſaith, *Hieme non ſeminauit miſericordiam, venit æſtate & nihil meſſuit.* Thus he puniſheth ſpirituall fornication, with bodily pollution, becauſe the Iſraelites went a whoring from God, therefore *their daughters became harlots, and their ſpouſes whores.* Hoſ. 4. 12, 13. And this is verified in the Church of Rome at this day: for as he gaue vp the heathen to reprobate minds, by reaſon of their idolatrie; ſo hath he giuen them vp, as we may ſee in their vncleane cloyſters; their Sodomiticall Stewes, their beaſtly brothelhouſes, and the like. So they that delight in looking at *the redneſſe of the wine*, ſhall haue *red eies*, as a puniſhment of their ſinne. Pro 23.30. Thus God puniſhed the pride of the women of Ieruſalem: for *in ſtead of a ſweete ſauour, there was a ſtinke, in ſtead of a girdle, a rent, in ſtead of dreſſing of the haire baldnes, in ſtead of a ſtomager, a girding of ſacke cloth, and burning, in ſtead of beautie.* Eſa. 3. 24. And thus the Lord ſhut vp euery wombe of the houſe of Abimelech, becauſe of Sara Abrahams wife. Gen.20.18. Thus the wiſe man ſaith, *Becauſe the Iſraelites worſhipped ſerpents which had not the vſe of reaſon and vile beaſts, the Lord ſent a multitude of vnreaſo-*

Epiſt 3 ad Cyriac. Vicis cadentes de mensa non dedar, quid mirū ſi aquę gratiam non accepit?

nable

nable beaſts among them for a vengeance, that they might know, that wherewith a man ſinneth, by the ſame alſo ſhall he be puniſhed. Wiſd. 11.3. And this manner of puniſhing ſinners in their kinde, Iob acknowledgeth to be moſt iuſt, when he ſaith, *If mine heart haue beene deceiued by a woman, or if I haue laid waite at the dore of my neighbour: let my wife grind vnto another man, and let other men bow downe vpon her.* Iob 31.10,11.

Vſe. Firſt, here we ſee the iuſtice of God in awarding the laſt ſentence, nay his bountie and ſeueritie: his bountie, in recompencing men aboue their deſerts; his ſeueritie, in puniſhing ſinners according to their deſerts. For as he will denie any thing in iuſtice that denied to Dives *a droppe of water* to coole his tongue, Luk. 16.24,25. ſo he will recompence any thing in mercie, that will recompence *a cuppe of cold water.* Math. 10.42. This integritie in iudgement without partialitie, is ſignified by *the white throne*, Reu. 20.11. and it ſerues as a patterne and example for all Iudges and Magiſtrats to follow, in laying iudgement to the rule, and righteouſnes to the ballance, Eſa. 28.17. that is, in hearing cauſes indifferently, and determining equally, examining them (as it were) by line and ſquare, as the maſon or carpenter doth his worke. The Grecians placed Iuſtice betwixt *Leo* and *Libra*, thereby ſignifying that there muſt not onely be courage in executing, but alſo indifferencie in determining. The Egyptians expreſſe the ſame by the *hieroglyphicall* figure of a man without hands, winking with his eyes; whereby is meant our vncorrupt Iudge, who hath no hands to receiue bribes, nor eyes to behold the perſon of the poore, or reſpect the perſon of the rich. And before our tribunalls we commonly haue the picture of a man, holding a ballance, in one hand, and a ſword in the other, ſignifying by the ballance iuſt iudgement, by the ſword, execution of iudgement. For as the balance putteth no difference betweene gold and lead, but giueth an equall or vnequall poiſe to them both, not giuing a greater waight to the gold for the excellencie of the mettall, becauſe it is gold, nor a leſſe to the lead for the baſenes of it, becauſe it is lead. So they were with an euen hand to way the poore mans cauſe as well as the rich. But it is moſt notably ſet out by *the throne of the houſe of Dauid*, mentioned Pſal. 122.5. which was placed in the gate of the citie towardes the ſunne riſing: *in the gate*, to ſignifie that all which came in and out by the gate of the

Rom 11.22.

citie might indifferently be heard, the poore as well as the rich, and might haue accesse and regresse, too and from the iudgement seate. *Towards the rising of the sunne*, in token that their iudgement should be as cleare from corruption, as the sunne is cleare in his chiefest brightnes.

Secondly, this confutes the common opinion of the Schoolmen, who as they truly affirme that God rewardeth his Elect, *supra merituns*, aboue their desert; so they erroniously teach that he punisheth the reprobate, *citra condignum*, lesse then they haue deserued. For God powreth vpon the wicked, after this life, the full vialls of his wrath, punishing them in the rigour of his iustice, without all mercie, not onely according to their works, in regard of the nature and qualitie, but in respect of the measure and quantitie.

Lastly, this doctrine seriously considered and thought vpon, that we shall drinke such as we brew, reape such as we sow, and that men shall haue degrees of felicitie, or miserie, answerable to their workes, answerable to the kind of their worke, to the quantitie and qualitie thereof; will make vs more carefull to auoid sinne, and to be more plentifull in good workes, then if with the Papists, we should teach iustification by workes.

Againe, in that euery one shall reape as he soweth, that is, shall be rewarded not according to the fruit and successe of his labour, but according to his labour, be it more, or lesse, better or worse: it serues (first of all) to comfort the ministers of the word, which are set ouer a blinde ignorant people, who are alwaie learning, and neuer come to the knowledge of the truth: they must not be discouraged, though after long teaching there be little knowledge or amendment; after much paines taking, little profiting; but rather a coldnesse, a backewardnesse, a declining in all sorts and degrees. They must remember, that if their Gospell beeing deliuered with such simplicitie, with such assiduitie, with such euidence and demonstration of the spirit, be hid, *it is hid to them that perish, in whome the God of this world hath blinded the mindes of the infidells, that the glorious Gospel of Christ should not shine vnto them*. 2. Cor. 4. 3, 4. Besides let them consider that though they seeme to labour in vaine, & to spend their strength in vaine, and that their words take no more effect then if they were spoken in the winde: *yet, that their iudgement is with the Lord, and their worke with their God*. Isa. 49. 4. remembring

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bring that God wil giue to euery man according to his worke, according to the kind, the quantitie, the qualitie thereof: and not according to the fruit, or successe of his worke.

It may serue also as a cordiall to euery man that is painfull & faithful in his calling, thogh neuer so base & seruile, as to a shepheard which watcheth his flock, or a poore drudge that attēds vpon his masters busines: he is to cōfort himselfe with this, that though he see no great good that comes by his labour and trauel, yet if he be obedīēt to him that is his master according to the flesh in all things, not with eye-seruice as men-pleasers, but in singlenes of heart, serving God and whatsoeuer he doth, doing it heartily as to the Lord, and not to men: let him know, and assure himselfe, that *of the Lord he shall receiue the reward of inheritance.* Colos. 3.22, 23, 24. And the promise is more generall, Eph.6.5. *Know ye, that whatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether he be bond or free.*

It serueth further, as a comfort against inequalitie, whereas the wicked flourish in all manner of prosperitie, and the godly lie in contempt and miserie; for the time shall come, when euery one shall reape euen as he hath sowne. When God will punish the sinnes of the reprobate with eternall torment, according to their deserts; and crowne the good workes of his seruants with an eternall waighe of glorie, aboue their deserts: for pietie shall not alway goe vnrewarded, neither shall impietie alway goe vnpunished, for as the Psalmist saith, *The patient abiding of the righteous shall not perish for euer.* And againe, *doubtles there is a reward for the righteous, doubtlesse there is a God that iudgeth the earth.* Psal.10.18. Psal.58.11.

Againe, this condemneth the damnable opinion of Atheists, who thinke all things come to passe by nature, or fortune; and that doomes day is but a dreame: and that sticke not to say, *It is in vaine to serue God, and what profit is it, that we haue kept his commādements; and that we haue walked humbly before the Lord of hosts?* as though good workes should neuer be rewarded, nor sinne punished: albeit the Lord hath said, *Behold I come quickly, and my reward is with me, to giue to euery one as his worke shall be.* Apoc.22.12. Malach.3.14.

Besides, it meeteth with the practise of those men, which sowe nothing but cockle, and yet expect a croppe of wheate; or nothing but darnell, and yet looke to reape a barly harueste:

that is,such as sowe nothing but the cursed seeds of a damnable life,and yet looke to reape the harueſt of eternall life: for as a man soweth,so shall he reape: such as he brueth,such shall he drinke; *Euery one shall eate the frute of his owne waies,and be filled with his owne deuises*, Prou.1.31.

It doeth further detect the follie of those which fraught the shippe of their soule,with nothing but faith, reſting(in carnall presumption)vpon a vaine opinion of faith, and neuer caring for good workes:against whome Saint Iames writeth, chap.2. v.14. *What auaileth it, though a man say he hath faith,when he hath no workes?can the faith saue him?* 20. *Wilt thou vnderstand,O thou vaine man, that faith which is without workes is dead?* We must therefore sowe the seedes of good workes in this life,if after this life we looke to reape the harueſt of eternall life:& giue all diligence by good workes to make our calling and election sure,that as it is sure in it self in Gods vnchangeable decree,2. Tim.2.19.so we may make it sure to vs. 2.Pet.1.10.and so lay vp in store a good foundation against the time to come, that we may obtaine eternall life. 2. Tim.6.19.

Laſtly,it crosseth the wicked conceipt and imagination of those men,that sing a *requiem* to their soules, in promising to themselues an impunitie from sinne,and an immunitie from all the iudgements of God, notwithstanding they goe on in their bad practises;and all because God doth not presently take vengeance on them for their sinnes. For they do not consider, that their sinnes are as seedes,which must haue a time to growe in, before they come to maturitie; but beeing once ripe and full-eared,let them assure themselues, God will cut them downe with the sickle of his iudgements,as we read Gen.15.16.They
Iere.2.24. remember not what the Lord saith by Ieremie,that he will not wearie himselfe with following after these wild asses,vsed to the wilderneſſe,which snuffe vp the winde by occasion at their pleasure,and none can turne them backe, *but will seeke for them, and finde them in their moneths*,that is,when their iniquitie shall be at the full,the Lord will meete with them.

8. For, he that soweth to the flesh,shall of the flesh reape corruption: but he that soweth to the spi-

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rit, ſhall of the ſpirit reape life euerlaſting.

Here Saint Paul ſpecifieth that in particular, which before he had deliuered in generall, *vz.* what he meant by *ſowing*, and *reaping*. And this he doth by a diſtribution, or enumeration of the kindes of ſowing, and reaping: ſhewing, that there are two ſorts of ſeeds which men ſow in this life: good and euill. Two kinds of ſowers, ſpirituall men, and carnall men. Two ſorts of ground, in which this ſeede is ſowne; the fleſh, and the ſpirit. Two ſorts of haruеſts, which men are to reape according to the ſeede; corruption, and life: as Paul ſaith, *If ye liue after the fleſh, ye ſhall die: but if ye mortifie the deedes of the bodie, by the ſpirit, ye ſhall liue.* Rom. 8.13. Theſe two ſorts of haruеſts beeing anſwerable to the ſeede: corruption and death, beeing the haruеſt of the ſeede ſowne to the fleſh: life and immortalitie, of that to the ſpirit.

Tacianus the hereticke, and author of the ſect of the *Encratites*, doth gather from this and the like places, that marriage is in it ſelfe ſimply euill, becauſe it is a ſowing to the fleſh. To him we may adioyne the Popes holineſſe *Syricus*, who reaſoneth after the ſame manner, to prooue that Prieſtes ought not to marrie, becauſe (ſaith he) *they that are in the fleſh cannot pleaſe God*, Rom. 8.8. where he condemneth all marriages as vncleane both in the Cleargie, and the Laitie. *Diſtinct. 82.* (Vnderſtanding, as though Paul ſhould ſpeake properly of *ſeed* and of the *fleſh*,) But worthely was *Tacianus* his opinion confuted, and he condemned for an hereticke: for the Apoſtle ſpeaketh not of the workes of nature, but of corrupt nature which ouerturneth the diuine order which God ſet in nature, in the creation. Beſides, the Apoſtolike writer ſaith, that *marriage is honourable among all men*; (not the firſt onely, but alſo the ſecond, third, &c. and among Cleargie men, as well as others:) and therefore the marriage bed beeing *vndefiled*, that is, beeing vſed in holy manner, is no ſowing to the fleſh, but to the ſpirit, as Popiſh [a] doctours, are enforced to confeſſe. Laſtly, Paul ſaith not *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption*: but, *he that ſoweth to his fleſh, &c.* Now no man (except he be worſe then a bruit beaſt) doth abuſe himſelfe by ſowing to his owne fleſh.

Heb. 13.

a Catharinus in comment. in hunc locum.

(as *Ierome* ſaith vpon this place.) Others, by ſowing to the fleſh and ſpirit, vnderſtand the following after the fruites of the fleſh and of the ſpirit, mentioned in the former chapter, verſ. 19. 22. But this expoſition cannot ſtand in this place; becauſe the illatiue particle (*for*) in the beginning of the verſe, ſheweth euidently, that theſe wordes depend vpon the former, as an exegeſis or expoſition thereof, where Paul ſpake not generally of all, but particularly of thoſe workes which ſerue directly to vphold the miniſterie.

By ſowing to the fleſh therefore the Apoſtle meaneth nothing elſe, but to liue in the fleſh, to walke in it, to take pleaſure in it, to followe the deſires of it, and to fulfill the luſts thereof. More plainely; it is wholly to giue and add to a mans ſelfe, to the pleaſures, profits, honours, and preferments of this life, and to ſpend himſelfe, his ſtrength, and wit, in compaſſing of them, hauing little or no reſpect of the life to come, howe he may compaſſe the rich purchaſſe of the kingdom of heauen: which who ſo doeth, ſhall reape nothing at the haruеſt, but corruption: that is, ſhall haue for his reward, eternall death, vnderſtanding by corruption, the corruption of good qualities, not of the ſubſtance. On the contrary, to ſowe to the ſpirit, is to liue in the ſpirit, and to walke according to the ſpirit, and to mortifie the deeds of the fleſh by the ſpirit, & to doe thoſe things, which otherwiſe we would neuer doe, if we were not mooued and ledde by the ſpirit, as to beſtowe a mans goods, his labour, and trauell, his ſtrength, his wit, and all, in thoſe things that may further true religion and pietie, with relation to eternall life: which whoſoeuer doth, ſhall reape life euerlaſting, as a iuſt recompence of his worke, according to the mercifull promiſe of God.

Here ſundrie obiections are to be anſwered, for the clearing of this text. Firſt, the papiſts reaſon thus, Workes are ſeedes: but ſeeds are the proper cauſe of the fruite: therefore good works are the proper cauſe of eternall life, & not faith only. So that as there is a hidden vertue in the ſeede, to bring forth fruit: ſo is there a dignitie in good workes, to merit eternall life. *Anſ.* Firſt, as in a parable, ſo in a ſimilitude, whatſoeuer is beſide the ſcope and drift thereof, (as this their diſpute is) prooueth nothing. The ſcope of the ſimilitude is this, that as he which ſoweth wheate, ſhall reape wheate: ſo he that ſoweth to the ſpirit, ſhall

Catharinus in ver. 10. Chemnit. in v. 9. Bellar. de iuſtif. lib. 5. cap. 3.

ſhall of the ſpirit reape life euerlaſting; and as he that ſoweth tares, ſhall reape nothing but tares: ſo he that ſoweth to the fleſh, the curſed ſeedes of a wicked life, ſhall of the fleſh reape nothing but corruption: and as he that ſoweth plentifully either of theſe, ſhall reape a plentifull haruеſt of either of them: ſo he that ſowes the ſeede of a godly or wicked life, in plentifull manner, ſhall reape a plentifull increaſe, either of miſerie, or felicitie. When the Papiſts therefore reaſon thus: Seedes are the cauſe of the fruit, and haue in them a hidden vertue, whereby they grow, and bring forth fruit: therefore good works are the proper cauſe of life, and haue a dignitie and excellency in them, whereby they are worthie of eternall life: they miſſe of the drift, and intent of the Apoſtle, and ſo conclude nothing. Beſides, this their collection, and diſcourſe, is contrarie to their own doctrine. For they teach that good works are meritorious by merit *of condignitie*: which may be vnderſtood 3 waies, either in regard of the dignitie of the worke alone; or in regard of the promiſe of God alone, and his diuine acceptation: or partly in regard of the dignitie, and excellencie of the worke; partly in regard of the promiſe of God. Now albeit ſome of them hold, that good workes doe merit in reſpect onely of Gods promiſe, and merciſull acceptation, as *Scotus*, *Ariminenſis*, *Durandus*, *Vega*, *Bunderius*, *Coſter*, and the like: others, in reſpect partly of their owne worthines, partly of Gods promiſe, and acceptance, as *Bonaventure*, *Biel*, *Driedo*, *Iuglus*, *Ianſenius*, *Bellarmine*, &c. it beeing the common receiued opinion among the Schoolemen (as *Bucfeldius* witneſſeth:) yet none of them (excepting onely *Caietan*) affirme that they are meritorious onely in *regard of the dignitie of the worke*: which notwithſtanding the Rhemiſts, and others, labour to proeue out of this ſimilitude, vrging the analogie betwixt *ſeede* and *good workes*, contrarie to the current and ſtreame of their owne Doctours. Thirdly, I anſwer that good workes are ſeedes, yet faith is the roote of theſe ſeedes: and in that good workes are made the ſeedes of eternall life, it is to be aſcribed to Gods merciſull promiſe, not to the merit of the worke: for in that we, or our workes, are worthie of the leaſt bleſſing, it is more of Gods mercie, then our merit. Fourthly, the Apoſtle ſheweth onely who they are that ſhall inherit eternall life; and the order how life is attained: but not the cauſe, wherefore it is giuen. It will

be ſaid, not onely the order, but the cauſe is ſet downe, as it may appeare by the *antitheſis*: for as ſowing to the fleſh, is the cauſe of deſtruction, ſo ſowing to the ſpirit, is the cauſe of eternall life. *Anſ.* It is true in the one, but not in the other. For firſt, ſinnes or workes of the fleſh, are perfectly euill, as beeing abſolute breaches of the law, and deſerue infinite puniſhment, becauſe they offend an infinite maieſtie: whereas workes of the ſpirit, are imperfectly good, hauing in them wants, and imperfections, (there beeing in euery good worke a ſinne of omiſſion), comming ſhort of that perfection that is required in the law: they beeing good, and perfect, as they proceede from the ſpirit of God; imperfect, and vicious, as they come from vs. Euen as water is pure, as it proceedes from the fountaine: but troubled, as it runneth through a filthie channell; or as the writing is imperfect, and faultie, as it comes from the yong learner, but perfect, and abſolute, as it proceedeth from the ſcriuener which guideth his hand. So that if God (ſetting aſide mercie) ſhould trie them by the touchſtone of the word, they would be found to be but counterfeit. And if he ſhould waigh them in the balance of his iuſtice, they would be found too light. Secondly, there is a maine difference betwixt the workes of the fleſh, and the works of the ſpirit, in this very point; in that the workes of the fleſh, are our owne workes, and not the works of God in vs: and ſo we deſerue eternall death, by reaſon of them, they beeing our owne wicked workes: whereas good workes proceede not from vs properly, ſeeing *we are not ſufficient of our ſelues to thinke any* [*good*] *thing as of our ſelues*, 2. Cor. 3. 5. but from the ſpirit of God, who worketh in vs both the will and the deede; and are his works in vs: therefore beeing not ours, we can merit nothing by them at the hands of God. Thirdly, obſerue that it is not ſaid, he that ſoweth to the ſpirit *ſhall of that which he hath ſowne reape life euerlaſting*, but, *ſhall of the ſpirit reape life euerlaſting*. Where we ſee the Apoſtle attributes nothing to our workes, but to the grace of Gods ſpirit. Laſtly, Rom. 6. 23. the holy Ghoſt putteth manifeſt difference betweene the works of the fleſh, & of the ſpirit, in reſpect of merit, when he ſaith, *The wages of ſinne is death: but eternall life is the gift of God.* He ſaith not, that eternall life is the reward of good workes, but *the gift of God:* now in the reward of ſinne, there is merit preſuppoſed: in the gift of eternall life, nothing

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but grace, and fauour.

Obiect. 11. God giueth eternall life according to the meaſure and proportion of the worke. v.7. *As a man ſoweth, ſo ſhall he reape.* 2.Cor.9.6. *He that ſoweth ſparingly ſhall reape ſparingly, and he that ſoweth liberally, ſhall reape liberally.* 1.Cor.3.8. *Euery one ſhall receiue his proper wages according to his owne labour.* Therefore in giuing eternall life, he hath no reſpect of the promiſe or compact, but of the dignitie and efficacie of the worke.

Anſ. Fulnes of glorie, called by Schoolemen *eſſentiall glorie*, is giuen onely for the merits of Chriſt, in the riches of Gods mercie, without all reſpect of workes. *Accidentall glorie*, (when one hath a greater meaſure of glorie, an other a leſſe, as when veſſels of vnequall quantitie caſt into the ſea, are all filled, yet ſome haue a greater meaſure of water, ſome a leſſe) is giuen, not without reſpect of works: yet ſo as that it is not giuen for workes, but according to workes, they beeing infallible teſtimonies of their vnfained faith in the merits of Chriſt. If it be ſaid, that eternall life is giuen as a reward, meritoriouſly deſerued by good works, becauſe it is ſaid, *Come ye bleſſed: for I was hungrie, and ye gaue me meate.* Matth.25. I anſwer, it is one thing to be iuſt, an other thing to be declared and knowne to be iuſt. We are iuſt by faith, but we are knowne to be iuſt by our works: therefore men ſhall be iudged at the laſt day, not by their faith, but by their workes. For the laſt iudgement ſerueth not to make men iuſt that are vniuſt, which is done by faith, but to manifeſt them to the world what they are in deede, which is done by workes. Men are often compared to trees in Scripture. Now a tree is not knowne what it is, by his ſappe, but by his fruit: neither are men knowne to be iuſt by their faith, but by their workes. Indeede a tree is therefore good, becauſe his ſappe is good: but it is knowne to be good, by his fruit. So, a man is iuſt, becauſe of his faith, but he is knowne to be iuſt by his good works: therefore ſeeing that the laſt iudgement muſt proceede according to euidence that is vpon record (*for the bookes muſt be opened, and men muſt be iudged of thoſe things, that are written in the bookes*) all muſt be iudged by their workes, which are euident and apparent to the view of all men, and not by their faith, which is not expoſed to the ſight of any. And hence it is that the Scripture ſaith, we ſhall be iudged *according to our workes*, but it is no where ſaid. *for our good workes.* *Gregorie* ſaith, *God will giue to*

Pſal.62. Ier.17.8. Math.3.10.

Apoc.20.12.

In Psal 142. Reddendum enim secundū opera, sed illud e contrario secundū aliud propter opera reddere.

enery one according to his workes: but it is one thing to giue according to workes, an other thing, for workes. For works are no way the cause of reward; but only the common measure, according to which God giueth a greater or lesser reward. Take this resemblance. A King promiseth vnequal rewards to runners, (the least of which would equall the riches of a kingdome) vpon condition, that he which first commeth to the goale, shall haue the greatest reward; the second the next, and so in order. They hauing finished their race, the King giueth them the reward according to their running. Who would hence but childishly inferre, that therefore they merited this reward by their running? And whereas they vrge that text, Matth. 25. *Come ye blessed--, for I was hungrie, and yee fedde me.* I answer, first, that the word [*for*] doth not alway signifie a cause, but any argument or reason take from any Topick place: as Rom. 3.22,23. *The righteousnes of God is made manifest vnto all and vpon all that beleeue. For there is no differēce: for all haue sinned, & are deprined of the glorie of God.* Where *sinne* is no cause of the righteousnes of faith, but only an antecedent, or adiunct, common to all men. So when we say, *This is the true mother of the child, for shee will not haue it diuided.* There [*for*] doth not implie the cause, as though her refusing to haue it diuided, did make her the true mother of it: but only the signe, that shee was the true mother indeed. Secondly, be it granted that it implieth the cause, yet not the meritorious cause: for good workes are said to be causes of eternall life, not as meriting, procuring, or deseruing any thing at the hands of God, but as they are the kings high way to eternall life, God hauing prepared good works, that we should walke in them. If a King promise his subiect a treasure hid in the topp of a steepe and high mountaine, vpon condition that he clime and digge it out: his climing and digging, is the efficient cause of enioying the treasure, but no meritorious cause of obtaining it, seeing it was freely giuen. If it be further said, that the word [*for*] doth here signifie the cause, as well as in the words following. *Goe ye cursed--, for I was hungrie and ye gaue me no meat:* seeing our Sauiour Christ speaketh after the same māner of the reward of the godly, and punishment of the wicked. I *ans.* The paritie of the reason, stands in this, that as by good works we come to eternall life, so by wicked works, we runne headlong to perdition. The dissimilitude is this, that euil works

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are not onely the way, but also the cause of death: good workes are the way, but not the cause, as Bernard saith, they are *via regni, non causa regnandi.*

Obiect. III. Here God promiseth eternall life to good workes: therefore good works merit eternall life. *Answ.* There is a double couenant, *Legall*, and *Euangelicall*. In the *legall couenant*, the promise of eternall life is made vnto workes. *Doe this and liue. If thou wilt enter into life, keepe the commandements.* But thus no man can merit, because none can fulfill the lawe. In the *Euangelicall couenant*, the promise is not made to the worke, but to the worker: and to the worker, not for the merit of his work, but for the merit of Christ, as Apoc. 2. 20. *Be faithfull vnto the end, and I will giue thee the crowne of life*, the promise is not made to fidelitie, but to the faithfull person, whose fidelitie is a signe that he is in Christ *in whome all the promises of God are yea, and Amen*, that is most certaine and infallible. Secondly, if any thing be due to works, it is not of the merit of the worke, but of gods mercifull promise. *Augustine* saith, *God made himselfe a debter, not by owing any thing, but by promising.* Thirdly, no reward is due to workes of regeneration, vpon compact and promise: first, because we are not vnder the couenant of works in which God doth couenant with vs vpon condition of our obedience: but vnder the couenant of grace, the tenour of which couenant runneth vpon condition of the merits of Christ apprehended by faith. Secondly, though we were vnder the legall couenant, yet we merit not, because our workes are not answerable to the lawe. Lastly, whereas the pillars of the Romish church teach, that the promise made vpon condition of performing the worke, maketh the performer to merit, is very false. This is not sufficient to make a meritorious worke: it is further required, that the worke be answerable and correspondent in worth and value, to the reward: as if one shall promise a thousand crowns to him that will fetch a little water out of the next well; it is debt indeed in the promiser, but no merit in the performer; because there is no proportion betweene the worke and the reward.

2. Cor. 1. 20.

in 1 Psal. 31. Non debendo, sed promittendo, deus se fecit debitorem.

Bella. de Iust. lib. 5. c. 3.

Obiect. IV. Sowing to the spirit, is a good worke, and reaping eternall life, the reward: but reward presupposeth merit: therefore sowing to the spirit, doth merit eternall life. *Ans.* There is a double reward, One of *fauour*, another of *debt*.

μισθὸς κατὰ χάριν, μισθὸς κατ' ὀφείλημα. Epist.1.lib.1. Alia est merces liberalitatis & gratiæ aliud virtutis stipendiũ, alia laboris remuneratio.

Rom.4.4. *To him that worketh, the wages is not counted by fauour, but by debt.* So ſaith *Ambroſe, There is one reward of liberalitie, and fauour: another reward, which is the ſtipend of vertue, and recompence of our labour.* Therefore *reward* ſignifieth generally any recompence, or any gift that is beſtowed vpon another, whether it be more or leſſe, whether anſwerable to the worke or not, whether vpon compact, or otherwiſe: for the Scripture maketh mention of reward, where there are no precedent workes, as Gen.15.1. *Feare not Abram, I am thine exceeding great reward,* that is, thy full content and happineſſe. Pſal.127.3. *The fruit of the wombe is a reward,* that is, a bleſſing, and a free gift of God. In this ſenſe (I grant) eternall life is a reward. Yet it is no proper reward, but ſo called by a *catachreſis*, which yet is not an *intollerable catachreſis* (as Bellarm. either ignorantly or malitiouſly affirmeth) but eaſie and familiar; for in the phraſe of the Scripture, eternall life is called a reward, in a generall ſignification, when it is vſed abſolutely, and not relatiuely, to ſignifie the heele, or ende of any thing: and ſo the Hebrewe word which ſignifieth *a heele*, ſignifieth alſo *a reward*, becauſe it is giuen when the worke is ended: And eternall life hath this reſemblance with a reward, in that it is giuen at the end of a mans life, after that his trauell and warfare is ended. Thus the Greeke words which ſignifie *a reward* and *an ende*, are vſed indifferently one for the other. 1. Pet. 1.9. *Receiuing the end of your faith, the ſalnation of your ſoules*, that is, (as Beza hath fitly tranſlated it,) *the reward of your faith*: for to tranſlate it, *the ende of your faith* cannot agree to the word *receiuing*, for we receiue not an *ende*, but *a reward*. Thus reward ſignifieth a free gift, or free remuneration, as when the maſter giueth his ſeruant ſomething for his faithfull ſeruice (though done vpon dutie) when as he oweth him not thanks, much leſſe reward. Luk.17.9. *Doth he thanke that ſeruant, becauſe he did that which was commanded vnto him? I trowe not.* Thus God giueth vs eternall life, not becauſe he is bound in iuſtice ſo to doe, (for he oweth vs neither reward, nor thanks, for our labour, becauſe *when we haue done what we can, we haue but done our dutie.* v.10.) but becauſe his goodneſſe, and mercifull promiſe made thereupon, doth excite him thereunto. And yet eternall life is called a reward, becauſe it doth as certainly follow good works, as though it were due. And good workes are mentioned in the promiſe, becauſe they

de Iuſtif.5. c.3.

hekeb. Pſal. 19.12. acharith. Pro. 23.18.

μισθὸς, τέλος.

τὸ τέλος τῆς πίστεως.

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are tokens that the worker is in Chriſt, for whoſe merit, the promiſe ſhall be accompliſhed. And it is further called the reward or fruit of our faith, (as here the harueſt) becauſe it is the way and meanes of obtaining it.

II. Eternall life is called a reward of good workes, not *cauſally*, as procured by them, but *conſequently*, as following them. For abeit it be giuen *properly* for the merit of Chriſt apprehended by faith: yet it is giuen *conſequently* as a recompence of our labours: as an inheritance is giuen to the heire, not for any duty or ſeruice, but becauſe he is the heire: yet by conſequent it is giuen in recompence of his obedience. *He that forſaketh father & mother —— ſhall receiue a hundred fold more in this life, and in the world to come eternall life*, Mark. 10. 29, 30.

Non *formaliter* vel cauſaliter ſed conſequenter tm̃ cõſequatur.

III. Reward doth not alway preſuppoſe debt, but is often free, for whereas it is ſaid, Math. 5. 46. *If you loue them that loue you, what reward ſhall ye haue?* It is thus in Luk. 6. 34. *What thãk ſhall ye haue?* by which we ſee that *reward* doth not alway ſignifie due debt, but thankefull remembrance, and gratious acceptance.

IV. Coloſſ. 3. 24. Eternall life is called *the reward of inheritance*, whereby is ſignified, that it is not giuen, for our workes, but becauſe we are the ſonnes of God by adoption. Bellarmine anſwers, that it may be both *a reward*, & *an inheritãce: a reward*, becauſe it is giuen to labourers vpon compact: *an inheritance*, becauſe it is giuen to none, but thoſe that are children. But the word ἀνταπόδοσις tranſlated *reward*, ſignifieth a gift freely giuen without reſpect of deſert, it beeing all one with δόσις, as Baſil teacheth vpon the 7. pſalme.

ἀνταπόδοσις τὴς ὑπερχυσεως.

V. The Scripture teacheth that God giueth rewards foure waies. Firſt, he giueth reward of due debt, in reſpect of merit: thus he giueth eternall life, as a reward due not to our merits, but to the merits of Chriſt: for none can merit at the hands of God, but he which is God. Secondly, he giues a reward, in reſpect of his free and mercifull promiſe, and thus he rewards onely beleeuers. Thirdly, he giueth rewards to hypocrites, infidels, heathen, &c. beeing neither bound by his owne promiſe, nor by their merit, whē they performe the outward works of the lawe, and lead a ciuill life conformable thereto, as when Ahab humbled himſelfe before the Lord, 1. King. 21. And this God doth to the end he may preſerue humane ſocietie, and cõ-

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common honestie, and that he may testifie what he approoueth, and what he disliketh. Lastly, he giueth good successe in interprises, and attempts, according to his owne decree, and the order of diuine prouidence: which metaphorically is called a reward, Ezek. 29. v. 19. 20. because it hath a similitude thereunto, as when wicked men through ignorance, doe that wickedly, which he hath iustly decreed shall come to passe, suffering them to fill their houses with the spoyle of the poore, which they haue for their work, as a man hath wages for his honest labour. Thus the spoyle of Iudea, is called the hire or reward giuen to Tiglath-Pelassar for his Syrian warre. Isay 7. 20. and thus the spoyle of Egypt, is said to be wages giuen Nhebuchodonosar, for his seruice against Tyrus.

Further, let vs here obserue the different manner of speech which the Apostle vseth, in speaking of the flesh and of the spirit. Of the former he saith, *He that soweth to his flesh, &c.* Of the latter, *He that soweth to the spirit, not to his spirit*, by which is signified, that what good so euer a man doth in beeing beneficiall to the ministery, in furthering the Gospel, &c. he doth it not by any goodnes that is in himselfe, but by the spirit of god, who in euery good motion workes in vs the will, and in euery good action, the deed. Philip. 2. 13. therefore no man ought to flatter himselfe in this respect, or to think highly of himselfe, as though he had attained an extraordinary measure of sanctification, either for affecting, or effecting any thing that is good: seeing, whatsoeuer good thing is in vs, is the gift of God, as *Ierome* saith. On the contrary, what euill soeuer a man doth, he doth it of himselfe, God beeing neither the author, the furtherer, nor the abetter thereof.

Et Primasius in hunc locum. Dei dona sunt quicunque bona sunt.

Againe, we hence learne that all vnregenerate persons, are sowers to the flesh, because that before their conuersion they do nothing but those things that are pleasing to the flesh: so that dying in that estate, they can reape nothing but corruption: therefore it hence followeth that Philosophers, heathen, and all meere ciuill, and naturall men, being such as neuer sowed to the spirit, shall reape nothing but corruption, death, and condemnation, contrary to the opinion of some ancient, and moderne writers.

Further, obserue here, that though there bé some that are *Neuters* in religion, luke-warme gospellers, halting betweene two

two opinions, ſuch as are neither fiſh nor fleſh; yet in morall duties, there are no *Neuters*, nor *mediators*: for all men are ranged into one of theſe two ranks, either they are ſowers to the fleſh, or to the ſpirit.

Here alſo we ſee who are true worldlings indeede; to wit, *ſuch as mind earthly things*, in ſpending themſelues, their ſtrẽgth, and witts, vpon the world, hauing all their care for it, and all their comfort in it: in the meane time, hauing little or no taſt of the ioyes of the world to come, becauſe they make their Paradiſe here vpon earth, and neuer looke for any heauen after this life. As alſo who are ſpirituall men, namely, ſuch as walke in the ſpirit, who though they liue in the world, in theſe houſes of clay, yet are not of the world, becauſe they ſet not their affections vpon it, but haue their conuerſation in heauen, where Chriſt ſitteth at Gods right hand. Phil.3.19.

This ſerues firſt of all, to diſcouer vnto vs our owne eſtate, whether we be indeede carnall, or ſpirituall: for if we ſow to the fleſh, that is, be alway poring, and digging in the earth with the mole, ſetting our affections vpon it, not referring the bleſſings of God, to his glorie, and the furtherance of the Goſpel, but to ſerue our own corrupt deſires: we are fleſhly minded, (though we pretend this, and that, and proteſt neuer ſo much) and continuing in this eſtate, we can expect nothing but the harueſt of death and condemnation. Whereas on the contrarie ſide, if we ſauour the things of the ſpirit, by ſetting our affections vpon them, and ſeeking thoſe things that are aboue, eftſoones lifting vp our hearts by ſecret groanes and ejaculations, for the enioying of them, we are ſpirituall men, and ſhall vndoubtedly in due time reape the harueſt of eternall life.

Secondly, this bewraies the paucitie of ſpirituall men, euen where the Goſpel is profeſſed: and how the world ſwarmes with multitudes of carnall, and fleſhly minded men. For as in former times before the flood, *they ate, they dranke, they bought, they ſold, they planted, they built*, that is, wholly addicted and deuoted themſelues to theſe things: So in theſe latter daies (which our Sauiour Chriſt prophecied ſhould be a counterpaine of the former) the multitude generally in euery place doe wholly employ and ſpend themſelues, in thinking, in affecting, in talking, in ſeeking, in following of worldly things, ſeldome (God knowes) or neuer minding the kingdome of God, or the righ- Luk.17.27.

teousnes thereof, nor practising the Apostles rule, *so to vse the world as though they vsed it not.* 1.Cor.7.31.

Againe, here we see how the wisdome of God is counted follie, among worldly wise men: and how the wisdome of the world is foolishnes before God. For if a man sow to the spirit, in not following blind reason, nor corrupted affection, nor fashioning himselfe to the guise of the world, nor seeking his owne good so much as the good of others, but denying himselfe, forsaking all (in his affection) for the Gospel of Christ, and contemning this temporal trash, in regard of the heauenly treasure; he is accounted in the world but *a foole*: whereas God accounts him truly wise: for he is the wise merchant man *who hauing found a pearle of great price, went and sold all that he had, and bought it.* Matth. 13.46. For the lesse he laieth vp for himselfe vpon earth, the more he treasureth vp for himselfe in heauen: and though he seeme to sowe vpon the waters, yet after many daies he shall finde it againe. Whereas they that minde nothing but the world, in sowing to the flesh, are reputed *wise* and *prouident men*: when as God accounts them starke *fooles*: *Thou Foole, this night shall they fetch away thy soule, and thē whose shall those things be which thou hast prouided?* and then it followeth, *So is he that gathereth riches to himselfe, and is not rich in God.* For the more they treasure vp riches, the more they treasure vp to themselues wrath against the day of wrath. Rom. 2.5. and fatte themselues against the day of slaughter. Iam. 5.5.

Luk. 12.20, 21.

Lastly, we are here warned to take heede of the Deuills sophistrie. It is a notable policie, one of the cunningest stratagemes the Deuill hath, in good things commanded, to seuer the meanes from the ende: and in euill things forbidden, to seuer the ende from the meanes He laboureth to seuer the means from the ende, by perswading a man that he may come to the ende though he neuer vse the meanes, that he may reape eternall life, though he neuer sow the seedes of the spirit in this life. But we must know, that as he which runneth not at all, can neuer gaine the garland: he which laboureth not in the vinyard, the labourers wages: he that neuer sowes, can neuer reape. So he that runneth not in the race of Christianitie, shall neuer attaine the crowne of happines, and felicitie: he that laboureth not in the Lords vineyard, the recompence of reward: he that in this life soweth not to the spirit, shall neuer after this life

reape

reape life euerlaſting. For we may not dreame of a good harueſt, without a good ſeede time, of ſowing nothing to reape ſomething, or ſowing tares to reape wheate. Againe, he ſeuereth the end from the meanes, by perſwading men that they may vſe the meanes and neuer come to the end, that though they ſow to the fleſh, yet they ſhall not reape corruption. Thus he perſwaded Eue, that though ſhee did eate of the forbidden fruit, yet ſhee ſhould not die the death, nay ſhee ſhould not die at all, but her eyes ſhould be opened, and ſhe ſhould be as God himſelfe, knowing good and euill. But we are to be vndoubtedly reſolued of this, that God hath linked with an yron chain, the pleaſure of ſinne, and the puniſhment thereof: that as he that follows a riuer, muſt needes at length come to the Sea: ſo he that followes the courſe and ſtreame of his ſinnes, muſt needes come at the length to the gulfe of eternall deſtruction.

9 Let vs not therefore be wearie of well doing: for in due ſeaſon we ſhall reape, if we faint not.

In theſe words, the Apoſtle expounds the fift generall rule appertaining to all ſorts of men: and in it he aſcendeth from the *hypotheſis* to the *theſis*, that is, from the *particular*, to the *generall*, ſhewing that we ought not to faint in any good courſe, either in doing good to them that labour amongſt vs, and are ouer vs in the Lord, and admoniſh vs; nor yet in beeing beneficiall vnto others. And this verſe dependeth vpon the former, (as the word *therefore* doth implie) by way of neceſſarie illation, and conſequence: for ſeeing that they which continue in well doing, in ſowing to the ſpirit, ſhall of the ſpirit reape life euerlaſting, v. 8. therefore no man ought to be wearie of well doing. It conſiſteth of two parts: of a rule, or precept, in the former part of the verſe, *Let vs not therefore be wearie of well doing:* and a reaſon of the rule, or a motiue to incite vs to the performance thereof, in the latter part: *for in due ſeaſon we ſhall reape, if we faint not.* In the rule, the Apoſtle ſpeakes that plainely, which in the former verſes he had deliuered more obſcurely: for here he expounds himſelfe, what he meant by *ſowing to the ſpirit*, namely,

ly, *doing of good*, or (as it is in the next verſe) *doing of good vnto all*, which may alſo appeare by that which followeth, *we ſhall reape, if we faint not*, that is, we ſhall reape the fruit of that which we haue ſowne to the ſpirit, if we faint not: therefore to ſow to the ſpirit, is nothing els, but to doe good. Now, by *well doing*, the Apoſtle meaneth not onely the outward worke, whereby our neighbour is furthered, helped, relieued; but the doing of it alſo in a good manner, and to a good ende; ſo, as it may be a good worke indeede, not onely profitable to our neighbours, and comfortable to our ſelues, but acceptable to God. This is a moſt neceſſarie precept: for moſt men are ſoone wearie of a good courſe, like to theſe Galatians, *who beganne in the ſpirit*, but beeing wearie of that walke, turned aſide, and *made an ende in the fleſh*. Gal. 3. 3. Like *Ephraim* and *Iudah*, *whoſe goodnes was as a morning cloud, and as the morning dewe which vaniſheth away*. Hoſ. 6. 4. This wearifomnes in well doing hath ſeaſed vpon the moſt: euen vpon all drowſie profeſſours (which are the greateſt part,) as may appeare by this, in that ſome, if they be held but a quarter of an houre too long, or aboue their ordinarie time; are extreamely wearie of hearing the word. And as for duties of mercie, and liberalitie, putting vp iniuries, and tolerating wrongs, they are readie to make an ende as ſoone as they begin. And as for Prayer and thankſgiuing, and other parts of the worſhip of God, moſt men ſay in their hearts with the old Iewes, *what profit is it that we keepe his commandements, and that we walke humbly before the Lord of hoſts?* Malach. 3. 14. nay they count it *a wearines* vnto them, and *ſnuffe thereat*. Malach. 1. 13. Hence it is, that the Holy Ghoſt is ſo frequent in ſtirring vs vp to the performance of all good duties, with alacritie, and cheareſulnes, and ſo often in rouſing vs from that drowſines and deadnes, wherewith we are ouerwhelmed. Luk. 18. 1. Our Sauiour Chriſt propounds a parable to this ende, to teach vs, *that we ought alwaies to pray, and not to waxe faint*. Eph. 3. 13. *I deſire* (ſaith Paul) *that ye faint not at my tribulations*. 2. Theſſ. 3. 13. *And ye, brethren, be not wearie in well doing*. And ſo in this place, *Let vs not therefore be wearie of well doing*.

Nowe the reaſons which make men ſo wearie of wel doing, are in *generall* theſe three. Firſt, the ſtrength of the fleſh, which euen in the regenerate is like the great gyant Goliah, in com-

pariſon of poore Dauid. Secondly, the weakeneſſe of the ſpirit, and ſpirituall graces. Thirdly, the outward occurrences, and impediments of this life. In *ſpeciall* they be theſe. Firſt, men by nature are wolues one to another. Eſay.11.v.6. and ſo they continue, til this woluiſh nature be mortified, and renued by grace, beeing ſo farre from helping, furthering, releeuing, tollerating one another, or performing any other dutie of loue, that contrarily, they are readie to bite, and deuoure one another. Gal.5. 15. Secondly, oftentimes it commeth to paſſe, that other mens coldneſſe doth coole our zeale, their backewardneſſe, ſlacketh our forwardneſſe. Thirdly, many thinke it a diſgrace and diſparagement vnto them, to ſtoope ſo lowe, as to become ſeruiceable vnto their inferiours. Fourthly, there are many things which diſcourage vs from well doing, either the partie is vnknowne vnto vs, as Dauid was to Naball (for which cauſe he would not releiue him in his neceſſitie:) or elſe ſeemeth vnworthy of our helpe, being ſuch as through riot, harlots, lewd company, hath brought himſelfe to miſerie and beggerie. Or ſuch as reward vs euill for good, hatred for our good will: or ſuch as are querulous, alwaies complaining, though neuer ſo well dealt withall: all which make men cold in the duties of loue. Fiftly, ſome there be which faine dangers and caſt perils, which hinder them from doing the good they ſhould: *The ſlothfull perſon ſaith, a lyon is in the way, &c.* Laſtly, the manifold occaſions and affaires of this life, doe ſo diſtract the minde, as that a man is ſoone wearied, yea in the beſt things. Beſides, many ſee no reaſon why they ſhould ſpend themſelues, in doing good vnto others. 1 Sam.25.10.

Now to all theſe obſtacles, and pul-backs, we are to oppoſe the Apoſtles precept, *Let vs not be wearie of well doing.* For verely, if the conſideration of theſe ſmall occaſions, and rubbes that lie in our way, daunt and diſmay vs, and ſo ſtoppe our courſe, we ſhall neuer be plentifull in good workes: we may happly put our hand to the plowe, but a thouſand to one we ſhall looke backe againe: with Lots wife caſt a long looke toward Sodom; and with the Iſraelites in our hearts turne againe into Egypt. For as *he that obſerueth the winde ſhall not ſowe, and as he that regardeth the cloudes, ſhall neuer reape.* Eccleſ.11.4. So he that regardeth the ingratitude of ſome, the euill example of others, the manifold diſtractions, and occurrences of this life; Luk.9.62. Gen.19.26.

and ſhall caſt perils in carnall wiſdome, of this, and that trouble, or inconuenience, that may enſue, ſhall neuer doe his dutie as he ought.

And aſſuredly, he that fainteth in a good courſe, and giueth it ouer before he come to the ende, is like vnto the ſlothfull husbandman, who hauing plowed and tilled, and in part ſowed his ground, giueth ouer before he haue finiſhed it; and ſo, either the parching heate doth wither it, or the nipping colde doth kill it, or the foules of the aire deuoure it.

Now moſt men are ſicke of this diſeaſe, which ſhewes the greatnes of our corruptions, and that the beſt Chriſtians haue a huge maſſe or lumpe of ſinne in them, and but a ſparke of grace; in that they are ſeldome or neuer wearie in ſcraping together of riches, in following their pleaſures, in purſuing honours, and hunting after preferments: and yet are quickly wearie in duties of pietie, iuſtice, and mercie, albeit they haue an vnſpeakable reward annexed vnto them.

Well, whatſoeuer the corrupt practiſes of men be, let vs learne our dutie, to goe forward without wearineſſe, nay to do good with chearefulneſſe, as Paul ſaith of himſelfe, Philip. 3. *forgetting that which is behind, and indeauouring himſelfe to that which is before.* Let vs conſider that it is the propertie of a liberall minde, *to deuiſe of liberall things, and to continue his liberality*, Eſay. 32.8. Neither is this all, not to be wearie, or to perſiſt & continue, but we muſt proceede on from ſtrength to ſtrength, and *bring forth more fruite in our age*, Pſal. 92.14. as the Church of *Thiatyra*, whoſe workes were more at the laſt, then at the firſt, for which ſhee is worthely praiſed by our Sauiour Chriſt, Reuel. 2.19. It was the *motto* of *Charles* the fift, *Plus vltra*, and it ought to be euery Chriſtiãs *motto* to ſtriue to perfectiõ, & as the Apoſtle exhorts vs, *To be ſteadfaſt, immoueable*, and not to make ſtay there, but to be *aboundant alwaies in the worke of the Lord*. 1. Cor. 15.58. And that we may doe this indeed, we muſt ſet this downe as a certaine concluſion, that we will not recoile, nor giue backe, come what will come: and withall we muſt labour to quicken our dull and drowſie ſpirits, to girde vp the loynes of our mindes, to ſtrengthen our weake hands, and our feeble knees, by publike and priuate exerciſes of reading, praier, meditation, conference, &c.

Thus much of the rule: nowe followeth the reaſon of the

rule,

rule, or the motiue to incourage vs to the performance of this dutie, *for in due season we shall reape, if we faint not.* as if he should say more fully, thus, Let vs be assured of this, that continuing and increasing in well doing, our labour is not lost, nor spent in vaine. 1. Cor. 15. 58. for though we imagine that we labour in vaine, and spend our strength in vaine (as the Prophet speaketh) yet *our worke is with the Lord, and our labour with our God,* Esay. 49. 4. And albeit we may seeme to our selues and others to cast away our goods in beeing beneficiall vnto some, and (as the wiseman speaketh) to sowe vpon the waters; *yet after many daies we shall finde them againe.* Eccles. 11. 1. In the motiue there be three things contained. First, the reason it selfe, which is a promise of reward *We shall reape.* Secondly, the circumstance of time, when this haruest shall be reaped, we shall reape *in due season.* Thirdly, the condition that is required on our parts, that we may reape, *if we faint not.* Of these in order, and first of the reason or promise it selfe.

Whereas the Apostle to the ende we may not be wearie of a good course, doth encourage vs to proceed on, by setting before our eies the promised reward, I gather, that we may encourage, animate, and excite our selues to the performance of all good duties, by the consideration of the heauenly haruest which we are to reape, and the crowne of glorie we are to receiue after this life; as the husbandman doeth sowe in hope that he shall reape: and though seed time be painefull and chargeable vnto him, yet he giueth not ouer for all that, but comforteth himselfe with the expectation of the haruest, which will fully quite his cost, and recompence his labour. That this is a truth, it may appeare by sundrie arguments: by *precept*, by *promise*, by *practise*, by *reason*. For *precept*. It is the cõmandemẽt of Christ we should *make vs friends of vnrighteous mãmon*, or of the riches of iniquitie, *that when we shall want, they may receiue vs into euerlasting Tabernacles*, Luk. 16. 9.

For *promise*, besides this place (which is very pregnant to the purpose) Paul exhorts seruants *that whatsoeuer they doe, they would doe it heartily, as to the Lord, and not to men, knowing that of the Lord they shall receiue the reward of inheritance.* Coloss. 3. 23, 24. And generally *what good thing soeuer a man doth the same shall he receiue of the Lord, whether he be bond or free.* Eph. 6. 8. *He that forsakes father and mother, &c. for Christs sake shall receiue*

ceiue a 100. fold more in this life, and in the world to come life euerlasting. Math. 19.29. These and the like promises were to no purpose, if it were not lawfull for vs to looke to the reward, & if we might not by considering of it, incite and stirre vp our selues, to greater alacritie in the course of Christianitie, in making vs more feruent and frequent in the duties of pietie.

Thirdly, it may be prooued by the *practise* of the saints of God: *Abraham* was contented to forsake his natiue countrie at the commaund of Gōd, and to dwell in a strange land, yea and that in tents, *because he looked for a cittie hauing a foundation, whose builder and maker is God*, Ebr. 11.v.9.10. Moses esteemed the rebuke of Christ greater riches then the treasures of Egypt, *because he had respect vnto the recompence of reward*, v.26. Christ (whose example is without all exception, beeing *exemplum indeficiens* as the Schoole-men speake) did sweeten the bitternes of the crosse with the consideration of the glorie which a little after he was to inioy, for so the Apostle saith, that *for the ioy that was set before him, he endured the crosse, & despised the shame.* Ebr. 12.2. The Colossians are commended by the Apostle, for that they continued, and increased, in faith to God, and loue to mā, *for the hopes sake that was laid vp for them in heauen*, Coloss. 1.5. And Paul shewes this to haue beene the practise, and to be the dutie of all the saints of God, *so to runne that they may obtaine*, 1. Cor. 9.24.

Lastly, it may be prooued by *reason*. For first, that which is the end of our actions, ought to be considered of vs, as a means to stirre vs vp to the attaining of this ende: therefore seeing the ende of our faith, and hope, is eternall life. Rom. 6.22. *Ye haue your fruit in holinesse, and the end euerlasting life.* 1. Pet. 1.9. *Receiuing the reward of your faith, the saluation of your soules.* Therefore we may, nay we ought to cast our eies vpon it, & to direct all our actions for the attaining of it. Secondly, if the labourer worke, not in regard of the common good onely, but also with respect of his wages: he that runneth a race, to attaine the garland: if the husbandmen set and sow, plant and plowe, in hope to reape a harueſt, & to receiue some fruite of his labours: It is lawfull for Christians also to doe good in regard of eternall reward, for that is the Apostles reason, 1. Cor. 9.25. *They that trie masteries abstaine from all things, that they may obtaine a corruptible crowne: but we for an vncorruptible.* It is Saint Iames his

reason,

reason, Iam. 5.7,8. as the husbandman waiteth for the pretious fruit of the earth, and hath long patience for it, vntill he receiue the former and the latter raine; *So must we be patient, and settle our hearts, for the comming of the Lord draweth neare*, and he will recompence euery man according to his workes. Thirdly, if it be lawfull for a man to abstaine from sinne, for feare of eternall punishment, and torment in hell, (as we know it is, Matth. 10. 28. then it is lawfull to doe good, in hope of eternall reward. It will be saide, that it is the propertie of a mercenarie hireling to looke for reward. I answer, it is the propertie of a hireling to looke *onely*, or *principally* for his hire, either not minding the glorie and honour of God, or lesse respecting it, then his owne priuate aduantage; so that when the hope of his gaine is gone, he leaueth his charge, and flieth away: like the Popish Monks, who were right hirelings indeede: for they minded nothing but their owne commoditie, according to the old saying, *No penie, no Pater noster*. But to looke to the recompence of reward in the second place, after the glorie of God, the performāce of our dutie, and discharge of a good conscience, is no propertie of a hireling; seeing God hath promised to giue *to them which by continuance in well doing, seeke glorie, and honour, and immortalitie, eternall life*. Rom. 2.7.

By this that hath beene said, we may see the impudencie of the *Rhemists*, who in their marginall notes vpon *Luk. 14. 1. Ebr. 11.26.* and *Apoc. 3.5.* doe notably slander vs and our doctrine, in auerring that we teach, that no man ought to doe good in respect of reward: the like may be said of *Cardinall Bellarmine*, *Bunfeldius*, and others. For this is our constant doctrine, that we may, and ought, to stirre vp our dulnes to all chearefulnes, in the discharge of our dutie, by setting before our eyes the reward which is promised. Yet so, as that we ought not *onely*, nor *principally*, to respect the reward: for the zeale of Gods glorie, the care and conscience we haue to discharge our dutie, ought rather to moue vs to be plentifull in good workes (in lue of thankfulnes vnto God for the riches of his mercie) then the greatnes of the reward; seeing we ought to do our dutie, though there were no heauen, no hell, no reward, no punishment, no Deuill to torment, no conscience to accuse; the very *loue of God ought to constraine vs*. 2. Cor. 5.14. And here we must with thankfulnes acknowledge the endles loue and mercie of God

de Iustificat. l. 5 c 8.
de Iustif & mer. Sect. 4. membr. 5 concl. 15.

towards vs, seeing that, when he might exact strict obedience without any promise of recompence for our labour: nay, when he might shiuer vs in pieces with his yron scepter, yet as Ahashuerosh did to Queene Esther, he holdeth out his golden scepter vnto vs in the preaching of the word, that we might lay hold of it, and by it apprehend eternall life. Yea it pleaseth him to winne vs by gifts, to incite vs by rewards, to allure vs by promises, in giuing his word, that if we giue we may looke to receiue (though not for our merits, yet through his mercy:) if we bestowe transitorie goods, we shal receiue a durable substance. If a cuppe of cold water, Gods kingdome. Matth 10.12.

The second generall point, is the circumstance of time, when we shall reape, to wit, *in due time*. This due time may be vnderstood in part of this life: for godlines hath the promise of this life, as well as of the life to come, and the works of mercie haue beene euen in this life recompenced to the full. The widow of *Zarepta* for entertaining the Prophet *Eliah*, was miraculously sustained in the dearth: *the meale in her barrell did not waste, and the oyle in her cruise did not diminish*. 1. King. 17.16. And so the *Shunamite* for the like kindnes shewed to the Prophet *Elizeus*, beeing barren, obtained a sonne: and when he was dead, shee obtained him to life againe. 2. King. 4. as the widow of *Sarepta* did hers at the praier of *Eliah*. 1. King. 17.23. For as God doth alwaies giue to his children in this life the first fruits of his spirit: so he doth *often* giue them the first fruits of their labours, as a tast of their future felicitie, and an earnest of that happines which after they shall fully enioy. Our Sauiour Christ saith, he will reward them an hundred fold in this life. Matth. 19. But *the due time* is properly meant of the life to come, which hath two degrees, the first is at the day of death, when the soule entreth into happines: the second, at the day of iudgement, when both soule and bodie (beeing reunited) shall be put in full possession of eternall glorie, and felicitie: for then they shall be rewarded according to their workes; not so much as a cuppe of cold water which they haue giuen to releeue the Saints of God, but shall be recompenced to the full. Matth. 10.42.

Vse. Seeing God hath set downe a set and certen time when we are to reape, it is our dutie with patience to expect it, as the husbandman doth, who hauing sowed his field doth not looke

for

for a croppe the next day, or weeke, or moneth: but patiently expecteth the harueſt, that he may receiue the pretious ſeede of the earth. For he is too vnreaſonable, who hauing ſowed in *September*, looketh for a croppe in *October*: he muſt waite for the moneth of *Auguſt*, till the harueſt, and in the meane time indure ſtorme and tempeſt, winde and weather, ſnow and raine, haile and froſt. So we muſt ſow our ſeede, and ſow plentifully, ſtill expecting the fruite of our labour with patience, till the great harueſt come, the great day of retribution, in which God will ſeperate the wheat from the chaffe; gathering the one into his garners, and burning vp the other with vnquenchable fire. Matth. 3. 12. Let vs conſider the example of God, who doth patiently expect, and (as I may ſay) waites our leiſure when we will turne vnto him, *that he might haue mercie vpon vs.* Eſa. 30. 8. he waiteth at the doore of our hearts, and ſtandeth knocking to be let in, Apoc. 3. 20. nay he calleth vnto vs ſtanding without, *Open vnto me my ſiſter, my loue, my doue, my vndefiled: for my head is ful of dew, and my lockes with the droppes of the night.* Cant. 5. 2. *Woe vnto thee Ieruſalem, wilt thou neuer be made cleane? when will it once be?* Ier. 13. 27. More particularly, Gods waiting and expecting is ſet downe in Scripture by ſundrie degrees. Firſt, he waiteth *all the day long.* Eſa. 65. 2. *I haue ſtretched out my hand all the day long, to a diſobedient and gainſaying people.* Secondly, fourtie daies together, *Yet fourtie daies, and Ninive ſhall be deſtroied.* Ion. 3. 4. Thirdly, *all the yeare long*, as the husbandman doth; *I looked for grapes, and loe wild grapes.* Eſa. 5. 4. Fourthly, he expecteth our amendement, *many yeares together.* Luk. 13. 7. *Behold, theſe three yeares haue I come and ſought fruit on this figtree, and find none.* Fifthly, the Lord ſuffered the manners of the Iſraelites fourtie yeares in the wildernes. Pſal. 95. 10. Act. 13. 18. Sixtly, the long ſufferance of God (as *Peter* ſaith, 1. Epiſt. 3. 20.) did patiently expect the conuerſion of the old world, all the while the Arke was in preparing for the ſpace of *an hundred and twentie yeares.* Seuenthly, he expected the Canaanits, and Amorits, for the ſpace of *foure hundred yeares*, yea he ſuffered all Gentiles to wander in their owne waies, and in the vanitie of their minde almoſt for *three thouſand yeares together.* Act. 14. 16. Now if God be ſo patient in expecting our amendement from day to day, from yeare to yeare; we ought to be patient in expecting the accompliſhment of his promiſes day

ὑπομονῆς, not ἐν ὑπομονῇ, as ſome would haue it.

after day, and yeare after yeare, as we are commanded. Habac. 2.3. *Though the vision tarie, yet waitfor it, for it shall surely come, and shall not slay:* and though it be long before we reape any fruit of our labours, yet let vs with patience expect it, for in due season we shall reape, if we faint not. For, if God wait vpon vs, not for his owne good, but for ours; what a shame is it, that we will not waite vpon him, in tarrying his good leisure, for our owne good? The dumme and senselesse creatures may set vs to schoole in this point: for they expect *with a fervent desire to be delivered from the bondage of corruption, into the glorious libertie of the sonnes of God.* Rom. 8. 19, 20. and as the word signifieth, they expect with a longing desire, euen with *thrusting forth their heads*, as the poore prisoner that is condemned doth, who eftsoones putteth forth his head out of the window, in a continuall earnest expectation of the gratious pardon of the Prince. It is our parts therefore to waite as Dauid did, who saith of himselfe, Psal. 69.3. *I am wearie of my crying, my eyes faile me whilst I waite for my God.* For if we giue ouer our patient expecting, and faint in our minds, seeking to anticipate this DVE TIME, this period which God hath prefixed in his vnchangeable will, (more immutable then the lawes of the Medes and Persians) a thousand to one, but we runne for helpe, either to the witch of *Endor*, as *Saul* did, 2. Sam. 28. or to the wizzard of *Pethor*, as *Balack* did, Numb. 22. or to the sorcerer and figure-flinger of *Babel*, as *Nebuchadnetzer* did, Ezek. 21. 21. or if all these faile, (as commonly they doe) we either breake out into open blasphemie, as the king of *Israel* did, 2. King. 6. 33. *Behold this euill commeth of the Lord, should I attend on the Lord any longer?* or in the depth of discontent, we play the desperate part of *Razez*, and lay violent hands vpon our selues. 2. Macchab. 14. 41.

ἀποκαραδοκία.

The third thing to be considered, is the condition required on our part, that we may reape in due time; set downe in these words, *if we faint not.* The wordes in the originall are thus: we shall reape in due time *not fainting:* which may be (and are of some) taken in a double sense either as *a promise*, or as *a condition.* As *a promise*, thus, If we be not wearie of well doing, we shall reape in due season without all fainting and wearines, either to the bodie, or minde, that is, we shall reape with all ioy and comfort, as it is Psal. 126. 5, 6. *They that sow in teares, shall reape in ioy: and they that went weeping and caried precious seede,*

μὴ ἐκλυόμενοι. a Oecumen. in hanc locum, & alii.

shall

shall come againe with ioy, and bring their sheaues with them. As a *condition*, that if we continue constant in well doing to the end without fainting, we shall reape in the time that God hath appointed: and in this sense it is to be taken in this text, to wit *conditionally*, as it is well translated, *if we faint not.*

We are further to consider that there is a double fainting, one of the bodie, another of the minde. The bodily fainting which commeth by labour, and toyling, is not here meant, see it doeth nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sincerities thereof:) but the spirituall fainting is that which is to be feared, because it maketh our labour all in vaine. And this spirituall fainting is twofold: the first is, the slaking and remitting somewhat of our course, and this hath, and doeth befall the Saints of God, as we may see in the example of the Church of Ephesus, *which left her first loue.* Apoc. 2. 4. Yea all the saints of God haue their *turbida intervalla*, troubled and distempered fits, sometime in the full, sometime in the wane, sometime zealous and forward in the seruice of God, sometime againe heauie and backeward. &c.

The second is such a fainting & languishing, that we cleane giue ouer our course, of which Paul speakes. 2. Cor. 4 16. *therfore we faint not, but though our outward man perish, yet the inward man is renewed daily.* And the author to the Hebrewes, *we must consider Christ, who endured such speaking against of sinners, least we should be wearied, and faint in our soules.* Heb. 12. 3. And againe, ver. 5. *Despise not the chastening of the Lord, neither faint whē thou art rebuked of him.* This fainting is meant in this place.

Whereas Saint Paul saith we shall reape, *if we faint not*, he signifieth, that we must persеuere and continue to the ende, otherwise we cannot looke to reape the haruest of eternall happinesse. It is nothing but constancy and continuing in well doing, that doeth crowne all our good works. *Be constant* (saith our Sauiour Christ to the church of Smyrna, Apo. 2. 10.) *and I will giue thee the crowne of life.* Ierome saith, It is the propertie of true vertue, *not to beginne well, but to ende well.* Paul blameth these Galatians for beginning in the spirit and ending in the flesh: and Christ shewes what a shame it is to him that beginneth to build and cannot finish it: it is as good neuer a whit as neuer the better: nay his condition is better that neuer began, *then that of Iudas*, whose end was worse then his beginning.

Finis coronat opus. Of all vertues it is onely constancie is crowned. Non capitis, sed perfectiõ virtutis est.

Leuit.3.9.the taile of the ſacrifice was commanded to be offered vpon the altar, by which was ſignified, that in euery good worke we muſt not onely begin but continue in it to the end, and ſacrifice the ende of it to God, as well as the beginning: otherwiſe we looſe our labour, and miſſe our reward, therefore Saint Iohn biddeth vs *looke to our ſelues, that we looſe not the things which we haue done, but that we may receiue a full reward.* 2.Ioh.v.8. The labourers in the vineyard came at ſundry times, ſome in the morning, others at the third, others at the ſixt, and ninth, others at the twelfth houre of the day, yet none receiued the labourers wages, but thoſe that continued in the worke to the ende, Matth.20. God is *Alpha* and *Omega*, and therfore requireth a good ende, as well as a good beginning, and it is our dutie not onely to obey the commandement of Chriſt, *venite ad me, come vnto me*, Matth.11.28 but that alſo, *manete in me, abide in me*, Ioh.15.4. for he onely that continueth to the ende ſhall be ſaued. Matth.24.13.

Further, whereas the Apoſtle ſaith, *we ſhall reape, if we faint not.* It may be demanded, whether the Saints doe ſo faint at any time, that they finally fall away? To which demaund I anſwer in a word, that they doe not, nay they cannot *totally* and *finally* fall from grace. For firſt, if any thing ſhould make them fall away, it is ſinne; but they cannot ſinne, becauſe the ſeede of regeneration and grace remaineth in them. 1.Ioh.3.9. And though the Church ſleepe, yet her heart waketh, Cant.5.2. And if any thing make them faint, it is affliction and perſecution, but theſe and all other croſſes *worke together for the beſt vnto them that loue God*, Rom.8.28. And therefore theſe are no hinderances but furtherances rather to their ſaluation. Secondly, they are built and founded vpon the promiſe of God, *I will put my ſpirit into their hearts, ſo that they ſhall not depart from me.* Ierem.32.40. Therefore Chriſt doth ſo preſerue them by his power, preuent them by his grace, guard and guide them by his ſpirit, that they ſhall neuer fall away, and that none ſhall plucke them out of his hand. Ioh.10. I adde further, that they are built vpon the trueth and fidelitie of his promiſe, *God is faithfull and wil not ſuffer you to be tempted aboue that you be able, but will giue the iſſue with the temptation, that ye may be able to beare it.* 1.Cor.10.13. Thirdly, vpon the praier of Chriſt, who praied that they might be *kept from euill.* Ioh.17.15. that they might *be one in the Trinitie,*

tie, as he in the father, and the father in him. v. 21. that they *may be with him, and ſee his glorie.* v. 24. Now Chriſt was alway heard in that which he praied for. Ioh. 11. 42.

Laſtly, vpon the life of Chriſt, which is communicated to all his liuing members, Gal. 2. v. 20. *When Chriſt which is their life ſhall appeare, then ſhall they alſo appeare with him in glorie.* Coloſſ. 3. 4. *Queſt.* If they cannot altogether faint and fall away, why doth the holy Ghoſt make a doubt of it, as though they might? *Anſ.* It is the will of God to moouе vs to perſeuerance, and to ſtirre vp our dulneſſe by ſuch ſpeeches, that we ſhould not be wanting to our our ſelues in the vſe of the meanes.

10. While we haue therefore time let vs doe good vnto all men, but ſpecially to them which are of the houſhold of faith.

In theſe words the Apoſtle doeth iterate the concluſion propounded in the ſixt verſe, as alſo in the ninth verſe immediately going before; that we ſhould doe the good we can, while we haue time; and withall he doeth illuſtrate it both by *the obiect* to whome we muſt doe good, and by *the circumſtance of time*, howe long we muſt continue therein. And herein he anſwereth a ſecret demande, which might be made vpon the former rule, for whereas it might be thought that the Gentiles which profeſſe not the ſame religion with vs, were to be neglected, or at leaſt, not ſo reſpected (as we reade Act. 6. v. 1. the Gretians were neglected of the Ebrewes in their daily miniſterie) the Apoſtle anſwereth, that we muſt not reſtraine our bountie and goodneſſe onely to thoſe that are of the ſame religion with vs, but enlarge it vnto all, *We muſt doe good vnto all men, but ſpecially to them of the houſhold of faith.*

In the words we may conſider three things First, the dutie it ſelfe, *Let vs doe good* Secondly, the obiect or perſons to whome we muſt doe good, which is laid downe comparatiuely, *we muſt doe good to all, but ſpecially to thoſe that are of the houſhold of faith.* Thirdly, the circumſtance of time, when and how long we are to doe good, *while we haue time*; of theſe in order, and firſt of the dutie.

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This generall dutie of doing good is recommended vnto vs by ſundrie arguments. The firſt may be taken from the maine ende and ſcope of a mans life in this world, which as Paul ſignifieth in this place, is nothing elſe but *to doe good:* and this doing of good ſtandeth in three things: the firſt concerneth God, in prayſing, magnifying, and adoring his holy name. Dauid had an eie to this ende, when he deſired to liue for no other ende, but that he might praiſe God, *O let my ſoule liue and it ſhall praiſe thee.* The ſecond concerneth our ſelues, in ſeeking the kingdome of God, and the righteouſneſſe thereof, by making our calling and election ſure by good, 2. Pet. 1. 10. This ende of a mans life Salomon intimateth, when he ſaith, *Let vs heare the end of all: feare God and keepe his commandements, for this is the whole dutie of man.* Eccleſ. 12. v. 13. The third concerneth our brethren, in doing good vnto them ſo farre forth as poſſibly we can in the compaſſe of our calling: for it is the ende of euery mans calling, in ſeruing of men to ſerue God; and this is that which Paul vrgeth in this place, *to be beneficiall vnto all.*

The ſecond may be taken from the example of God himſelfe. *We muſt doe good to them, that hate vs, that we may be the children of our heauenly father.* Matth. 5. v. 44. 45. For we are more conformeble vnto God in doing good vnto others (it beeing an eſſentiall propertie in God to doe good to euery man, ſeeing that euery creature doth drinke, or at leaſt taſte of the ſweet cuppe of Gods goodneſſe. Pſal. 145. v. 9.) then in receiuing good from them: for he receiueth nothing from vs, as Dauid ſaith, *My goodneſſe reacheth not to thee,* Pſal. 16. v. 2. To the exãple of God we may add the exãple of godly kings. The cheifeſt praiſe and commendation of Hezekiah, and Ioſiah, is noted by their goodneſſe. Concerning the reſt of the acts of Hezekiah and his GOODNESSE, they are written —— 2. Chron. 32. 32. Concerning the reſt of the acts of Ioſiah & his GOODNESSE, doing as it was written in the Lawe of the Lord, beholde, they are written —— 2. Chron. 35. 26, 27. And this excellent name of *goodneſſe* or *bountifulneſſe*, was (as it may ſeeme) by the Lawe of nations, aſcribed to Princes and Potentates, in that it beſt beſeemed them, as in name, ſo in the vertue it ſelfe, to expreſſe the diuine nature of God by, and therefore they were called εὐεργέται, that is, bountifull benefactors, or gratious Lords. Luk. 23. 25.

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The third is drawne from teſtimonie, diuine, and humane. Our Sauiour Chriſt ſaith, *It is a bleſſed thing to giue, rather then to receiue.* Act. 20.3. that is, to doe good, rather then to receiue good. [a] *Nazianzen* ſaith, that a man doth reſemble good in no propertie ſo much as in doing good. And the heathen Orator *Demoſthenes* could ſay, that [b] doing of good, and ſpeaking the truth, makes vs moſt like to God himſelfe.

But to conſider this more particularly. *Goodnes* is threefold. *Preſerning, Vniting, Communicating:* in all which particulars we are to practiſe this dutie. And firſt, for the *preſerning goodnes:* we muſt doe good not onely to our ſelues, but to others alſo, in labouring to keepe and preſerue them from the contagion of ſinne, from falling from grace, or backſliding from their holy profeſſion, by all good meanes, as by good example, and by gratious ſpeeches ſeaſoned with ſalt, &c. as Barnabas did, *who comming to Antioch and ſeeing the grace of God that was giuen them, was glad, and confirmed them therein, exhorting them that with purpoſe of heart they would cleaue vnto the Lord.* Act. 11.22. and for this cauſe (as I take it) it is added, v.23. *that he was a good man, and full of the holy Ghoſt, and faith.*

The *Vniting goodnes*, is likewiſe to be practiſed, in ſetting men at Vnitie, in reconciling thoſe that are at variance, in making peace and amitie, where there is nothing but enmitie and diſſention: for, for this cauſe Chriſt calleth *peace-makers, the children of God.* Matth. 5.10. becauſe herein they liuely reſemble the goodnes of God their heauēly father, as any ſonne doth reſemble any qualitie or propertie in his naturall father: for he maketh men to be of one minde in one houſe. Pſal. 67.

The *Communicating goodnes* (beeing eſpecially vnderſtood in this place) hath foure degrees. Firſt, for *temporall things* we muſt communicate to the neceſſities of the Saints, Rom. 12.13. And for *ſpiritual bleſſings* we muſt remēber the ſaying of Peter, *Let euery man as he hath receiued a gift ſo miniſter the ſame vnto others as good diſpoſers of the manifold grace of God.* 1. Pet. 4.10.

Secondly, we muſt be plentifull in the workes of mercie, not contenting our ſelues with this, that we are beneficiall to ſome in releeuing them in their wants and neceſſities: but we muſt be rich in good workes. 1. Tim. 6.18. *Charge them that are rich in this world, that they be not high minded, that they doe good, and be rich in good works, readie to diſtribute and to communicate.* We

a Orat 27. de pauperum amore, ὥσπερ οὐδὲν τοσοῦτον ἴδιον τοῦ ποιεῖν εὖ. b τὸ ὠφελητικὸν καὶ σωτήριον. Bonum prophylacticum vel conſeruatiuum congregatiuum communicatiuum.

must be like *Tabitha* (or *Dorcas*) who cloathed the poore with the garments which shee made at her owne proper cost and charges, Act.9.39. and for this cause the holy Ghost giueth this testimonie of her, *that shee was rich or full of good works & almes which shee did.* v. 36. like to the vertuous woman, Prou.31.20. who openeth the palme of her hands to the poore, and stretched out her hands to the needie: like Iob, of whome it is said that the loynes of the poore blessed him. Iob. 31.20.

Thirdly, we must be *much in goodnes* (as the Scripture speaketh of God) that is, abundant in goodnes, in communicating vnto others abundantly those blessings which the Lord hath stored vs withall: not onely in louing our brethren, for which the Thessalonians are commended, that their loue one towardes another did abound; but in a liberall supplying of their wants, as *Paul* exhorts the *Corinthians*, that *as they did abound in faith and loue, so they would abound in rich liberalitie.* 2. Cor.8.7. as good *Obadiah* did, in spending his liuing, and venturing his life, in hiding an hundred of the Lords Prophets, from the furious rage of wicked Iesabel. 1. King.18. 13.

Lastly, we must be *exceeding* or *superabundant* in goodnes; in exceeding measure (if it may be) in doing good: like the poore widow who had rather want her selfe, then be altogether wanting in contribution to the treasurie of the Lords Temple: and therefore though it was but two mites which shee cast into the *Corban*, yet Christ preferred it before all the rich mens offerings beeing put together, in that they gaue of their *superfluitie*, but shee of her *penurie*, cast in all that shee had, euen all her liuing. Luk.21.4. It is well said by *S. Ambrose: We must releeue the wants of others according as we are able, and sometime euen aboue our abilitie*, as *Paul* witnesseth of the *Corinthians* to their great commendation, *that to their power, & beyond their power, they were willing.* 2. Cor.8.3.

Offic.l.1 c.28. Necessitates aliorum quantũ possimus iuuare debemus, & plus interdũ quam possumus.

Further, in doing good, we must obserue these rules. I. We must doe good of that onely which is our owne: for we may not cut a large and liberall shiue of another mans loafe (as the common saying is) we may not steale from one, to giue to another: or deale vniustly with some, that we may be mercifull to others: or robbe *Peter*, to cloath *Paul*. The Lord abhorreth euen burnt offering, if it be of that which is gotten by rapine

and

and ° ſpoile. Eſa. 61. 8. and hence it is that *Dauid* would not offer burnt offering without coſt, of that which was not his owne. 1. Chron. 21. 24.

° holocauſtum de rapina.

II. We muſt doe good with chearefulnes and alacritie, *for God loueth a chearefull giuer.* 2. Cor. 9. *Ambroſe* ſaith fitly and finely to this purpoſe, *Well-doing ought to proceede from well-willing: for ſuch as thine affection is, ſuch is thy action.* Therefore if we giue, we muſt doe it freely, otherwiſe it is no gift: for what more free then gift? therefore we may not play the huckſters in doing good, for that doth moſt blemiſh the excellencie of the gift: for as *Lactantius* ſaith, *Danda beneficia non fœneranda.*

Offic. l. 1 c. 30. Beneficentia ex benevolentia manare debet, affectus tuus nomen imponit operi tuo.

Inſtit. divin. lib. 2. cap. 12.

III. We muſt ſo doe good, as that we doe not diſable our ſelues for euer doing good; but may continue in well doing, and as the *Pſalmiſt* ſpeaketh, *bring forth more fruit in our age.* Salomon commands that the ſtreames of our wells ſhould flow to others, yet ſo, *as that the fountaine be ſtill our owne.* Pſal. 112. 5. *A good man is mercifull, and lendeth, and will guide his affaires with iudgement,* that is, he will ſo diſcreetly diſpoſe and order all his actions, as that he will keepe himſelfe within his compaſſe; ſo beginning to doe good, as that he may continue: therefore the wiſe man ſaith, *In the houſe of the wiſe there is a pretious treaſure, and oyntment, but a fooliſh man deuoureth it.* Prou. 21. 20. All the diſciples that were at Antioch, ſent ſuccour to the brethren which were in Iudea, in the great famine that was in the time of *Claudius Ceſar*, yet *euery man according to his abilitie.* Act. 11. 29. for according to *Pauls* rule, we muſt *not ſo giue, that others be eaſed, and we our ſelues pinched.* 2. Cor. 8. 13.

Pſal. 32. 24.

Prou. 3. 27.

IIII. We muſt doe all the good we can poſſibly within the compaſſe of our callings, and hinder all the euill. It will be ſaid, God (whoſe example we are to follow) doth not all the good he can, neither doth he hinder all the euill. Therefore we are not bound to doe all the good, or preuent all the euill we can. I anſwer, in this particular we are not to imitate the example of God, and that for three cauſes. Firſt, becauſe we are ſubiect to the law, *Thou ſhalt not doe euill that good may come of it.* Rom. 3. 8. whereas God is not bound nor ſubiect to any Law, no not to his owne law, but is aboue it, and hath power to diſpence with it. Secondly, becauſe he is able to draw good out of euill, light out of darknes; which we cannot doe. Thirdly, becauſe God is the *Generall* good,

we particular. Now there is great difference betwixt theſe two, for it belongs to the nature of the *particular good,* to procure all the good that may be ſimply to euery one, & to hinder all euill: whereas to the nature of *the generall* or *vniuerſall good,* three things appertaine. Firſt, that all things ſhould be good in ſome meaſure of goodnes. Secõdly, that ſome things ſhould be better then others. Thirdly, that thoſe things that are defectiue in goodnes, that is, *euills*, ſhould be ordayned to the common good: as in a well ordered houſe, all the parts thereof are good in their kind. Secondly, ſome better then others, as *Paul* ſaith, *In a great houſe there are veſſells of gold and ſiluer, of wood and ſtone, ſome for honour, and ſome for diſhonour.* 2. Tim. 2. 20. Thirdly, thoſe that are deſtitute of goodnes, as *ſinkes, draughts,* and other like places (ſeruing for baſe, though neceſſarie vſes) are ordained to the common good of the whole houſe, which it cannot want. And therefore if the maſter builder (to preuent theſe particular euills,) ſhould leaue them out of his building, he ſhould preiudice the common good of the whole houſe, which cannot be without them.

Thus much of the firſt part, namely the duty: Now I proceede to proſecute the ſecond, which ſhews firſt to whome we muſt do good, and ſecondly the order to be obſerued therein. *We muſt do good vnto all, but ſpecially to thoſe which are of the houſhould of faith.* Touching the firſt; It may ſeeme, that ſome among the Galatians were of the Phariſes mind, who thought they were bound to loue their friends, but not their enemies; or of this perſwaſion that they were not bound in cõſcience to do good vnto the heathen amongſt whom they liued, as being profeſſed enemies of Chriſt, & opẽ perſecutors of his Church. But Paul teacheth thẽ & vs another leſſon, whẽ he cõmands vs *to do good vnto all,* ſutable to that of our Sauiour Chriſt, *loue your enemies, bleſſe them that curſe you, doe good to them that hate you, pray for them that hurt you and perſecute you.* Matth. 9. 44. Let vs conſider the good *Samaritans* practiſe: Albeit there was mortall hatred betwixt the Iewes and the Samaritans. Ioh. 4. 6. Yet he ſeeing his deadly enemie wounded and halfe dead, had compaſſion vpon him; powred wine and oyle into his ſoares, bound vp his woundes, ſet him on his owne beaſt, brought him to an Inne, and made prouiſion for him; the like ought we to doe, euen to our enemies, as occaſion ſhall ſerue. Luk. 10. 30. For if

we

we muſt doe good to our enemies beaſt, his oxe or aſſe going aſtray, in bringing him home againe; Exod. 23.4. Much more ought we to doe good to our enemie himſelfe. For the more beneficiall and communicatiue we ſhewe our ſelues to be, the greater goodneſſe we ſhewe to be in vs. as the fountaine which powreth forth his ſtreames vnto all, and the candle which ſtandeth vpon a candleſticke ſhineth vnto all, and not to it ſelfe being couered with a buſhell.

The reaſons why we ought to doe good vnto all, (euen to our enemies) are principally *foure*. The firſt may be taken from the grounds of loue and beneficence, which are in all men, euen in the wicked themſelues; nowe the grounds of loue are ſpecially *three*: the firſt is the image of God, which beeing in all men, yea euen in prophane perſons in part, ought to be the loadſtone of loue to draw our affection vnto it. The ſecond is communion and fellowſhip in the ſame nature, and therefore we ought to be beneficiall vnto men, becauſe they are men; & though we will not doe good *homini*, yet we muſt doe it *humanitati*, as the Philoſopher ſaid. The third is participation in the death of Chriſt, in that all men haue part in Chriſt as well as we (for any thing we knowe.) Secondly, God (whoſe example we are to followe, as hath beene ſaid) is good, and bountifull vnto all, cauſing his ſunne to ſhine as well vpon the badde as the good, and his raine to fall as well vpon the ground of the vniuſt, as of the iuſt, beeing kinde vnto the vnkind and to the wicked. Thirdly, we muſt doe to others as we would they ſhould doe to vs. Therefore if we beeing in diſtreſſe would be glad to receiue good at the hand of a wicked man, we ought in the like caſe to doe good vnto him. Fourthly, our profeſſion and the reward which we looke for, require this at our hands, for if we doe good vnto them onely that doe good vnto vs, or if we be friendly to thoſe onely that are friendly to vs, what ſingular thing doe we? for euen the Publicans doe the like; and ſo hauing our reward here in this life, we can expect none other after this life. Matth. 5.47.

Matth. 5.45.

Matth. 7.12.

The ſecond point, (which containeth the order to be obſerued in doing good.) is laid downe in theſe words, *Let vs doe good to all, but ſpecially to thoſe which are of the houſhould of faith.* By *them of the houſhold of faith*, we are to vnderſtand thoſe which by faith are of the ſame familie with vs, namely of the

ſame Catholike church vpon earth; *the houſe of God* beeing often put to ſignifie the Church of God, as 1. Tim.3.15. The houſe of God is called *the (hurch of God, the ground and pillar of trueth*. Ebr. 3.2. *Moſes was faithfull in all Gods houſe*, that is, his Church: and thus this phraſe is expounded. Eph.2.19. *Ye are no more ſtrangers and forrainers, but citizens with the Saints, and of the houſhold of God*. So that by them of the *houſhold of faith*, we muſt vnderſtand onely the *faithfull*; Indeed among men, not onely children, but alſo man-ſeruants, and maide-ſeruants are counted to be of the family, but God accounts them onely to be of his houſe, that are Saints by calling, and ſonnes by faith. The reſt are baſtards and not ſonnes, they are (*it* may be) in the houſe, but not of the houſe: for true ſauing faith, doth characterize thoſe that are of the *familie of faith*; euen as fanaticall dreames, fantaſticall opinions, allegorizing of the literall ſenſe of the ſcripture, denying the reſurrection of the fleſh, doe characterize thoſe that are of the *familie of lone*.

Hauing the meaning, cõſider the dutie, which is, to do good principally to the faithfull, the Saints & ſeruants of god, that is, we muſt do good vnto thẽ before others, & more thẽ to others, which are not of the ſame familie, as Dauid ſaith, *My well-doing reacheth not to thee, but to the ſaints that are in the earth, & them that excel in vertue*. Pſal.16.2,3. For it is al one as if the Apoſtle ſhould haue ſaid, As it is fit and conuenient, that they that are of the ſame familie ſhould be helpefull and beneficiall one vnto another, rather then to thoſe that are of another family: So it is requiſite that thoſe which are members of the ſame bodie, nay ſonnes and daughters, brethren and ſiſters, hauing the ſame God for their father, the ſame Church for their mother, Chriſt for their elder brother, begotten of the ſame immortall ſeede, nouriſhed with the ſame milke of the word, and looking for the ſame bleſſed inheritance: ſhould rather be beneficiall one to another, then to thoſe that are forrainers and ſtrangers, no way linked vnto them by the bond of faith.

Now the reaſons why we ought eſpecially to doe good to them of the houſhold of faith, may be theſe. Firſt, becauſe God loueth all his creatures, ſpecially mankind, moſt eſpecially the faithfull, vpon whome he doeth beſtowe the riches of his loue, yea himſelfe alſo: for though God be *good vnto all*, Pſal. 145.9. yet in a ſpeciall ſort he *is good to Iſrael to them that are of a pure heart*.

heart, Pſal.73.1. *He is a Sauiour of all men ſpecially of thoſe that beleeue.* 1. Tim.4.10. Secondly, becauſe whatſoeuer is done to one of Gods ſaints is done vnto him, Matth.25.44. Thirdly, in reſpect of the excellencie of their perſons, in that they are *ſonnes of God, heires of his kingdome, members of Chriſt, Temples of the holy Ghoſt, &c.*

Further, in that all the faithfull are called a houſhold and a family, this teacheth vs, that as we haue one bedde and one board, one bread to feede vpon, and one cuppe whereof all drinke: ſo we ſhould haue one minde and one heart, we ſhould cleaue together, and hold together: for if they of the *family of loue* ioyne together, why ſhould not we which are of the *familie of faith* hold together? If thoſe of the kingdome of darkeneſſe combine themſelues together, as it is Pſal.2.2. *The kings of the earth band themſelues, and the Princes are aſſembled together, againſt the Lord, and againſt his Chriſt.* Act.4.27. *Doubtleſſe againſt thine holy ſonne Ieſus, whome thou haſt annointed, both Herod and Pontius Pilate, with the Gentiles and people of Iſrael gathered thēſelues together.* Pſal.83.5,6,7,8. *They haue conſulted together in heart, and haue made a league againſt thee: The tabernacles of Edom, and the Iſhmaelites, Moab, and the Agarims, Gaball, and Ammon, and Amalec, the Philiſtims, with the inhabitants of Tyrus: Aſſur alſo is ioyned with them: they haue beene anarme to the childrē of Lot.* How much more therefore ought the children of light to company and conſort together? But the children of this world are wiſer in their generation then the children of light. Nay the bruite beaſts may condemne vs in this point: for cattel heard together, ſheep flocke together, fiſhes ſhole together, and (as the prouerbe is) birdes of a feather will flie together. What a ſhame is it therefore for vs, that are of the ſame family of faith, to fall out, making a rent in the coate, and a diuiſion in the bodie of Chriſt, by ſeperating our ſelues one from another, in affection of heart, and practiſe of life?

Againe, this may miniſter comfort to all the faithfull beeing vnder the croſſe, to conſider that they are of Gods family; and therefore neede not doubt of the prouidence of God, but that he will prouide things neceſſarie for them; *for he that prouideth not for his owne, and ſpecially for them of his familie, hath denied the faith, and is worſe then an infidell.*

Laſtly, in that the faithfull are called *a familie*, it ſhewes that

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they are but fewe, euen a handefull in compariſon of the world; for what is a familie to a countrie or a kingdome? Indeed I graunt, if thoſe of the family of faith, be conſidered by themſelues, they are many. Matth. 8. 11. *I ſay vnto you, that MANY ſhall come from the Eaſt and from the Weſt, and ſhall ſit downe with Abrahã, Iſaac, and Iacob in the kingdome of heauen.* Nay they are innumerable. Apoc. 7.9. *After theſe things I beheld, and loe, a great multitude, which no man could number of all nations & kindreds and people and tongues, ſtood before the throne, and before the lambe, cloathed with long white robes, and palmes in their hands.* But beeing compared with infidels, which ſhall be condemned, they are but fewe, Matth. 7. 13, 14. *Enter in at the ſtraite gate: for it is the wide gate and broad way that leadeth to deſtruction, and MANIE there be which goe in thereat: Becauſe the gate is ſtraite, and the way narrow, that leadeth vnto life, and FEWE there be that find it. MANY are called, but FEW choſen.* Here they are called *a family, & a little flock*, Luk. 12.32. *& a remnant*. Rom. 9.27. Let the Papiſts therfore brag of their Vniuerſalitie and multitude, as much as they liſt, in the meane time, let not vs feare to ioyne our ſelues to the litle flocke of Chriſt, and with them to goe on in the ſtraite way to eternall life.

The order which we are to obſerue in doing good to others, is elſe where more diſtinctly ſet downe in ſcripture: & it ſtands in theſe degrees. Firſt, and principally, a man muſt do good to thoſe *of his familie*, as to wife, children, ſeruants. 1. Tim. 1. 8. *If there be any that prouideth not for his owne, and* eſpecially *for them of his houſhold, he hath denied the faith, and is worſe then an infidell.* Secondly, after thoſe of our familie, we muſt doe good to our *parents* and *progenitors*. 1. Tim. 5. 4. *If any widow haue children or nephewes, let them* (that is, thoſe children or nephewes) *learne firſt to ſhew godlines toward their owne houſe, and to recompence their* parents. Marke, they muſt firſt do good to their owne houſe, and then in the ſecond place to their parents, that is, their fathers & mothers, if they be children, their grandfathers and grandmothers, if they be nephewes. Thirdly, after the two former, we muſt doe good to *our kinred*. 1. Tim. 5.8. *If any prouide not for his owne--- he hath denied the faith*, &c. where by *owne*, we are chiefely to vnderſtand, thoſe poore widowes that are neare of blood, or kinred vnto vs; or generally

μάλιστα, not well tranſlated, Namely.

ὐρχίους, not well tranſlated Kinred.

ly all thoſe that are of our kinred in the fleſh, who are therefore called *ours*, becauſe they doe more nearely concerne vs, as being linked vnto vs, by the bond of nature. They that are of our kinred, are to be reſpected and releeued of vs in the third place, if they be of the houſhold of faith; otherwiſe, the Saints of God, which are neither kith nor kinne vnto vs, are to be preferred before them. Fourthly, of ſtrangers and forreners, we are to doe good to the *faithfull* before others. Fiftly and laſtly, we muſt be beneficiall *to all*, whether friends, or foes, of our kinred, or ſtrangers, of the houſe of God or otherwiſe, as God in his prouidence ſhall offer them vnto vs: for ſo Paul ſaith, *We muſt doe good vnto all men.* It will be ſaid, we are to loue all men alike (ſeeing we muſt loue our neighbours as our ſelues:) and therefore we muſt doe good to all men alike, not reſpecting the faithfull more then others. I anſwer, our loue of our brethren, is leſſe or greater, either in reſpect of the *obiect*, in wiſhing a greater or a leſſe good vnto them: and thus we muſt loue all men alike, in wiſhing to them eternall life: or in reſpect of *the intention of our loue*, in hauing a greater deſire of the good of ſome, then of otherſome: and thus we are not bound to loue, or to doe good to all alike. For as S. *Barnard* ſaith, *Meliori maior affectus, indigentiori maior effectus tribuendus.*

This doctrine inueſted with the former examples, may ſhame the baſe, ſeruile, and beggerly liberalitie of the common ſort of men, which profeſſe the Goſpel, whoſe hands are tied to their purſes, and their hearts locked to their cheſts, who are ſo extremely miſerable, that they neither doe good to others, nor yet to themſelues. Secondly, it condemneth them which are ſo vnnaturall, that they forget all dutie to their kinred and acquaintance in the fleſh. Thirdly, thoſe who will doe good to none, but to thoſe that haue done good to them: this is right the Phariſies righteouſnes, to loue our friends, and hate our enemies; the goodnes of the Publican, to lend to thoſe of whom they look for the like. Laſtly, thoſe who are ſo full of the poiſon of malice and reuenge, that beeing once incenſed, they can neuer be appeaſed, till they crie quittance with thoſe that offend them.

The third thing to be conſidered in the words is the circumſtance of time; *we muſt doe good to all, while we haue time.*

Here ſundrie points are to be obſerued.

I. If we muſt doe good while we haue time, we muſt make a holy and profitable vſe of our time, (the rareſt iewell, and greateſt of all earthly treaſures) becauſe time will not alway laſt: and therefore we muſt take time while it is time, ſeeing time and tide will tarie for no man. Let vs conſider what a ſhame it is, that the children of this world ſhould be wiſer in their generation then we, who profeſſe our ſelues to be children of light. The mariner or ſea-faring man who obſerues wind and weather, taketh the oportunitie of the time: the trauailer or way-faring man takes day before him, and trauaileth while it is light. The ſmith ſtriketh the yron while it is hot, for when it is cold, it is too late to ſtrike. The Lawyer taketh his time, to wit, the Terme time, for the intertaining of his clients, and following of his ſuits: for when the Terme is ended, his time is gone. Now it is alway Terme-time with Chriſtians, euery preſent day, euen this preſent time, is their Terme-time: therefore if we will not ſhew our ſelues more careleſſe & negligent, nay more abſurdly fooliſh, or deſperatly madde then all men, we muſt take the opportunitie that is offered to do good, and vſe the pretious time which God in mercie affordeth vs, to his glorie, our comfort, and the good of others. Time and opportunitie of doing good, is hieroglyphically reſembled by the head of a man that hath locks of haire before, which a man may take hold of, but hath none behind; whereby is ſignified, that when opportunitie is paſt, there is no poſſibiltie left to doe good. We muſt not therefore let ſlippe any good occaſion, but take hold of it at the firſt, when it is offered. Hence it is that the Apoſtle, Ebr. 3.13. biddeth vs *exhort one another daily, while it is called to day.* And the wiſe man, Prou. 3.28. *Say not to thy neighbour, goe and come againe, and to morrow will I giue thee, if thou now haue it.* For he may die, and ſo cannot come againe, or by thy delaying of him, may be diſcouraged from comming, or thou maiſt be hardened againſt him, or maiſt with the rich man in the Goſpel, be ſuddenly taken away from thy riches, or thy riches taken from thee. Our Sauiour biddeth vs *walke in the light, while we haue light.* Ioh. 12.35.

Fronte capillata eſt, poſt eſt occaſio calva.

II. If we muſt doe good while we haue time, we muſt obſerue the Apoſtles golden rule, Eph. 5.16. *Redeeme the time:* which is nothing els, but ſo to employ it, and vſe the benefit of it, as that we ſuffer it not to ſlippe away from vs without fruit

or profit, either for ſloth and idlenes, or by reaſon of vaine and tranſitorie pleaſures, or other occaſions of this life: but to gaine that time we formerly loſt by negligence, with double diligence, yea to redeeme it with the loſſe of our eaſe, our pleaſures, our profits. And we ſhall the better practiſe this dutie, if we conſider that time is *ſhort, pretious, irrevocable*: it is *ſhort*, and therefore to be guided by diligence: it is *pretious*, and therfore to be redeemed by an high eſtimate and account of it, in not beeing too lauiſh of it: in beſtowing it vpon our friends, not vpon our enemies: in placing it as a iewell in our golden age, and wearing it in our newe garments, the robes of Chriſt his righteouſnes, and not (as a pearle in a ſwines ſnowt) in the rotten ragges of ſinne and wickednes. Laſtly, it is *irrevocable*, and therefore it is to be redeemed by taking the opportunitie thereof.

III. Paul commaunding vs to doe good while we haue time, would haue vs know times and ſeaſons; to obſerue the ſhortnes of time, to number our daies that we may applie our hearts to wiſdome. The not knowing and obſeruing of time, is a ſinne much inueighed againſt by our Sauiour Chriſt, Matth. 16.3. *O hypocrites, you can diſcerne the face of the ſkie, and can ye not* [a] *diſcerne the ſignes of the times?* Luk. 12.56. *why* [b] *diſcerne ye not this time?* the Lord doth preferre the very bruit beaſts before his people, becauſe they know their appointed times and ſeaſons, whereas his people knew not the time of mercie and grace, which was offered vnto them. *Euen the ſtorke in the ayre knoweth her appointed times, the turtle, and the crane, and the ſwallow, obſerue the time of their comming, but my people knoweth not the iudgement of the Lord.* Ier.8.7. And Chriſt threatneth Ieruſalem, that one ſtone ſhould not be left vpon another, *becauſe they knew not the time of their viſitation.* Luk. 19.44. And verily of all follies and ignorances, this is the greateſt, not to know the day of our viſitation, the acceptable time, the day of ſaluation, when God offereth mercie, by riſing earely and calling vs by the miniſterie of his word, and ſtretching out his hands all the day long. Rom. 10.v.21. For if he ſtand at the doore of our hearts, and knocke by the ſound of his word outwardly, by the motion of his ſpirit inwardly, by his threatnings, by his promiſes, by his iudgements, by his mercies, by his tolerance and long ſuffering, and yet for all that we will not open nor li-

a δοκιμάζειν.
b γινώσκειν.

ſten vnto him, we ſhall ſtand with the fiue fooliſh virgins, and knock at his mercie gate, and ſay, *Lord, Lord, open vnto vs*, when it will be too late, when heauen ſhall be ſhut againſt vs. Matth. 25.11,12. For, for this cauſe among others, they are called *fooliſh virgins*, becauſe they conſidered not the time of the bridegroomes comming.

Here it will be ſaide, obſerning of time is forbidden, Gal.4. 10. *Ye obſerue daies, and times, and moneths, and yeares, I am afraid of you, leaſt I haue ſpent on you labour in vaine. Anſ.* There is a twofold obſeruing of time, *good*, and *euill*; *lawfull*, and *vnlawfull*. Vnlawfull and ſuperſtitious, is either *Iewiſh*, or *Heatheniſh*: the *Iewiſh*, and ſuperſtitious obſeruation of times, is, when religion is placed in the keeping of them, in an opinion that they bind the conſcience to the ſtrict obſeruing of them, as their Iubilies, feaſts of the Paſſeouer, of weekes, of Tabernacles, Calends, new moones, &c. *Heatheniſh*, when times are obſerued in reſpect of good, or badde ſucceſſe: as when men make two [i] vnluckie daies in euery moneth, in regard of health: when they count leape-yeare ominous, as *Valentinian* did, who beeing newly created Emperour, would not come forth and ſhew himſelfe the biſſext of Februarie. Not [k] to marrie in the moneth of May. To obſerue Planetarie houres, and Climactericall yeares, the Horoſcope or time of a mans birth, and the poſition of the heauens at that time. Both theſe kinds are forbidden. *Paul* was afraid of the *Galatiãs*, firſt, becauſe they obſerued *daies and moneths, & yeares*, that is, Iewiſh ceremonies, & beggerly rudimẽts. Secondly, becauſe they obſerued *times* or *ſeaſons*, that is, heatheniſh ſuperſtitions mentioned before. And aſſuredly, beſides the vnlawfulnes of this practiſe, it is alſo vaine euen in the iudgement of the heathens thẽſelues. Alexander the great commanded the Macedonian ſouldiers (which had not beene accuſtomed to fight in Iune, becauſe it had beene ominous vnto them) that they ſhould call it *Iuly*, and ſo got the victorie ouer Darius. Lucullus beeing to fight with Tigranes vpon an vnlucky day, in which Cepio was ouercome of the Cimbrians: I will (ſaid he) make it fortunate to the Romanes, and got the victorie. And who knoweth not that the ſelfe ſame day hath beene fortunate or luckie to ſome (as they vſe to ſpeake,) vnfortunate and vnluckie to others? The ſame day was Craſſus ſlaine by the Parthians, and Pachor king of Parthia taken by Ven-

[i] Egyptian daies.

[k] Meuſe malũ Maio nubere vulgus ait.

Darius.

μία τῶν δυσφθόρων.

Ventidius. The ſame day was vnto Pompey, the day of his birth, and the day of his death. The ſame day was to Fredericke the ſecond, his coronation day, and his funerall day.

The lawfull obſeruing of time is two-fold. *Humane*, *Diuine*. *Humane* is threefold, *Naturall*, *Ciuill*, *Eccleſiaſticall*. *Naturall* is, the obſeruing of the motion of the ſunne, the moone, and the ſtarres, whoſe reuolutions make times and ſeaſons, daies, moneths, yeares: the obſeruing of the foure quarters or ſeaſons of the yeare ſpring, ſummer, autumne, winter. The Eclipſes of ſunne and moone: the full moone, the wane, the change. The time of cutting of timber, of planting, ſowing, &c. in obſeruing whereof a great part of Aſtronomy, Philoſophie, and husbandrie is imployed.

Ciuill is, when times are obſerued in regard of policie, or of the good of the common wealth, as faire-times, market-times, tearme-times, &c. the ſpring, as fit time for Kings to goe forth to warre, 2. Sam. 4. 11. The keeping of Lent, faſting daies, Ember weekes, are all in a ciuill reſpect, for the breed of cattell, the maintenance of nauigation, and the plentie of all things.

Eccleſiaſticall, when ſet times are obſerued in the Church for order ſake, without ſuperſtition, or opinion of worſhip: as among the Iewes the feaſt of Purim, Eſth. 9. 26. the feaſt of the Dedication, Ioh. 10. 22. Amongſt Chriſtians, feſtiuall daies: as the feaſt of the Natiuitie, of circumciſion, of the reſurrection, & aſcenſion of Chriſt: theſe and ſuch like ſolemnities, appointed for our thankeſgiuing and humiliation, are not vnlawfull, if they be enioyned by lawfull authoritie, and kept in good manner.

Diuine is, when vpon the conſideration of the ſhortneſſe and vncertainetie of our liues, we prepare our ſelues againſt God ſhall call vs, and *ſo number our daies that we apply our hearts to wiſedome.* Pſal. 90. Or, obſeruing the day of Gods mercifull viſitation, we take the opportunitie and vſe the meanes that is offered, for our conuerſion and ſaluation. Or, obſeruing the time of Gods viſitation in iudgement, and indignation, we hide our ſelues vnder the couert of his wings. Prou. 22. 3.

IV. Hence we learne, that there is no poſſibilitie of doing good, or beeing beneficiall vnto others after this life, for Paul biddeth vs doe good *while we haue time*, thereby inſinuating, that after death, all poſſibilitie of doing good is cleane cut off.

ἐν τῷ καιρῷ ἔχωμεν ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Occumen.

The time allotted to doe good, beeing included within the limits of this life, *The dead that die in the Lord rest from their labours*, Reuel.14.13. Therefore no good workes are performed after this life. Paul beeing aged and readie to die, the tearme of his life beeing almost expired, saith, *I haue finished my course*, 2.Tim.4.7. which could not be truely said, if he were to performe any good workes after his death. 2.Cor.5.10. *We must giue account for all things we haue done in the body*, that is, *in this life*. Where it is to be obserued, that the Apostle speaking of all the workes whereof we are to giue account, doth confine them within the compasse of this life; therefore no workes can be done after this life be ended. Let vs heare the testimonie of the auntient. Cyprian to Demetr. *Quando istinc excessum est nullus locus pœnitentiæ est, nullus satisfactionis effectus.* Ierome. *Dum in præsenti sæculo sumus, sine orationibus, sine conciliys invicem posse nos coadiuvari, cùm autem ante Christi tribunal venerimus, non Iob, non Daniel, nec Noe rogare posse pro quoquam, sed unumquemq; portare onus suum.* And againe, *In hac vita, licet nobis quod volumus seminare: quum transierit, operandi tempus auferetur, &c.* Hence I gather two things. First, that the doctrine of Purgatorie is a meere fable, because there is no time after this life be ended, left to doe good, either to our selues or others, and therefore not to worke righteousnesse, to repent, or to satisfie the iustice of God, which the Popish sort say is done in purgatorie. But what should I stand to batter the paper walles of Purgatory, with the canon of the scripture, which were long agoe burnt to ashes, by the fire of the word?

Secondly, seeing all opportunitie, nay all possibility of doing good is confined in the compasse of this life, euery man must followe the counsell of the wiseman Salomon. *All that thy hand shall finde to do, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome, in the graue whither thou goest.* Eccles.9.10. Dauid saith in *the graue no man will or can praise God.* And this is the cause wherefore Paul doth so instantly vrge all men to take the present opportunitie, *Behold, now is the acceptable time: behold, nowe is the day of saluation*, 2. Cor.6.2.

V. Hence we are taught to account euery day, euen this present day, as the day of death, or the day of iudgement: for we must doe all the good we can *while we haue time*, now our time

is the inſtant, or preſent time, for we are vncertaine whether we ſhall liue till to morrow or no. Iam. 4. 14. Therfore looke what we would doe at the houre of death, if we were now at the laſt gaſpe panting for breath, or if we did ſee Chriſt comming in the cloudes to iudgement; the very ſame thing we ought to do euery day, with like zeale and feruencie of ſpirit, to praiſe and magnifie the mercie and goodneſſe of God; with like feare and trembling, to worke out our owne ſaluation and to ſeeke reconciliation; with like loue and ſincerite of affection, to be beneficiall vnto our brethren, &c.

VI. This doctrine meeteth with all miſerable minded mē, who hauing great meanes and opportunitie of doing good, yet let ſlippe, or rather cut off all occaſions that might induce them thereto, who in a brutiſh minde like to the ſwine, neuer doe good, nor profit any, till their dying day. I ſpeake not againſt the laudible cuſtome of bequeathing goods to *godly vſes*, by a mans laſt will and teſtament; but againſt thoſe that doe little or no good all their life long, till the houre of death: Let theſe men conſider, that as the late repentance of malefactours, a little before their death, is commonly but a ceremoniall repentance: ſo *the funerall beneficence* of thoſe who giue little or nothing in all their life, is vſually no free, but a formall, and extorted gift: formall, in doing as others doe: extorted, in that it is giuen to ſtoppe the mouth of an accuſing conſcience; The *vitall beneficence* is that which God accounteth of, & by ſo much to be preferred before the other, but howe much it doeth more euidently declare a more liuely faith in the prouidence of God, and a more vnfained loue of our brethren. Againe, they giue teſtimonie that they truſt not in vncertaine riches, but in the liuing God. Laſtly, they haue the benefit of poore mens prayers, (to whome they are beneficiall,) which otherwiſe they ſhould want.

who be men of good wille but bad deeds

VII. The circumſtance of time hath here the force of an argument, for it inforceth the exhortatiō much, that we ſhould doe all the good we can, and take the benefit of the opportunitie, becauſe time will not alway laſt: the holy Ghoſt in ſundry places of ſcripture, from the conſideration of the ſhortneſſe of our time, enforceth the duties of faith, repentance, newe obedience, as 1. Cor. 7. v. 29, 30, 31. *And this I ſay brethren, becauſe the time is ſhort, hereafter that both they that haue wiues, be as though*

they

they had none: and they that weepe, as though they wept not: and they that reioice, as though they reioyced not. Ebr. 3. v. 7, 8. *To day if ye will heare his voice, harden not your hearts.* and v. 13. *Exhort one another daily, while it is called to day.* The godly in all ages haue practised this dutie. Peter knowing that the time was at hand, that he was to lay downe his tabernacle, stirres vp himselfe to greater diligence in his calling, and saith, *I will not be negligent to put you in remembrance of these things, so long as I am in this tabernacle, seeing I know the time is at hand that I must lay it down as our Lord Iesus Christ hath shewed me.* 2. Pet. 1. 12, 13, 14. The Church praieth thus to God, *Teach vs to number our daies*, that is, so to consider the shortnesse, vncertaintie, and vanitie of our life, *that we may apply our hearts to wisedome*, Psal. 90. 12. But wicked mens practise is cleane contrarie, for they take occasion vpon the shortnesse of their time, to liue as they list, to take their pleasures, and to followe the lusts of their hearts: therfore they say, *Let vs eate and drinke, for to morrowe we shall die.* Esay, 22. 13. *Our life is short and tedious, and our time is as a shaddowe that passeth away —— Come therefore and let vs enioy the pleasures that are present.* Wisd. 2. v. 1, 5, 6. And hence it is that some spend their time in eating and drinking, and going gorgeously, and faring deliciously euery day; other in gaming, carding, dicing, rioting, reuelling, & as (the tearme is) in swaggering, wherin they followe their father the deuill, who is therefore more full of wrath, *knowing that he hath but a short time.* Apoc. 12. 12. To these we may adde all such idle persons, as followe no vocation, or trade of life, but day after day, and yeare after yeare, are still deuising new pastimes (as they call them) to trifle the time away. These men hasten the iudgements of God, and pull it vpon them before God inflict it. It is a great iudgement of God for a man to be in that case that *in the morning he shall say, would God it were euening, and in the euening, would God it were morning.* Deut. 28. 67. In this case is euery idle loiterer, who through idelenes is wearie of himselfe, & grieued the time passeth away so slowly: and to these *qui nihil agunt*, we may ioyne them *qui male agunt*, and those also *qui aliud agunt*, all which are condemned in this text, & against them *Titus* the heathen Emperour shall rise in iudgement, and shall condemne them, because he remembring on a time as he sate at supper, that he had trifled away the day in doing nothing, said,

ſaid, *Amici, hodie diem perdidi: Friends, I haue loſt this day.*

11 Ye ſee how large a letter I haue written vnto you with mine owne hand.

Here beginneth the Concluſion, being the third generall part of this Epiſtle, conſiſting of two parts: an *Inſinuation*, in the 11. verſe, & a *Recapitulation*, in the verſes following. He inſinuateth himſelfe into the minds of the Galatians by a twofold argument. Firſt, from the largenes of his Epiſtle, *Ye ſee how large a letter I haue written:* ſecondly, from the inſtrumentall cauſe, in that he writ *it with his owne hand*, where he giues authoritie to it, and a kind of eminencie aboue his other letters. And in both, he commendeth his diligence, loue, and care which he had of them.

The word tranſlated, *ye ſee*, is ambiguous, and may be taken either as a commandement, *See how large a letter I haue written:* or as an aſſertion, *Ye ſee---*. The like ambiguitie is in the word φαίνεσθε, Philip. 2. 5. and may be read either thus, *amongſt whom you doe ſhine:* or, *ſee that you ſhine as ſtarres.* It is not materiall in whether acception it be taken, ſeeing the ſenſe is all one. Vide.

The firſt argument to mooue the Galatians to attention, and acceptation of Pauls paines, and good affection, is taken from the largenes of his Epiſtle. The word in the Originall tranſlated *large*, is ſtrangely wreſted by ſundrie interpreters, without cauſe: [a] *Hilarie* referring it to the loftines of ſentences: *Hyperius* to the profunditie and depth of matter: *Ierome* to the greatnes of the character: *Chryſoſtome* and *Theophylact*, to the badnes of his hand, as not beeing able to write well. *Haimo* to the Hebrew character in which he wrote: whereas the word doth not onely ſignifie *qualitie*, but as properly *quantitie*, as Heb. 7. 4. *Conſider how great this man was.* And the word that anſwereth vnto it, ſignifieth as well quantitie, as qualitie. Coloſſ. 2. 1. *I would ye knew what great fight I haue*---. Iam. 3. 5. *Behold, how great a thing a little fire kindleth?* The plaine and ſimple meaning therefore of Paul, is this, that he neuer wrote ſo long an Epiſtle with his owne hand, vnto any Church, as vnto them. He writ indeede the Epiſtle to Philemon with his owne hand, but that was ſhort

[a] Hilarius.

in compariſon of this. And he wrote larger Epiſtles to other Churches, as to the Romans, Corinthiãs, &c. but by his Scribes, not with his owne hand. Therefore ſeeing this is the longeſt, and largeſt letter that euer *Paul* writ with his owne hand, it ought to be more regarded, and better accepted: So that as his paines were greater in writing, our diligence ſhould be greater in reading, and obſeruing the ſame.

This ſhewes Pauls great care of the Churches, not onely when he was preſent, but when he was abſent. How painefull he was beeing among them to winne them to the Goſpel, how fearefull when he was abſent from thē, leaſt their minds ſhould be leauened by falſe teachers: how faithfull both preſent and abſent.

And it may ſerue as a preſident to all Paſtours hauing cure of ſoules, to vſe the like diligence, and conſcience, in their Miniſterie; that beeing abſent in bodie from their charge vpon neceſſarie occaſions (as Paul was) yet they would be preſent in ſpirit with them: and preſent by their letters: that ſo they may teſtifie to all the world, that they haue a greater care of the flocke, then of the fleece.

It further teacheth vs, that if the Miniſter beeing carried with diſcreete zeale for the good of the Church, goe further either in word, or writing, then he intended, or is thought fit by ſome: (as it ſeemes Paul did in this place, for what needes this large letter (may ſome ſay,) a ſhorter would haue done as well) that we are not to cenſure him, or limite and preſcribe him. It had beene a great fault in the Galatians, if they had found fault with Paul for this his large letter; and in the Diſciples & Iewes if they ſhould haue blamed his long Sermon, which continued at one time, from morning, to night. Act. 28. 23. at another time, from the cloſing of the euening, till midnight. Act. 20. 7. And ſo it is in many hearers, who are too curious and ſtrict in preſcribing and limiting their teachers to the time, longer then which they cannot patiently indure. And in ſtinting them, in vrging of this or that point, in ſaying he miſſed his *Rhetoricke*, his *Epimone* was to long, he was ouerſeene in dwelling ſo long vpon the point: it had beene better, a word and away, &c.

His ſecond argument is taken from the inſtrumentall cauſe, that he *wrote it with his owne hand*. [a] *Haimo* ſaith it is the opinion of the *Doctours*, that *Paul* wrote not this whole Epiſtle with his

a In hac Epiſtola ſicut tradunt Doctores, ab hoc loco vſq; ad finem, propria manu ſcripſit.

his owne hand, but onely from hence to the ende: which opinion is confuted by the very text, *You ſee how large a letter I HAVE WRITTEN with mine owne hand:* ſpeaking of the whole Epiſtle, in the time paſt: or if of any one part more then of another, of the former part, rather then of the latter. Secondly, his aſſertion is not true, for (if we except *Ierome*) none of the Ancients (as I take it) are of that opinion. Not [b] *Ambroſe*, who ſaith, *Where the whole writing is his owne hand, there can be no falſhood.* Not [c] *Chryſoſtome*, who ſaith, *To the reſt of his Epiſtles he did ſubſcribe, but this whole Epiſtle he writ himſelfe.* Not *Primaſius*, vſing the word *perſcripſit*, that he writ it through with his owne hand. Not [d] *Theodoret*, affirming that *it ſeemes Paul writ the whole Epiſtle.* Not [e] *Theophylact*, who bringeth in Paul ſpeaking to them in this manner; *I am enforced to write this Epiſtle vnto you with mine owne hand.* Not *Oecumenius*, who calls it, Ἰδιόχειρον ἐπιστολὴν, an Epiſtle written with his owne hand. Not [f] *Anſelme*, who paraphraſing the text, ſaith, it is all one as if he had ſaid; *This Epiſtle I writ with mine owne hand.* And a little before, *Not with the Scribes hand, but with mine owne hand:* (albeit *Anſelme* cannot ſo preiudice his aſſertion, who liued long after him.) Not the Author of the Commentarie vpon the Epiſtles aſcribed to *Ierome*, Tom. 9. for he vpon the 2. Theſſ. 3. 17. ſaith plainly, [g] *With theſe words he ſubſcribes all his Epiſtles, excepting that to the Galatians, which he writ from the beginning to the ende with his owne hand.* And vpon theſe very words which we now entreat of, [h] *See how I am not afraid, which of late time haue written with mine owne hand.* (Where by the way, we may obſerue, that *Ierome* is not the author of thoſe Commentaries, beeing ſo contrarie to himſelfe.) This I confeſſe is a light matter, and not to be ſtood vpon, were it not, that ſome are too haſtie to ſwallow whatſoeuer comes in their way, vnder the title of the *Doctours*. It muſt therefore be a *caueat* vnto vs, not to be too credulous in beleeuing euery one that ſhall auouch this or that to be the opinion of the Fathers, no though it be affirmed by a Father, eſpecially by ſuch a one as draweth neere the dregs, as *Haimo* doth.

It is certen then, that *Paul* writ this whole Epiſtle with his owne hand: the reaſons are theſe. Firſt, that it might appeare vnder his hand, that he was no changeling, but the ſame man that he was before, in that he did not preach circumciſion, or

b Vbi hologrāpha manus, falſum dici non poteſt.
c In cæteris ſubſcribebat quidem, hic verò totam ipſe ſcripſit.
d Totam (vt videtur) hanc ſcripſit epiſtolam.
e Etſi ſum minimè apprimè ſcribendi peritus, compulſus tamen vel meis manu hîc ad vos Epiſt. ſcribere.
f Epiſtolam illam ſcripſi ego propriâ manu.
Non notarii manu, ſed mea.
g His verbis omnes Epiſtolas ſubſcribebat excepta Galatarum, quam ex integro manu propria perſcripſit.
h Intelligite quàm non timeam, qui literis manu meâ ſcriptis.

the obſeruation of Iewiſh ceremonies, as the falſe Apoſtles ſlandered him. Gal. 5. 11. Secondly, that this his letter was not counterfaited by another, and ſent in his name, as the falſe Apoſtles might haue obiected, and the Galatians ſuſpected. Thirdly, that he might teſtifie his ſincere loue towards them, and how he did (as it were) trauaile in paine of them, till Chriſt were formed in them, ſhunning no labour that might further their ſaluation.

We may hence further obſerue a threefold difference of the bookes of Scripture in the new Teſtament. Some were neither written by an Apoſtle, nor ſubſcribed: as the goſpel of Marke, and Luke. Some ſubſcribed, but not written: as the Epiſtle to the Romanes, and others. Some both written, and ſubſcribed: as this Epiſtle, and that to Philemon, verſ. 19. *I haue written it with mine owne hand: I will recompenſe it* ———. Now that *Paul* ſubſcribed euery Epiſtle with his owne hand, he himſelfe witneſſeth 2. Theſſalon. 3. 17. *The ſalutation of me Paul with mine own hād, which is a ſigne in euery Epiſtle* (that it is mine, & not forged in my name by another) *ſo I write; the grace of our Lord Ieſus Chriſt be with you all.* In which place he warneth the Theſſalonians againe of falſe teachers, and forged letters: for, 2. Th. 2. 2. he had beſought them *they would not be troubled by ſpirit, nor by word, nor by letter, as though it came from him* ---. And here he ſhews how they may know whether the Epiſtle be his or not: if it haue this ſigne, it is mine, els it is counterfait: for this note or marke is to be found in all and euery one of my Epiſtles. Now theſe words [*which is a Signe in euery Epiſtle*] cannot be meant (as ſome are of opinion) of the former words onely, viz. *The ſalutation of me Paul with mine owne hand.* Firſt, becauſe he ſaith, it is a ſigne in euery Epiſtle, whereas it is onely to be found, 1. Corinth. 16. 21. Galat. 6. 11. Coloſſ. 4. 18. 2. Theſſ. 3. 17. Philem. v. 19. and not in any other of his Epiſtles. Secondly, the words, *ſo I write*, ſhould be falſe, if they be referred onely to the former wordes, becauſe that manner of ſalutation, is not to be found in euery Epiſtle, (as I haue alreadie ſhewed.) And except they be referred to the words following, *the grace of our Lord Ieſus Chriſt, &c.* they haue either none, or a very hard conſtruction. Thirdly, if Pauls ſalutation (which he affirmeth to be a certaine note of his Epiſtle) be vnderſtood of theſe words, *The grace of our Lord Ieſus Chriſt, &c.*

it

it agreeth vnto all (as *Anſelme* confeſſeth) whereas beeing meant of the former words onely, it doeth not agree to all, but to a fewe: and yet Paul makes it, a generall, infallible note, and ſigne, of euery Epiſtle. Beſides *Ambroſe*, and *Primaſius*, in their commentaries vpon the place, as alſo the Author of the Commentaries which goeth vnder *Ieroms* name, affirme, the ſigne whereby we may know Pauls Epiſtles from counterfeit, and forged Epiſtles, to conſiſt in theſe words: *the grace of our Lord, &c*, *Chryſoſt.* and *Theodoret* likewiſe ſay, that Paul *calleth the ſalutation, a benediction, or bleſſing, which is in the end of the Epiſtle*: and a little after, *Hence we learne that he was accuſtomed to write theſe words, The grace, &c. inſtead of adieue or farewell vnto thē.* And *Haimo* (long after) expounds theſe words, *ſo I write, howe?* (ſaith he) *euen thus as it followeth, The grace of our Lord, &c.* I graunt it is probable that Paul writ his owne name in the ende of euery Epiſtle (whether in the Greeke tongue, and in the Hebrewe characters (as *Haimo* affirmeth) I leaue it as vncertaine) and that by the ſalutation or ſigne of his Epiſtle, his name written with his owne hand, is in part to be vnderſtood: yet it is not onely nor principally meant. The certen ſigne therefore of his Epiſtles, is beſide the ſubſcription of his owne name, the farewell that he giues them in theſe words, *The grace of our Lord Ieſus Chriſt be with you all*, or the like to the ſame effect. I ſay to the ſame effect, becauſe theſe very formall wordes, are not to be found in euery of Pauls Epiſtles. Therefore Caietan is far wide, who taketh the entire and formall ſalutation, as it is literally ſet downe. 2. Theſſ. 3. 17. to be a note that the Epiſtle is his, ſo that if it want any one word, either the Epiſtle is not Pauls, or there is ſome defect in the text: for hereupon he concludes that the Epiſtle to the Coloſſ. onely, hath ſomething wanting in the farewell or ſalutation, becauſe it is ſaid, *Grace be with you*: and not *the grace of our Lord Ieſus Chriſt be with you*, as it is in all his other Epiſtles. But firſt, it is an vntrueth, for they are not onely wanting in the Epiſtle to the Coloſſians, but alſo in the 1. to Timothie, and in that to Titus, where it is only ſaid, *Grace be with thee. Grace be with you all.* Secondly, it is a flat miſtaking of the text, for Pauls meaning was not in euery Epiſtle to tie himſelfe preciſely to ſo many words and ſyllables: but to commend them to the grace of Chriſt: ſometime making expreſſe mention of Chriſt, ſometime concealing his name: yet ſo as that it is

Salutationem appellat, ut benedictionem quæ in fine ſita eſt. Hinc ergo dicimus, quòd hoc, Gratia Domini, &c. pro eo quæ eſt vale ſcribere conſueuerat.

Coloſſ. 4. 18.

1. Tim. 6. 21. Tit. 3. 15.

alway vnderstood, though not expressed.

12. As many as make a faire shew in the flesh, compell you to be circumcised, only because they would not suffer persecution for the crosse of Christ.

From hence to the ende, is laid down the second part of the conclusion, which I call a *Recapitulation*, wherein the Apostle doeth very artificially (as Orators are accustomed) repeat those things which he would haue specially to be remembred, the maine points handled in the Epistle. First, that neither circumcision is necessarie to iustification, nor the ceremoniall lawe to saluation. Secondly, that the false Apostles vrging the obseruation of the lawe as a thing necessarie to saluation, sought not herein Gods glorie, or the edification of their hearers, but their owne ease, and freedome from the crosse, and persecution. Thirdly, that Christ crucified is the onely thing that iustifies a sinner without the workes of the Lawe. Fourthly, that true religion standeth not in outward things, but in the renouation of the inward man.

In this verse and the next following, Paul describes the false Apostles by fiue properties: three whereof are laid downe in this verse. The first is, that *they make a faire shewe*. The second, that *they compell men to the obserning of their deuised religion*. The third, the ende and scope they aime at, that they may alway be in the sunne-shine, liuing at ease, and hauing the world at will; *onely because they would not suffer persecution for the crosse of Christ*.

First, the Apostle saith, that *they make a faire shew in the flesh*: which is taken diuersly, for it signifieth sundrie things. First, to make an outward glorious shew according to the flesh, as that they were true Israelites, of the seed of Abraham, &c. Of which boasting Paul speakes, 2. Cor. 11:18. *Seeing that many glorie after the flesh, I will glorie also. They are Israelites, so am I: they are the seed of Abraham, so am I.* Secondly, to please the Israelites, which are after the flesh, and to approoue themselues vnto them,

them,which held the keeping of the ceremoniall lawe. Thirdly,to vaunt themſelues to the Iewes,and them of the circumciſion, of the Galatians, whome they had circumciſed in the fleſh,as beeing made proſelytes,and wonne to their profeſſion by their meanes. Laſtly,to pretend great zeale and religion in outward obſeruing of the lawe, ſtanding in carnall rites,and bodily exerciſes,as circumcifion, meates, purification,and the like:which carnall rites the Apoſtle oppoſeth to ſpirituall worſhip. Rom.12.1.and to the newe creature, v. 16. of this chap. and bodely exerciſe (which profiteth little) to true pietie, and the ſincere practiſe thereof, which is profitable for all things, 1.Tim.4.8.The words may be taken in all theſe acceptions, though princepally in the laſt.

Here we haue a notable propertie of falſe teachers, which is,to ſet a faire face vpon the matter, to carrie all before them with a ſmooth countenance,and in outward appearance to excell. For as Satan,though a blacke deuill,an angel of darkenes, doth change himſelfe into a white deuill,as though he were an angel of light,ſo that a man can hardly diſtinguiſh his wicked ſuggeſtions,from the good motions of the ſpirit of God, and therefore may ſay,as Ioſhua ſaid to the angel,*art thou on our ſide, or on our aduerſaries?* Ioſhua,5.13.So his inſtruments *transforme themſelues,as though they were the Apoſtles of Chriſt, and miniſters of righteouſneſſe*, 2.Cor.11.13,15.

In the old Teſtament, falſe prophets were accuſtomed outwardly to conforme themſelues to the habite and attire of the holy men of God,in wearing a rough garment as Elias,and the reſt of the prophets did. Zach.13.4. Vnder the newe Teſtament,in the time of Chriſt,the Phariſes in hypocriſie, vnder a ſhewe of long praier,deuoured widdowes houſes.Matth.23.14.In the Apoſtles time,falſe teachers with their wil-worſhip, as *touch not, taſte not, handle not*, (which had a ſhewe of wiſdome in voluntarie religion, and humbleneſſe of minde, and not ſparing of the bodie) did vndermine the religion of God. Coloſſ.2.21,22,23.

And after that,in the primatiue Church, the heretickes called *Catharists*, vnder a ſhewe of holineſſe, faſting, praier, &c. did ſowe moſt damnable hereſies in the Church.

And as in former times, the Iewes vnder the glorious titles of *the children of Abraham, the ſchollers of Moſes, the temple of the*

the Lord, the temple of the Lord, made many proselytes by deceiuing the soules of the simple: So, at this day, vnder the glorious titles of the Church, of Councels, fathers, antiquitie, consent, vniuersalitie; the pretented Romane Catholikes, haue ensnared many a simple soule: and no maruaile, considering that these are the times of which Christ foretold, that false prophets should deceiue (if it were possible) the very elect, Matth. 24. 24. And of which Saint Paul prophecied, that Antichrist should come *through the efficacie of Satan, with all power, and signes, and lying wonders, and in all deceiueablenesse of vnrighteousnesse, among them that perish.* 2. Thess. 2. 9. 10. And all this is done by outward shewes and semblances, which our Sauiour Christ tearmeth *sheepes cloathing*, and it stands in these foure particulars. First, in great swelling titles, as the onely true Catholike Church, the Vicar of Christ, the Oecumennicall Bishop: most profound, illuminate, Angelicall, Seraphicall Doctors: Iesuits, the onely true followers of the doctrine, and example of Iesus, &c. Secondly, in pretended zeale, and deuotion, whereby they would perswade, that their religion, is the onely true religion: all others, which swarue from it, are nothing but false, and fabulous: and this they doe three waies. First, δοξολογίᾳ; by hauing God alwaies in their mouthes, crying in hypocrisie with the false prophets, *Lord, Lord*, Matth. 7. 22. Or as the Iesuiticall faction doe, *Iesu, Maria*. Secondly, πιθανολογίᾳ, with enticing words, consisting in probable reasons, and persuasiue arguments. Coloss. 2. 4. Thirdly, χρηστολογίᾳ, with faire and flattering words, to deceiue the hearts of the simple. Rom. 16. 18. By which three meanes, the Iesuites haue preuailed much in Princes courts, in these latter daies. Apoc. 16. 14. Thirdly, in the glorious outside of holinesse of life and conuersation, in not sparing the bodie, by whipping of themselues, as Baals priests lanced themselues till the blood gushed out, 1. King. 18. 28. in strict fasts, canonicall houres, hard fare, baddelodging, course apparrell, and such like. Lastly, in rare and excellent gifts of prophecy, tongues, eloquence, miracles, &c. And thus they make Pauls *shew of godlinesse*, 2. Tim. 3. 5. to be Peter *cloake of wickednesse*. 1. Pet. 2. 16. so that as the Deuill with faire words put Eue into a fooles paradise, till at length he had driuen her out of the terrestriall Paradise, and made her also hazard the celestiall. So, his ministers false teachers, by faire

Matth. 7. 15.

μίσγουσι ἀνθρώπεια. ἐπικαλύμματα κακίας.

faire and flattering ſpeeches, deceiue the minds of the ſimple, and cauſe them to fall from their owne ſtabilitie.

By this we may ſee, how hypocrites and falſe teachers, ſtand eſpecially vpon outward things, as externall rites and ceremonies, *which are but deuices and doctrines of men.* Matth. 15.9. The Phariſies made much adoe about waſhing the outſide of the cuppe, and of the platter, when as the inſide was full of rapine and all vncleannes, Matth. 23. 25. very curious about waſhing of their hands before meate, Mark. 7. 3. and yet careleſſe to waſh their hearts frō wickednes. Ier. 4. 14. preciſe in ſmall matters, as in tything of mint, anniſe, and cummine; but profane in the practiſe of the waighties things of the law, as iudgement, mercie, and fidelitie. Matth. 23. 23. whited tombes, faire without, and filthie within, v. 27. Thus the Popiſh worſhip conſiſteth eſpecially in outward things, which may pleaſe the ſenſes of carnall men, as in vocall, and inſtrumental Muſicke, to pleaſe the eare: cenſings and perfumes, to delight the ſmell: guilding and painting, with other ſights and ſpectacles, to affect the eye. And at this day, in the Maſſe (which they account the very marrow of their Mattins,) there is nothing, but dumme ſhews, hiſtrionicall geſtures, and tricks fitter to mocke apes withall, then to edifie the people. For whereas in former time they were wont to ſay, *Let vs goe heare a Maſſe*: now the common ſaying in Italie is this, *Let vs goe ſee a Maſſe*. Let vs therefore trie the ſpirits before we truſt them, and eſpecially in matters of religion, follow Chriſts precept, *not to iudge by the outward appearance*, Ioh. 7. 24. But to iudge of Prophets, by the fruit of their doctrine, Matth. 7. 16. and of their doctrine by the touch-ſtone of the word. Iſa. 8. 20. ſo that though the Deuill transforme himſelfe into an angel of light; nay, though an angel from heauen preach any other thing, beſide that we haue receiued from Chriſt, we muſt hold him accurſed: and in ſo doing we ſhall follow Chriſt his practiſe, *who was prudent in the feare of the Lord, and did not iudge by the ſight of his eyes, nor reproue by the hearing of his eares.* Iſa. 11. 3.

The ſecond note and marke of theſe falſe teachers, is, that *they compell men to be circumciſed.* The word *compell*, hath great emphaſis, for it ſignifieth, that they did not conuince the iudgement, or perſwade the will, and affection of the Galatians, but enforced them againſt their wills: for though circumciſion be

nothing of it selfe (as *Paul* saith) yet to be compelled to receiue circumcision, and to place iustification in the vse of it, & sinne in the neglect of it, is the readie way to ouerturne Christ, the foundation of our saluation. Gal. 5. 4.

Here sundrie questions are to be answered. First, it may be demanded, whether it be lawfull to compell men to embrace religion, as the false Apostles compelled the Galatians to circumcisiõ? *Ans.* The Magistrate may & ought to compell obstinate Recusants to professe true religion: for he is *custos vtriusq; tabulæ*, and therefore is to haue care that true religion be professed, and the contemners thereof punished. An example hereof we haue in good King *Iosiah*, who *caused all that were found in Ierusalem and Beniamin*, (that is, all his subiects) *to stand to the couenant which he made with the Lord*, nay which is more, *he compelled all that were found in Ierusalem to serue the Lord their God.* 2. Chron. 34. 32, 33. among which multitude many there were (no doubt) which did like better of Idolatrie, then of Gods worship, as the word *compelled*, doth import. The King that made that great supper, commanded his seruants to *cõpell the guests to come in vnto him.* Luk. 14. 23. whence *Augustine* gathereth, that it is the Magistrates dutie to compell recusants, schismatikes, heretikes, and such like, to the hearing and professing of the word. But here three things are commonly obiected against this doctrine.

Obiect. I. To compell men to embrace true religion, is to make them goe against their conscience, which the Magistrate ought not to doe: as some Papists haue affirmed, that they would not for tenne thousand worlds compell a Iew to sweare that there were a blessed Trinitie, because he should be damned for swearing against his conscience, although the thing were neuer so true. *Ans.* I. If it were so hainous a sinne to compell any to embrace true religion, because it is against their conscience; why doe Popish Prelates, and Magistrates, compell Protestants (and that by exquisite torments) to reconcile themselues to the Church of Rome, to sweare obedience to the Pope, to acknowledge Trãsubstantiation, and to heare Masse; which they know are directly against their conscience? II. If they will not compell men to doe any thing, (though neuer so good or godly,) because it is against their conscience: why should they not be as scrupulous in restraining them from doing

ing that which is vnlawfull, because they are perswaded in conscience they ought to doe it? For if they compell men to omit that which they beleeue to be good, because they know it to be euill, (as their owne practise prooueth, in that they will not suffer Protestants to pray publikely in a knowne tongue, nor receiue the Sacrament in both kinds, &c.) why doe they not compell them also, to doe that which they know to be good, though they thinke it to be euill? III. The Magistrate is to compell men to embrace true religion, or to punish them for their obstinacie in not harkening to the word, because he is to vse the meanes to reclaime them, and to winne them to a loue and liking of the truth. Now so long as they are vrged to heare the word, there is hope they may be wonne againe: and experience shewes (as *Augustine* testifieth of the *Donatists*) that they which did professe religion at the first meerely by compulsion, may afterwards (by the mercie of God) professe it onely for deuotion. And what though some come not to learne, but to carpe and cauill? yet God may cast the nette of his mercie so farre ouer them, that contrarie to their purpose, they may be caught. IIII. If the Magistrate who may compell them, and so reclaime them, doe suffer them to continue in their errours or heresies, without controlment, he is guiltie of their sinne: but by compelling them, he hath discharged his dutie: for albeit they beeing compelled, doe dissemble and play the hypocrites, doe lie, and forsweare themselues, that is not the Magistrates sinne, who intendeth nothing but their conuersion and saluation, it is their owne proper and personall sinne.

Obiect. II. Men ought to be perswaded to embrace religion, and induced to beleeue, but not compelled: for the will can not be compelled. *Ans.* True it is, the will cannot be compelled; and as true is it likewise, that the Magistrate doth not compell any to beleeue: for when a man doth beleeue, and from his heart embrace true religion, he doth it willingly: notwithstanding meanes are to be vsed, to make them willing, that are vnwilling, and the meanes is, to compell them to come to our assemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandement men should *proone the spirits*, 1. Ioh. 4. 1. that so they may know the truth, and cleaue vnto it. *Augustine* saith fitly, and finely to this purpose, *Quod autem vobis videtur inuites ad veritatem non esse cogendos, errantis nesci-*

Persuaderi vult Deus, non cogi.

Contra Gaudent. Donat. lib. 2. c. 7.

neſcientes Scripturas, neque virtutem Dei, qui eos volentes facit, dum coguntur inviti. Secondly, when Papiſts receiue the Sacrament, ſweare allegeance to their Prince, preſent themſelues in our congregations, who knowes that they doe theſe things againſt their conſcience? nay rather we ought in charitie to thinke that they are perſwaded in conſcience they may doe them, when by oath and proteſtation they confeſſe ſo much. But be it, they did all in hypocriſie, ſhall the execution of godly lawes therefore ceaſe, becauſe hypocrites will not obey but in diſſimulation?

Obiect. III. The Magiſtrate by compelling Recuſants to the outward profeſſion of religion, maketh them to play the hypocrites, to counterfait, and diſſemble. *Anſ.* The Magiſtrate in executing the lawes, hath no ſuch intent, but onely that they might heare the word, beleeue it, and be ſaued. Againe, Proteſtant recuſants in other countries, are not allowed by Papiſts, to alleadge their conſcience for their refuſall, but are compelled either to conforme themſelues, or to vndergoe cruell torments: no more may ſuch pretence of conſcience excuſe the Papiſts, or other heretikes, but that they ſhould receiue the ſame meaſure which they mete to others.

II. *Queſt.* How can it be truly ſaid, that the falſe Apoſtles compelled men to receiue circumciſion, ſeeing *Titus was not compelled to be circumciſed?* Gal. 2. 3. *Anſ.* That place maketh nothing againſt the text in hand: the meaning is, that Paul for his part was readie to haue circumciſed Titus (as he did Timothie, Act. 16. 3.) rather then offend the weake brethren. But when it came to this point, that they would needes vrge circumciſion, as a thing neceſſarie to ſaluation, Paul refuſed to do it, *for all the falſe brethren that crept in*, v. 4. that is, notwithſtanding they laboured by all meanes to bring it in vſe againe. Neither did the Apoſtles vrge it, or require it, as a thing neceſſarie to ſaluation.

III. It may be demaunded, whether that circumciſion beeing ſo vehemently vrged by the falſe Apoſtles, might not haue beene vſed? *Anſw.* It might not. For albeit it be in it ſelfe a thing indifferent, and ſo it skilleth not, whether a man be circumcized or not, (as Paul ſaith) *Circumciſion is nothing, and vncircumciſion is nothing*: yet beeing vrged as a matter of abſolute neceſſitie, as without which men could not be ſaued. Act. 15.

1.it ought not to be vsed. The like may be said of all indifferent things,if they be made essentiall parts of Gods worship,or necessarie to saluation; as the vse of meates and drinkes, obseruing of times and seasons,wearing this or that habit, or attire: forbidding of mariage to some orders of mē. For when things indifferent are made necessarie, the nature of them is changed. Vpon this ground *Ezekiah* brake in peeces the brasen serpent, when the Israelites began to worship it, 2.King.18.4.

First,let vs obserue,out of these words, *they compell you to be circumcised*,that Paul doeth not only vse Christian pollicie,but dealeth very rhetorically, excusing the Galatians, as though they were constrained against their wills, to doe as they did: & laying all the blame vpon the false Apostles:and so doth closely alienate their affection from these seducers,who would haue them circumcised,either by voluntary submission,or by violent compulsion:the like godly pollicie we ought to vse in dealing against heretikes, and false teachers, that the peoples mindes may be estranged from them,& take no loue of their doctrine, nor liking of their persons.

Here we haue a second note of false teachers, which is,not onely to retaine ceremonies themselues, but to vrge them vpon others, and constraine men to the obseruing of them:for they were more earnest and forward in vrging circumcision (their owne deuise) then the keeping of the morrall lawe:and so are all seducers. The Pharises did vrge their owne ceremonies,as washing before meate,washing of pottes, cuppes, and beddes,&c.more then the commandement of God. And the Papists vrge the Lent fast more strictly,thē fasting from sinne, which is the onely true fast.Isay.58.6. And their owne stories doe shewe that men haue beene more seuerely punished, for eating flesh vpon good friday, then for committing of simple fornication,or following of strange flesh. They stand more in vrging the outward worshipping of an image, or a peece of bread,then the inward spirituall worship. And as they haue made the Saints daies, equall with the Sabboth daies, so haue they made the prophanation of them an equall sinne,and haue punished it with equall punishment.

It is further to be obserued, howe they abuse circumcision, for whereas by Gods ordinance it was but a *seale of the righteousnesse of faith*,Rom.4.11.they peruerting the end of it,make it

a meritorious cause of saluation;and therefore *compell men to be circumcised*:it is Gods worke, they make it their owne worke, yea such a worke as by which they hope to be saued. And this their dealing,may fitly be paralleled by the Popish practise at this day,in making baptisme which is but a signe and seale of grace,to be the proper,immediate,and physicall cause of conferring grace,by the worke wrought. Almes,praier,and fasting (which are but signes and testimonies of iustification) to be causes thereof. Nay their owne deuises,of confession, satisfaction,supererogation,to be meritorious causes of iustification,& saluation.

Apella Iudeus

Lastly,see here howe the peruersenesse of the corrupt heart of man,doth thwart the ordinance of God. As long as circumcision was commaunded by God,most abhorred it; for the heathen testifie so much,that the Iewes were odious for it. But nowe beeing abolished,they take it vp againe; receiue it, and vrge it as a thing necessarie to be obserued vpon paine of damnation. Whereas if God should enioyne it againe, they would (no doubt)account it as heauie yoke, which neither they nor their fathers were able to beare. This improuing of that which God cõmands,& approuing that which he forbids,argues the great corruption of the heart, and that the wisedome of the flesh is not onely an enemie, but euen flat *enmitie against God*, Rom.8.7. It must therefore teach vs to captiuate our reason, and to subiect our wills to the will of God in all things.

The third propertie of these false Apostles is, the teaching of circumcision,that is, of false doctrine; *because they would not suffer persecution for the crosse of Christ*, that is,for preaching the true doctrine of the Gospel, concerning Christ crucified. It may be demanded whether it was necessarie that those which taught not circumcision,but spake against it, should be persecuted? To which I answer,that it was necessarie, according as Paul affirmeth,Gal.5.11. *If I teach circumcision, why doe I yet suffer persecution?* The reason was this. The Romane Emperour had giuen libertie to the Iewes to liue according to their owne lawes,and that without molestation or disturbance,in all places of the Romane Emperie, so that if a Iewe became a Christian,he had the priuiledge of a Iewe, so long as he kept the ceremoniall lawe, and taught no departing from Moses: whereas they which taught, that ceremonies were abrogated,

Hieron in Comment. in hunc locum.

and

and that men were iuſtified onely by faith in Chriſt, wanted this priuiledge, and ſo were perſecuted of no men more then of the Iewes, either by themſelues, or by incenſing others a gainſt them. 1. Theſſ. 2. 15, 16. The falſe Apoſtles therefore to auoide perſecution, coyned a newe Goſpel in matter of ſaluation, ioyning Chriſt and Moſes, iuſtification by faith, and by workes. So that here we haue another character and marke of falſe teachers, which is, to labour by all meanes tō enioy the world, and to eſchewe the croſſe, and rather then they wil ſuffer perſecution, to make a hotch-potch of religion, as we may ſee, not onely by this particular, but by the courſe of the hiſtorie of the Church, and in latter times, by the *Interim* vnder *Charles* the fift, and the ſixe articles vnder *Henrie* the eight: by our mediators and reconciliators, who either (as it is ſaid of old *Conſiliator*) labour to accord fire and water: or elſe like huckſters mixe wine and water for their owne aduantage: and by all neuters and mungrils in religion, who houer in the winde, becauſe they would ſtand ſure for all aſſaies, or winne the fauour of great men, that they might not ſtand in the way of their preferment. This is the ſinne of the multitude among vs, who deſire to haue Chriſt, but they will none of his croſſe: they would be with him vpon mount *Tabor*, but not not vpō mount *Caluarie*, crowned with glorie, but not crowned with thornes.

Further, we may hence gather an eſſentiall difference of true and falſe teachers: the one ſeekes the good of the Church, the other ſeeks thēſelfe: the one the glorie of God, the other their owne glorie. It is obſerued by Popiſh prieſts and others, that though the Ieſuits pretend, they doe all things *in ordine ad Deum*, yet they intend themſelues doing all things *in ordine ad ſeipſos*: it beeing the marke they ſhoote at in all their Machiauellian plottes and pollicies, that they may haue *cum dignitate otium*, a Lordly command and a laſie life.

Againe, here we ſee that the loue of the trueth, and of the world, the feare of the face of man, and the feare of God can neuer ſtand together. As alſo howe dangerous a thing it is to be addicted to the loue of the world: for it hath beene alwaies the cauſe of reuolt, in that men neuer imbraced religion ſo, as that they could be contented to ſuffer perſecution for the profeſſion of it, nor lay downe their liues in the maintenance thereof. Matth. 13. 21. *As ſoone as tribulation or perſecution commeth*.

by

by and by they are offended. Whereas we ought to haue the ſame minde that Paul had, who knowing that bonds and imprisonment abode him, yet paſſed not for them, neither was his life deare vnto him, Act. 20. 23. and was not onely readie to be bound, but to die alſo, for the name of the Lord Ieſus. Act. 21. 13. The reaſons which ſhould make vs willing to take vp our croſſe and follow Chriſt, are theſe. Firſt, it is a great mercy and fauour of God, that we are accounted worthy to ſuffer any thing for his ſake. Act. 5. 41. *The Apoſtles departed from the counſell, reioycing that they were accounted worthy to ſuffer rebuke for his name.* Secondly, it is a meanes (by the merciſull promiſe of God,) to procure and obtaine the bleſsings of this life. Mar. 10. 30. Thirdly, it hath bleſſednes annexed to it, with a promiſe of aſsiſtance and helpe of Gods ſpirit, 1. Pet. 4. 11. *If ye be railed on for the name of Chriſt, bleſſed are ye, for the ſpirit of glorie and of God reſteth vpon you, which on their part is euill ſpoken of, but on your part is glorified.* Laſtly, the ende of the croſſe, is glorie vnſpeakable, *If we ſuffer with him, we ſhall alſo be glorified with him.* Rom. 8. 17.

Further, whereas Saint Paul linketh together perſecution, and the preaching of the croſſe, we may ſee that the profeſsion of the Goſpel, and perſecution, doe either goe hand in hand, or doe follow one another inſeperably; for *as many as will liue godly in Chriſt Ieſus, muſt ſuffer perſecution.* 2. Tim. 3. 12. Moſes is ſaid to haue *choſen rather to ſuffer affliction with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.* Heb. 11. 25. Where we ſee that affliction is the lotte and portion of the godly. The reaſon hereof is two-fold. The malice of the Deuil who is alway nibbling at the heele, Gen. 3. 15. And the hatred of the malignant Church (the deuils ſeede) euer maligning the Church and people of God. The deuill maketh warre with the remnant of the womans ſeede, which keepe the commandement of God, and haue the teſtimonie of Ieſus. Apoc. 12. 17. The malignant Church perſecuteth the Church of God, as we may ſee in their types, namely, in Caine hating and perſecuting Abel; Iſmael, Iſaac: Eſau, Iacob. Which they did onely *becauſe they ſaw their owne workes to be euill, and theirs to be good.* 1. Ioh. 3. 12. And if it be demaunded, why thoſe that preach the word plainely and powerfully to the conſciences of men in euidence of the ſpirit; are ſo extreamely hated and maligned? *Anſ.* It is

for

for no other thing, but *euen for the workes ſake*, for which they ought to be reuerenced, 1. Theſſ. 5. 13. and becauſe *they prophecie not good vnto them, but euill*, 1. King. 22. 8. that is, preach not pleaſing things, by ſowing pillowes vnder their elbowes, and lulling them aſleepe in the bedde of ſecuritie, but denounce the iudgements of God againſt them, and ſo diſquiet and trouble their guiltie conſciences. And what (I beſeech you) is the reaſon why thoſe that make conſcience of ſinne, are ſo maligned of the wicked world, and branded with the blacke names of *Puritans*, and *Preciſians*, but this, which our Sauiour Chriſt giueth, Ioh. 15. 19. *Becauſe they are not of the world, therefore the world hateth them?* Now all this commeth to paſſe, by reaſon of that enmitie which God hath put betwixt the woman, and the ſerpent; his ſeede, and her ſeede. Gen. 3. 15.

This teacheth vs, firſt, that we ſhould ſuſpect our ſelues, that our hearts are not ſound, nor our practiſe ſincere, when all men ſpeake well of vs: for true profeſſion is alwaies accompanied with perſecution. *Woe be to you, when all men ſpeake well of you.* Luk. 6. 26.

Secondly, that we muſt not be diſcouraged in our profeſſion, though there be neuer ſo many that make oppoſition, or ſo mightie that raiſe perſecution againſt vs. Though they tell vs as they did *Paul*, Act. 28. 22. *Concerning this ſect, we know that euery where it is ſpoken againſt:* or take vs vp with *Nicodemus*, Ioh. 7. 52. *Art thou alſo of Galile? ſearch and looke, for out of Galile ariſeth no Prophet.* In theſe blaſts and ſtormes of temptatiõs, we ought to make that ſaying of Chriſt our anker hold, *Bleſſed is he that is not offended in me.* Mat. 11. 6.

Laſtly, that we thinke it not ſtrange when we finde affliction, or meete with perſecution. 1. Pet 4. 12, 13.

13 For they which are circumciſed, keepe not the Law, but deſire to haue you circumciſed, that they might glorie in your fleſh.

Here the Apoſtle preuenteth an obiection, which might be made againſt his former concluſion. v. 12. For it might be ſaid, *Paul* did them wrong in ſlandering them, to vrge circumciſion

onely becauſe they would auoid perſecution, when as they did it, as zealous obſeruers of the Law. To this he anſwereth negatiuely, that whatſoeuer they did pretend, they intended no ſuch thing. And he prooueth his former aſſertion, by two arguments, and withall deſcribeth the falſe Apoſtles by two other properties. His firſt reaſon may be framed thus: If they did vrge circumciſion as beeing zealous of the Law, and hauing conſcience of the obſeruing thereof, they would keepe it themſelues, as well as compell others to the keeping of it. But they keepe it not themſelues. Therefore they vrge it not in conſcience to haue it obeied, but for ſome ſiniſter ende. The ſecond reaſon is this. They that propound no other end to themſelues in vrging of circumciſion, but vaunting and boaſting in the fleſh: they ſeeke not the obſeruation of the Law: But theſe ſeducers, vrge circumciſion, and other ceremonies, that they might glorie in the fleſh: Therefore they ſeeke not the obſeruation of the law. So that here we haue two other properties of falſe teachers. The firſt is, *to compell men to the obſerving of that, which they will not obſerue themſelues.* For thus theſe ſeducers vrged the ceremoniall law. Reſembling herein the Scribes and Phariſies, *who bound heauie burdens and grieuous to be borne, and laid them on mens ſhoulders, whereas they themſelues would not moone them with one of their fingers.* Matth. 23.4. The Popes, and Prelates of the Romiſh Church, are notorious in this kind, in vrging men to make conſcience of that, which they themſelues will not keepe, to practiſe that which they will not performe, and to beleeue that, which they count falſe, and fabulous. For firſt, they ſtrictly require regular obedience to be performed of their nouices, and others, to their generals or gouernours, ſpecially to the Vicar of Chriſt, and See of Rome; whereas they will not be ſubiect to the higher powers as they ought, Rom. 13.1. nor obedient to gouernours, as it is required, 1. Pet. 2. 13, 14. Nay, their practiſe is notorious in theſe foure particulars. Firſt, in freeing children from obedience to their parents. Secondly, in exempting their ſhauelings from ſubiection to the ciuill Magiſtrate. Thirdly, in freeing ſubiects from their oath of allegeance to their Soueraignes. And laſtly, by aduancing that man of ſinne aboue all that is called God, or worſhipped, and giuing him power to depoſe Princes, to diſpoſe of crownes and kingdomes, and to impoſe lawes which

ſhall

ſhall properly bind the conſcience; yea to tread Kings and Emperours vnder his feete, and cauſe them like vaſſalls to hold his ſtirrop. Againe, they compell others to faſt, eſpecially in Lent, when as they in the meane time feaſt; their faſt beeing to eate faſt, and drinke faſt, in mortifying the fleſh with their Indian capons, and peacocks, and that vpon good friday; whereas to eate white-meates vpon that day, ſhould be in others a mortall ſinne. Further, they beare the poore people in hand that Indulgences are meanes to remit ſinnes; and that thoſe that are excommunicated by the Pope are in a damnable eſtate: whereas many of them, account Popes bulls to be but *Iulla*, meere triſles, and ſuch as buy them, ſtarke fooles; witneſſe the ſpeech of the Duke of *Valence*, baſtard to Pope *Alexander* the ſixt, who hauing loſt certaine thouſand crownes at a throw at the dice; Tuſh (ſaid he) theſe are but the ſinnes of the *Germans*. And that of *Charles* the fift (though a fauourer and maintainer of the Romane religion) who, beeing menaced by Pope *Paulus* the third, with excommunication, if he would not yeeld vp *Playſance* into his hands, let him vnderſtand by his Embaſſadour, that he would thunder at *S. Angelo* with his canons and artillerie, if he would needes be thundering out his excommunications. Laſtly, they vrge confeſſion of Purgatorie, almoſt as an article of faith, whereas ſome of them are ſo farre from beleeuing it, as that they thinke there is neither heauen, nor hell, witneſſe the ſpeech of Pope *Leo* the tenth, to Cardinall *Bembus*: *O Bembus, what riches haue we gotten by this fine fable of Ieſus Chriſt?* By this we are contrarily admoniſhed, to practiſe that we profeſſe: the Miniſters of the word, eſpecially, ought *verba vertere in opera*, (as *Ierome* ſpeaketh) that is, to turne words into works, that their liues may be reall Sermons to the people: for otherwiſe they pull downe with one hand, as faſt as they build with another. Let vs conſider how Peters badde example, is ſaide to haue compelled the Gentiles to liue as the Iewes. Gal. 2. 14. For actions abide, and are of force, when words paſſe as the winde.

O Bembe, quarum nobis profuit fabula illa de Chriſto?

Moreouer, vpon this dependeth another propertie of ſeducers, which is, to ſet a faire gloſſe vpon the matter, and to make the world beleeue, they doe theſe and theſe things, for ſuch and ſuch endes (as theſe falſe teachers did, pretending religion and conſcience, but intending freedome from the croſſe, and their

owne vaine glorie) whereas they meane nothing leſſe: like *Herod*, who made ſhew of worſhipping Chriſt, when his purpoſe was to haue deſtroied him. Matth. 2. This propertie and practiſe is, and hath beene vſuall, ſpecially in the Church of Rome. For generally, they would haue the world beleeue, that the Popes triple crowne, & Hierarchie of that Sea, is for the maintenance and defence of the Goſpel: whereas all the world knowes, it is onely to keepe their kitchins hot, to vphold their Perſian pompe, and ambitious tyrannie. Particularly, there be two politicke practiſes of theirs, which prooue the point in hand. Firſt, it is well knowne, that Popes haue neuer ceaſed from time to time, to ſollicite the Princes of *Europe*, to maintaine the holy warre (as they call it) pretending the recouerie of the holy land, out of the hands of the Turkes, and Sarracins: when as (at leaſt in the beginning) they intended nothing leſſe, but that by this meanes they might ſet the Eaſt and Weſt together by the eares, whilſt they plaied their parts at home in Italie. The ſecond, is their Shrift, or auricular Confeſſion, which they practiſe for this end (as they ſay) that they may pacifie diſtreſſed Conſciences, by abſoluing them of their ſinnes: when as the truth is, they firſt brought it into the Church, and doe ſtill continue it, in a politicke reſpect, as beeing the onely way in the world, to know all the ſecret purpoſes plots, pollicies, and practiſes, that are either in Church, or Commonwealth.

We are therefore here admoniſhed to take heed of diſſembling, in making Chriſtianitie a cloake of impietie, or to pretend one thing, and intend another, like the heart pointing vpward, and poiſing downeward; for that will be a farre fowler ſolœciſme thē that which the heathen cōmitted with his hād, in pointing to heauen, whē he ſpake of the earth. But let vs alway labour for ſinceritie, to be at leaſt that which we pretend to be, or rather like Salomons temple, whoſe windowes were larger within then without, and not like the glow-worme, making a faire glittering ſhewe of that which we haue not.

v. 14. But God forbidde that I ſhould glory, ſaue in the croſſe of our Lord Ieſus Chriſt, whereby the

world

world is crucified to me, and I vnto the world.

In theſe words Paul comes to the *Reddition* of the diſſimilitude betwixt him and the falſe Apoſtles, his glorying and theirs. In them we may conſider two generall points. Firſt, wherein he would not glory *in nothing, ſaue in*, &c. Secondly, the thing wherein he would glorie, *In the croſſe of Chriſt*, whereof he renders a reaſon in the words following, taken from the effects which the croſſe wrought in him, For, *by it, the world was crucified to him, and he vnto the world.*

For the firſt: To *glorie*, implies three things. Firſt, to reioice, exult, and triumph in a mans ſelfe, in regard of ſome good thing, or ſome ſuppoſed good. Secondly, to bewray this great exultation, by ſpeech, or action, or both. Thirdly, by boaſting of it, to looke for praiſe and applauſe of men; which glorying (according to the nature of the obiect, and the ende) is either good or euill. For if it haue a right obiect, namely, *the croſſe of Chriſt*: and a right ende, *the glorie of God*, it is good; otherwiſe it is euill: ſuch as was this glorying of the falſe Apoſtles, and all other carnall glorying, which is not in the Lord: for it is nothing els but *vain-glorie*. *Vain* I ſay, firſt, in regard of the things wherein men glorie, which are either ſuch as are not, as when man boaſteth of that which he hath not, but would ſeeme to haue: or ſuch as he hath not of himſelfe. 1. Cor. 4. 7. or ſuch as haue no continuace, but are tranſitorie and fading, as all earthly things are, ſeeing man himſelfe is but *as graſſe, and all the glorie of man, but as the floure of the field.* Iſay. 40. 6. Secondly, it is *vaine* in regard of man, from whome we looke for glorie, and admiration, ſeeing his iudgement is erroneous. Thirdly, in regard of the ende, in not referring it to the maine and proper ende, the glorie of God, and the good of his Church. The Prophet reduceth all thoſe things, wherein we ought not to glorie, to three heads: *wiſedome, ſtrength, riches*: all which we haue receiued, & thereof ought not to boaſt of them, as though we had not receiued them. In particular, wiſedome is not to be glorified in, ſeeing it is very defectiue, whether we ſpeake of ſpeculatiue wiſedome, ſtanding in contemplation, or practical, conſiſting in action: For in artes and ſciences, as alſo in the ſe-

Iere. 9. 23.

crets of nature, our ignorance is greater then our knowledge. He that knowes not that he knowes nothing in these things, let him read the booke of Iob, chap. 28. and 37, and 38. And as for wisedome in diuine things, *We knowe nothing as we ought to knowe.* 1. Cor. 8. 2. *for we know but in part, and see but as in a glasse, darkely.* 1. Cor. 13. 12. And as for practicall wisdome, standing in pollicie, it is not demonstratiue, but meerely coniecturall, & therefore we cannot build vpon it, considering in it there is the concurrence of so many causes that are casuall, and of so many mindes which are mutable. Salomon the great polititian had experience hereof; for he thought that by ioining affinitie with his neighbour Princes round about him, & taking their daughters to be his wiues, he should establish his own house, strengthen his kingdome, and drawe the Heathenish Idolatours to the worship of the true God. But all things fell out contrarie to this his plot and proiect: for it was so farre from winning others to imbrace true religion, as that it drewe him to idolatrie: and so farre from stablishing his house, or strengthening his kingdome, as that it was the cause of the rending of the one, and the ruinating of the other. Constantine the great, was perswaded that by building the citie Constantinople in the confines of Europe and Asia, and there placing one of his sonnes, as his Lieutenant to keepe his court, he should fortifie his Empire, as with a wall of brasse: But he was deceiued, for the building of new Rome, was the decay of the olde, and the diuiding of the Empire was the destruction thereof: So that it is truely said, pollicie is often the ouerthrowe of politie.

Nowe if wisedome may not be gloried in, much lesse may strength, seeing *that wisedome is better then strength*, Eccles. 9. 16. seeing that the greatest strength of man, is not comparable to that of Behemoth. Iob. 40. and other bruite beasts: seeing it is but the strength of flesh: seeing no power, nor might, can deliuer from wrath in the day of wrath. Of all the puissant Princes, and plotting polititians, the Psalmist saith, They are so vaine, that if they be laid vpon the ballance, euen vanitie it selfe will waigh them downe, Psal. 62. 9.

And as for riches, besides that they make vs neuer a whitte the better, (nay oftentimes much worse) they are also vncerten. Salomon saith, *they make themselues wings like an Eagle, and flie away.* Pro. 23. 5. They may not vnfitly be compared to Ionas

his

his gourd, which flouriſhed in the morning, yeelding him content & delight, but ſhortly after (to his great griefe,) it was ſtricken by a worme, and withered away. The like may be ſaid of honours, and pleaſures. For what more vaine then to glorie in honour, which is not in a mans power, ſeeing as the Philoſopher teacheth, *Honour is not in him that is honoured, but in him that honoureth:* and therefore Courtiers are compared to counters, which ſtand ſometime for pounds, ſometime for pence, beeing now aduanced, now debaſed, according to the pleaſure of the Prince. *Haman* to day highly honoured in the court at Shuſhan, the next day hanged vpon a tree. To omit the examples of Iob, and Nebuchodonoſar, (in whome we may ſee the mutabilitie of worldly dignitie.) Conſider it in the glaſſe of theſe examples. Firſt of Gelimer a puiſſant Prince of the Vandals, who was brought ſo lowe, that he was enforced to requeſt his friend to ſend him a loafe of bread, a ſponge, and a harpe: a loafe, to ſlake his hunger: a ſponge, to drie vp his teares: a harpe, to ſolace him in his miſerie. Of Belliſarius, (for prowes & honour, the only man then liuing,) who came to that miſerable eſtate, that hauing his eies put out, he was led in a ſtring to beg by the high way ſide, crying, *Date obolum Belliſario*. And of the victorious Emperour Henrie the fourth, who had fought 52. pitched fields; and yet was driuen to that exigent, as that he became a ſuter for a poore Prebend in the Church of Spira, to maintaine himſelfe in his olde age. And as for worldly pleaſures, leaſt cauſe is there that any man ſhould glorie in them, ſeeing they are more vaniſhing then the former: ſeeing they are common to vs with bruite beaſts: ſeeing they are mingled with much griefe and vexation, for *in the midſt of laughter, the heart is ſorrowfull.* Prou. 14. 13. And laſtly, ſeeing they leaue a ſting behinde them, for the ende of pleaſure is nothing but paine, as Salomon ſaith, *The ende of reioycing is mourning.* For feaſting & banquetting are often turned into ſurfetting & vomiting: drinkings into palſies: luſts into goutes, &c. And if pleaſures were but onely painefull, the matter were the leſſe; but they are alſo ſinnefull. Ebr. 11. 25. and therefore in no wiſe to be gloried in.

Eſdr. 4. 5.

Eſth. 7.

Procopius.

Prou. 14. 13.

By this we ſee that Paul had iuſt cauſe in this earneſt maner, to ſay, *God forbidde I ſhould glorie ſaue in the croſſe of Chriſt.* conſidering that this boaſting in outward things, is not onely a fault of vanitie, but alſo of impietie, as may appeare by theſe

reaſons.

reasons. I. God hath expreſſely forbidden it. Ier.9.23. Gal.5.26. II. He hath alwaie ſeuerely puniſhed it, as in Dauid, for numbring the people in a vaine-glorious minde. 2.Sam.24. In Ezekias, for ſhewing his treaſures in a brauery to the Embaſſadours of the king of Babel. Iſay.39. In Herod, for aſcribing to himſelfe the glorie proper to God alone, Act.12.III. The Saints of God haue alway abhorred it, as Paul doth in this place, and 2.Cor.11.30. *If I muſt needs glorie, I will glory in mine infirmities*, as if he ſhould ſay, I will be farre from carnall boaſting. IV. The heathen by the light of nature haue condemned it: the Gretian Orator calls it *an odious, and burdenſome thing*. And the Romane Orator prooues it be moſt true by his own practiſe, making his words which flowed from his mouth as ſweete as hony, to taſte as bitter as wormewood, by interlacing his owne praiſes.

φορτικὸν καὶ ἐπαχθές. Demoſt. de Corona.

Obiect. I. Paul gloried in ſomething beſides the croſſe of Chriſt, when he ſaid, *It were better for him to die, then that any ſhould make his glorying vaine*. 1.Cor.9.15. *Anſw.* Paul in glorying doeth diſtinguiſh his calling, from his perſon; *Of ſuch a one I wil boaſt, of my ſelfe I wil not boaſt*. & *I was nothing inferior to the very cheefe Apoſtles, although I am nothing*. 2.Cor.12.5.11. Of his perſon or perſonall gifts he boaſteth not: but onely of his Apoſtolicall calling, and his faithfull diſcharge thereof, to the end he may ſtoppe the mouthes of the falſe Apoſtles. Thus to confeſſe the good things we haue to the glorie of God, beeing vrged thereunto, is lawfull boaſting, nay it is ſometime neceſſarie, making much for the maintenance of the Goſpell, as Pauls boaſting made much for the good of the Church of Corinth. Againe, there is a twofold lawfull boaſting, one before God, another before men. Rom.4.2. Of the former the Apoſtle ſpeakes in this verſe: of the latter in the 2.Cor.12. He gloried not in the teſtimony of a good conſcience, before god, but onely before men. Before God he glorified in nothing, but in the ſauing knowledge of Chriſt, and him crucified. And whereas it may be ſaide, that this his boaſting in regard of the falſe Apoſtles, as alſo his glorying in the teſtimonie of his conſcience. 2.Cor.1.12. and in his infirmities, 2.Cor. 11.30. were not in the croſſe of Chriſt. I anſwer, they were: for his glorying ouer the falſe Apoſtles, in teaching freely, was in the good and proſperous ſucceſſe of the Goſpel, which is the doctrine

ctrine of the croſſe, and his glorying in the teſtimonie of his conſcience; in that it was waſhed by the bloud of the croſſe, as Paul ſpeakes, Coloſſ.1.2c. In his afflictions, in that they were the afflictions of Chriſt, and he by them made conformable to him.

But it will be ſaid, that he gloried in his reuelations, in his paines and trauell, in preaching the Goſpel, and in the multitude of Churches which he had planted. *Anſ.* Firſt, he did it beeing vrged thereunto; ſecondly, he did it to defend his calling, and the credit of the Goſpel: and therefore this boaſting was not vnlawfull; nay it was neceſſarie, and in the Lord. For when we are compelled, we may confeſſe the good things we haue, if we doe it ſparingly, and for the edification of others, that they may be bettered by our example: and that they ſeeing our good workes, may glorifie God our heauenly father. Matth.5.16.

Here we ſee what glorying is Vnlawfull; namely, when men aſcribe vnto themſelues either that which they haue not, or more then they haue, or as proceeding from themſelues, their wiſdome, ſtrength, induſtrie, in ſacrificing to their owne netts, and burning incenſe to their owne yearne, Habac. 1. 16. or in boaſting of them without neceſſarie cauſe, either for their owne vaine glorie, as Nebuchodonoſor did, Dan.4. or not for Gods glorie, as Herod did. Act.12. And if this glorying be ſo great a ſinne, ſurely boaſting in wickednes (as Doeg did, Pſal. 52.1.) muſt needes be moſt damnable: as when the greateſt ſwearers and ſwaggerers, count themſelues the beſt companions: the greateſt Idolaters, and ſuperſtitious perſons, moſt religious: the greateſt oppreſſours, ſurfeters, drunkards, fighters, moſt valiant and couragious, &c. Now this may be done three waies, either ignorātly as whē *Paul* gloried in his cruel perſecuting of the Saints before his cōuerſion, Act.26.11. or preſumptuouſly, when men glorie in wickednes, notwithſtanding they be perſwaded in conſcience, that it is euill: and then it is the ſinne of Sodom. Iſa. 3. 9. or malitiouſly, to deſpite God, and then it is the ſinne againſt the holy Ghoſt.

The ſecond point to be conſidered in the words, is, the thing wherein he will glorie, called here *the Croſſe of Chriſt: Sane in the Croſſe of our Lord Ieſus Chriſt.* The words in the originall tranſlated *ſaue*, are exceptiue: as if he ſhould ſay, I will glorie in *ei μὴ.*

nothing except in the croſſe of Chriſt: and excluſiue, onely in the croſſe of Chriſt, and in nothing els. Albeit they are ſometime aduerſatiue, as Gal. 2. 16. and Apoc. 21. 27. *There ſhall enter into it no vncleane thing,* εἰ μὴ, *but they that are written, &c.* where the words are not excluſiue: (for then it would follow that ſome which worke abomination, ſhould enter into heauen:) but aduerſatiue, as Matth. 12. 4. and Luk. 4. 20. which may ſerue (by the way) to cleare the text, Ioh. 17. 12. *Thoſe thou gaueſt me haue I kept, and none of them is loſt, but the child of perdition:* that is, *but the child of perdition is loſt.* For the words, εἰ μὴ, (as I take it) are not ſo well tranſlated by the exceptiue coniunction *niſi*, as by the aduerſatiue *ſed*: ſeeing here is no exceptiõ made of Iudas, as though he had beene giuen to Chriſt, & afterward had fallen away: which expoſition muſt needes be made, if the words be read, *niſi filius perditionis.*

εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας.

Further, by the Croſſe of Chriſt, the Apoſtle vnderſtandeth ſynecdochically, the all ſufficient, expiatorie, and ſatisfactorie ſacrifice of Chriſt vpon the croſſe, with the whole work of our redemption: in the ſauing knowledge whereof he profeſſeth he will glorie, and boaſt. For *Chriſt is made vnto vs wiſdome, righteouſnes --- that as it is written, He that glorieth, ſhould glorie in the Lord:* euen to make boaſt of him all the day long, as the Pſalmiſt ſpeaketh. And the reaſon why Paul profeſſeth that he will glorie onely in the Croſſe of Chriſt, is, becauſe Chriſt crucified is the treaſurie, and ſtorehouſe of the Church: ſeeing that in him are hid, not onely the treaſures of wiſdome and knowledge, Coloſſ. 2. 3. but of bountie and grace, Ioh. 1. 16. and of all ſpirituall bleſſings. Eph. 1. 3. For firſt, by Chriſt crucified, we haue reconciliation with God, remiſſion of ſinns, & acceptation to eternall life. Secondly, we haue the peace of God which paſſeth all vnderſtanding, peace with God, with Angels, with men, with our ſelues, with the creatures. Thirdly, we recouer the right and title which we had in the creation to all the creatures and bleſſings of God. 1. Cor. 3. 22. Fourthly, all afflictions and iudgements, ceaſe to be curſes and puniſhments, and become either trialls, or corrections. Laſtly, death it ſelfe, is no death, but a ſleepe: for all that die in the Lord, are ſaid to ſleepe, and to reſt vpon their beddes. Iſa. 57. 2. Indeede, if we looke vpon death through the glaſſe of the Law, it is the very downefall to eternall deſtruction: but if we conſider it as

1. Cor. 1. 30, 31.

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it is changed by the death of Chriſt, it is but a paſſage from this tranſitorie life, to eternall life. Chriſt by his death hath taken away ſinne, the ſting of death: ſo that though it ſeaze vpon vs, yet (hauing loſt it ſting) it cannot hurt vs. So that in a word, in *Chriſt crucified*, are all things that a man can glorie of. If we would glorie in knowledge, and wiſdome; He is the wiſdome of the father, ſeeing that all treaſures of wiſdome and knowledge are hid in him: and therefore Paul deſired *to know nothing* among the Corinthians, *but Chriſt and him crucified*. 1. Cor. 2. 2. for this knowledge is eternall life. Ioh. 17. 3. If in the loue and fauour of great men: by him we are highly aduanced into the loue & fauour of god. Eph. 1. 6. If in honors & riches; by him we are made Kings and Prieſts. Apoc. 1. 6. If in libertie; by him we are deliuered from the hands of our enemies, Sinne, Satan, &c. Luk. 1. 74. If in pleaſures, comfort, and content: he is our felicitie, in him we are cõplete, Coloſſ. 2. By him we haue right *to thoſe things which eye hath not ſeene, eare hath not heard, neither can the heart of man conceiue.* It may be ſaid, why doth Paul glorie in the ignominious death of Chriſt, rather then in his glorious reſurrection, triumphant aſcenſion, and imperiall iuriſdiction now ſitting at the right hand of the Father? *Anſ.* Theſe are not excluded, but included in the Croſſe: yet he nameth the croſſe rather then them. Firſt of all, to ſhew that vpon the croſſe, Chriſt did fully finiſh the worke of our redemption: for beeing now readie to giue vp the ghoſt, he ſaid, *It is finiſhed*. Ioh. 19. 30. this made Paul to deſire to know nothing but Chriſt, and him crucified. 1. Cor. 2. For in his humiliation ſtãds our exaltation; in his weaknes, ſtands our ſtrength; in his ignominie, our glorie: in his death, our life. Secondly, to ſhew that he was not aſhamed of the croſſe of Chriſt, though neuer ſo ignominious in the eyes of the world. It had beene no great thing for Paul to haue gloried in the reſurrection, aſcenſion, wiſdome, power, maieſtie of Chriſt, wherein the world can and doth glorie. But to glorie in the ſhamefull, contemptible, accurſed death of the croſſe, was a matter of great difficultie, and the worke of faith, iudging that which the world counts ignominious, to be moſt glorious: that which the learned Philoſophers counted foolliſhnes, to be the wiſdome of God. 1. Cor. 1. 24.

Auguſt de verb Apoſt. Serm. 10.

The Popiſh ſort abuſe this text two waies. Firſt, in applying

it to the *transient crosse*. Secondly, to the *permanent* or *materiall crosse*. To the *transient crosse*, in that they glorie in it: First, as hauing a vertue in it, (when it is made in the ayre,) to driue away Deuills. Secondly, beeing made in the forehead to be as an amulet against charmes, blastings, and other such like casualties. To the *materiall crosse*, when they adorne it with golde and iewells, and so cause it to be carried in great pompe before them. When the *Crucigeri* weare it in their hats in a white, redde, or greene colour. When they put their confidence in it, and pray vnto it. *Holy Crosse, saue vs.* This is Popish and carnall glorying in the crosse; and not spirituall, in the death of Christ vpon the crosse, of which onely the Apostle speakes in this place.

The reason why he would glorie in nothing but in the crosse of Christ, followeth to be considered, in these words, *By which the world is crucified to me, and I vnto the world.* It is taken from a double effect, which Christ, or the crosse of Christ, wrought in him: (for the words, *δι ὦ, by which*, may be referred to either indifferently.) The first, *to be crucified to the world*: the second, *the world to be crucified to him.* By *the world*, we are not to vnderstand the frame of heauen and earth, nor the creatures, nor mankind: but honour, riches, pleasures, fauour, wisdome, glorie and whatsoeuer is opposed to the kingdome of Christ, and the new creature. *To be crucified to the world*, is to be dead vnto it, to despise and contemne it, to count all the glorie of it to be no better then dongue, in respect of Christ and his righteousnes, as Paul did, Phil. 3. 8. The world is said *to be crucified to vs*, when it hates and persecutes vs, and accounts vs the filth & the off-scouring of all things. 1.Cor 4.13. Yet here obserue that we are crucified to the world, and the world to vs, by the vertue of the death of Christ, after a different manner. We are crucified to the world, properly by the spirit of Christ, weaning our affections from the loue of this world. The world is crucified to vs, by the death of Christ, improperly, and by accident, in that we are made such as the world cannot but hate and persecute: for seeing we are made new creatures, and chosen out of the world, therefore the world hateth vs. Ioh. 15.19.

Here we see who those are that can truly glory in the crosse of Christ, namely those that are dead to the world, & the world to them: such as feele the power of the spirit of Christ crucifying

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ing the flesh in them, with the affections and lusts. Others can no more glory of the crosse of Christ, then he that glories of the victorie which his Prince hath gotte ouer his enemies, himselfe in the meane time beeing a vassall, and slaue vnto them.

Secondly, that it is not sufficient for a Christian, that the world is crucified to him, except he also be crucified to the world, neither louing the world, nor the things in the world.

Thirdly, that to be crucified to the world, is not to professe monasticall life, and to be shut vp in a Monastery: but to renounce the world, and the corruptions that are therein, both in affection of hart, and practise of life.

Fourthly, we are taught to carrie our selues to the world, as crucified and dead men, not to loue nor like it, to seeke or affect it, but to renounce and forsake it, with all the vanities, delights, and pleasures thereof: and to be as dead men to our own wicked wils, and to our carnall reason, letting them lie dead in vs, and suffering our selues to be ruled, ordered, and guided by the spirit of God: making his will our will, his word our wisedome.

Fiftly, by this we may examine our hearts, for if we haue our affections glued to the world, and set vpon the honours, pleasures, profits, and preferments thereof, we are worldlings indeed: for they that are Christs are crucified with Christ. Gal. 2. 20. and haue crucified the flesh, with the affections and lusts. Gal. 5. 24. and therefore must needs be crucified to the world. A man that is hanged vpon a gybbet, ceaseth from his thefts and murders: So all that are indeed crucified with Christ to the world, cease from their old offences. For as the Apostle reasoneth, if we be risen with Christ, we ought to seeke the things that are aboue, & not the things that are vpon the earth. Col. 3. 1, 2. So if we be dead with Christ from the vanities of the world, we ought as dead men to abstaine from all worldly lusts, which fight against the soule. 1. Pet. 2. 11.

v. 15. For in Christ Iesus neither circumcisiō availeth any thing, nor vncircumcision, but a new creature.

Here the Apoſtle prooues his former aſſertion, v.14. that he neither did, nor ought to glorie in any thing, ſaue in the croſſe of Chriſt, becauſe nothing is of any account in the kingdome of God, but a newe creature. And this he prooues by the remooual of all thoſe things that are either oppoſite to, or diuers from a newe creature, ſignified by *circumciſion* and *vncircumciſion*. And withall he laies downe two concluſions. The firſt is, that *in Chriſt Ieſus*, that is, in the kingdome of grace, *neither circumciſion, nor vncircumciſion are any thing*, that is, are neither acceptable to God, nor auaileable to ſaluation. Vnder theſe two, ſynecdochically comprehending all outward priuiledges, and prerogatiues, dignities and regalities, or whatſoeuer can be named: vnder *circumciſion* comprising the preheminence of the Iewe, and the profit of circumciſion, which was much euery way. Rom. 3.1. ſeeing that *to them appertained the adoption, and the glory, and the couenants, and the giuing of the Lawe, and the ſeruice of God, and the promiſes*. Rom. 9.4. Vnder *circumciſion* containing the Gentiles, with all their wealth, wiſdome, ſtrength, lawes, pollicie, and whatſoeuer is of high account, and glorious in the eies of the world. All which he excludes and accounts as *nothing* in reſpect of regeneration. *For that which is highly accounted of among men, is abomination in the ſight of God*. Luk. 16.15. Therefore wiſedome, wealth, nobility, ſtrength, are nothing. 1. Cor. 1.26. Outward callings, as to be King or Kæſar, Prophet or Apoſtle. Outward actions of faſting, almes, praier. Nay, kindred and alliance, as to be mother or brother of Chriſt, is nothing: for if the bleſſed virgine had not borne Chriſt in her heart, as ſhe did in her wombe, ſhe ſhould neuer haue beene ſaued. Luk. 11. 27, 28. & if his kinſmen had not beene his brethren by ſpirituall adoption, as well as by naturall propagation, they ſhould haue had no inheritance in the kingdome of God. Mark. 3. 33, 35. Nay, the outward element of baptiſme, without the inward grace, is of no force; for it is *not the waſhing away of the filth of the fleſh* (that is acceptable to God) *but the ſtipulation of a good conſcience, which maketh requeſts vnto God*. 1. Pet. 3. 21. and if the communicant at the Lords table doe not eate *panem Dominũ* as well as *panem Domini* (as *Auguſtine* ſpeaketh) that is, if he doe not receiue Chriſt ſpiritually by the hand of his faith, as he doth corporally receiue the element by his bodely hand, he *receiueth*

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vnworthily, and ſo eateth and drinketh his owne iudgement. 1. Cor. 11. 29. Now the reaſon why theſe outward things are nothing availeable, is, becauſe the things that are accounted of with God, are ſpirituall and eternall, not temporall and carnall, as theſe are: which as they ſhall vtterly ceaſe in the kingdome of glory, Matth. 22. 30. *(for then Chriſt will put downe all rule, authoritie, and power.* 1. Cor 15. 24.) ſo are they not of any moment or account in the kingdome of grace, as Paul teacheth. 2. Cor. 5. 16. Gal. 3. 28. Coloſſ. 3. 11. It may be ſaid, theſe priuiledges and outward things, as Prince, and people; Maſter, and ſeruant: bond, and free, &c. haue place in the kingdome of grace, ſeeing Chriſtianity doth not aboliſh nature, nor ciuill pollicy. To which I anſwer, that man muſt be conſidered two waies, in reſpect of the outward, or inward man. Conſider him as he is a member, in ciuill ſociety, as of the family, church, or commonwealth: there are ſundry differences of perſons, as bond, free; magiſtrate, ſubiect; poore, rich: &c. in which ſenſe the Apoſt. exhortation taketh place, *wiues, ſubmit your ſelues to your huſbands.* Coloſſ. 3. 18. *children, obey your parents,* v. 20. *ſeruants, be obedient to your maſters.* v. 22. But if man be conſidered in reſpect of his ſpirituall eſtate, as he is a member of the inuiſible, or catholique church, vnder ſpirituall gouernement, conſiſting *in righteouſnes, peace of conſcience and ioy in the holy Ghoſt.* Rom. 14. 17. there is no diſtinction of calling, condition, or ſexe; *for we are all one in Chriſt.* Gal. 3. 28. or *Chriſt is all and in all things.* Coloſſ. 3. 11. in that though we be many, yet are we but one body in Chriſt. Rom. 12. 5. ſeeing we are quickned with one ſpirit. Eph. 4. 4. The Popiſh opinion therefore which teacheth that there be ſome outward callings and actions which commend vs to God, as to lead a ſingle life, to faſt, to vow voluntary pouerty, to performe regular obedience, to profeſſe monkery, to be buried in a friers cowle, or to abſtaine from theſe and theſe meates, is here condemned, when *Paul* ſaith, that outward priuiledges will not ſerue the turne, and that *meate commendeth vs not to God* 1. Cor. 8. 8.

Againe, neither this nor the like places Gal. 3. 28. Col. 3. 11. do any thing fauour the Anabaptiſticall fancy, of bringing in an anarchie, that is, an ataxy into Chriſtian ſociety; by taking away chriſtian magiſtrates, and diſtinction betwixt maſter and ſeruant: for by the ſame reyſon we may confound the

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ſexe of man and woman, for Paul ſaith, *there is neither male nor female, but we are all one in Chriſt*, the meaning thereof is this, that although in reſpect of our inward or ſpirituall eſtate before God, there be nō ſuch difference: yet that hindreth not but there may be in reſpect of our outward eſtate.

Further, we learne from hence, that no man is to thinke highly of himſelfe in regard of outward priuiledges, as birth, honour, welth, fauour, nor to glory in them. Ier. 9. 23. rich men muſt not be high minded. 1. Tim. 6. 17. Nay, the King may not lift vp his mind aboue his brethren. Deut. 17. 20. *Pauls* example is notable, who accounted all the priuiledges which he had before his conuerſion, whilſt he was a Iew, (as that he was a citizen of *Rome*, a Phariſe, a great Rabbin, inſtructed by *Gamaliel*, of the tribe of *Beniamin*, circumciſed the 8. day &c.) and after his conuerſion beeing a chriſtian (as that he was an Apoſtle, taken vp into the 3. heauen &c.) to be as nothing, or worſe then nothing, euen as *doſſe or dunge* in reſpect of beeing a new creature in Chriſt, that is, in reſpect of iuſtification, and ſanctification. And therefore we may not ſet our minds to much vpon outward things, as riches, honours, pleaſures: ſeeing they are not auayable to ſaluation.

Beſids, this teacheth all thoſe that are but in meane and baſe eſtate, to be content: for outward priuiledges auaile nothing: outward wants and miſeries, hinder nothing. If a man be rich, he is nothing the nearer, and if he be poore, he is not a whitt the further off: it is the poueity of the ſpirit, which makes a man rich in grace: for though the poore man be the rich mans ſlaue, yet he is the ſonne of God, and fellow heyre with Chriſt: and though the rich man be the poore mans maſter, yet he is the ſeruant of Chriſt, as Paul ſaith *he that is called beeing a ſeruant is Gods free man: and he that is called beeing free, is Chriſt ſeruant.* 1. Cor. 7. 22.

Laſtly, this croſſeth the opinion of the multitude, who think that if a man be increaſed in riches, graced with fauour, aduanced with honour, that he is a godly, wiſe, religious man; and that religion which he profeſſeth, is the truth. This is nothing els but *to haue the faith of our Lord Ieſus Chriſt in reſpect of perſons.* Iam. 2. 1.

The ſecond concluſion is, that the new creature is the onely thing that is acceptable to God. *Circumciſion, &c. auaileth nothing,*

thing, but a new creature. By the *new creature*, the Apoſtle vnderſtandeth the image of God, or renouation of the whole man, both in the ſpirits of our minds, and in the affections of our hearts, which is alſo called *the new man.* We ſhall the better conceiue it by the contrarie, namely, by *the old man*; which is want of knowledge in the minde, and delight in ignorance: want of ſubiection and conformitie in the will, and rebellion withall: want of holines in the affections, and pronenes to euill. *The new man* then, is the reſtoring of all theſe defects. For the vnderſtanding hereof, conſider, that there are three things in the ſoule. The ſubſtance of the ſoule: the faculties, or powers of the ſoule: and the qualities of theſe faculties. Now neither the ſubſtance nor faculties are loſt by the fall, but onely the qualities of the faculties: as when an inſtrument is out of tune, the fault is not in the ſubſtance of the inſtrument, nor in the ſound, but in the diſproportion, or iarre in the ſound: therefore the qualities onely are renewed by grace. Theſe qualities or habits, are either in the Vnderſtanding: or will and affections. The qualitie in the vnderſtanding, is *knowledge.* Coloſſ. 3. 10. *Ye haue put on the new man, which is renewed in knowledge, after the image of him that created him.* In the will and affections, they are principally two, *righteouſnes*, and *holines*, both which are in truth and ſyncéritie, without all hypocriſie. Eph. 4. 24. *Put on the new man, which after God is created in righteouſnes, and true holines*: where *holines*, and *righteouſnes*, are oppoſed to concupiſcences, and luſts of the old man: *Truth* (which hath relation to both) to ſpiritual guile, and diſſimulation: ſo that each of theſe qualities, haue two parts, a want of the contrarie euill, and a poſitiue qualtie or habit of goodnes. *Holines* reſpecteth god, and containeth all duties of pietie, contained in the firſt table: *Righteouſnes*, reſpects man, and the creatures, and compriſeth all the duties enioyned in the ſecond table. *Truth* reſpecteth the manner how both the former are to be practiſed, viz. with an vpright and ſincere heart, free from all hypocriſie and deceit. Theſe three making a perfect harmonie in all the faculties of the ſoule: *Holines* performing all the duties of pietie: *righteouſnes* the duties of humanitie: *truth* ſeaſoning both the former with ſinceritie.

But (may ſome ſay) how is the new creature oppoſed to all externall things, or ſaid to be of any force in the kingdome of

Chriſt, ſeeing it is not auaileable to iuſtifie a man before God, beeing ſtained with manifold imperfections? For anſwer whereof, we are to know, that outward things are ſometime oppoſed to Chriſt, and his righteouſnes, as Coloſſ. 3.11. *There is neither Iew, nor Grecian, circumciſion nor vncircumciſion, &c. but Chriſt is all, and in all things.* ſometime to faith, as Gal.5.6. *Neither circumciſion auaileth any thing, nor vncircumciſion, but faith which worketh by loue.* ſometime to the new creature or ſanctification, as in this place, and 2.Cor.7.29. *Circumciſion is nothing, &c. but the keeping of the commandements of God.* But the ſenſe is all one, for they are oppoſed to Chriſt, as to the matter of our iuſtification: to faith as to the inſtrument apprehending it: to the new creature, as to the ſigne of them both.

Further, whereas both here, and 2. Cor.5. 17. the image of god is called *a new creature*, (or as it is in the original [καινὴ κτίσις] *a new creation*) the meaning is not, that either the ſubſtance, or faculties of the ſoule are created a new; but that the worke of regeneration is wholly to be aſcribed to God alone, (not as though we were ſtocks or ſtones without life or motion) but becauſe God doth create theſe new qualities in vs, quickning vs when we were dead in ſinne, and working in vs both the will, and the deede. Philip. 2. 13.

If regeneration then be *a new creation*, it muſt needes follow, that before our conuerſion we were not onely dead, but euen flat nothing, in godlines, and grace. By which we ſee what to iudge of the *Semi-pelagian* hereſie, which teacheth, that a man by an *internum principium*, may diſpoſe himſelfe to will that which is truly good: and that man is not *ſtarke dead* in ſinne, but onely *ſicke* or *wounded* and *halfe dead*, as the man which fell among theeues, Luk. 10. or as a priſoner that is ſhackled and manackled, who can walke of himſelfe, if his fetters be taken from him: ſo we (if Chriſt looſe the chaines of our ſinnes) haue power of our ſelues to mooue our ſelues. Which doctrine we know is moſt iniurious to the mercie of God, and moſt derogatorie to the merits of Chriſt, ſeeing it makes him in the worke of our ſaluation, to be but *cauſa removens prohibens*, which (as Logicians teach) is but *cauſa ſine quâ non*, which in truth is no cauſe at all. So that they make themſelues their own Sauiours, and Chriſt to be but an inſtrument whereby they ſaue themſelues: for if he doe but remooue the impediment, they without any more adoe, are able to mooue and act them-

ſelues. When as the conuerſion of a ſinner is as great a worke as the creation of heauen and earth: for Paul calleth it here *a new creation.* Nay, here is a greater power required (if I may ſo ſpeake) then that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regenerating of the leſſe world, as our Sauiour Chriſt ſignifies, Mark. 2.9. *Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, take vp thy bed and walke?* yet the holy Ghoſt ſeemeth, of the two, to make it more difficult, to create a new hart, then a new world, in that ſpeaking of the creation of the world, he ſaith it was made by the word of God. *By the word of the Lord were the heauens made.* Pſal. 33. 6. or by his fingers, *when I conſider the heauens, the workes of thy fingers.* Pſal. 8. 3. or by his handes. Pſalm. 102. 25. *The heauens are the workes of thy hands.* But the redemption of man, and the conuerſion of a ſinner, is ſaid to be wrought by the *arme of God.* Marie in her *Magnificat*, ſaith, *He hath ſhewed ſtrength with his arme.* Luk. 2. 51. nay, he was faine to ſet his ſide to it, and it made him ſhed many a teare, and ſweat as it were *drops of blood, trickling downe to the ground.* Luk. 22. 44. Before our conuerſion, we are like the drie bones, Ezek. 37. for as when the winde of God came vpon them, bone came to bone, and were ioyned with ſinewes, and couered with fleſh, and had their ſenſes reſtored: ſo when the ſpirit of God, like the fauonian winde, bloweth vpon vs, it reuiueth vs againe; giuing vs a new life, new ſenſes, a new heart, new wills, and affections: for *all old things paſſe away, and all things become new.* 2. Cor. 5. 17. For it openeth the eyes of our vnderſtanding, making vs diſcerne of things that differ. Eph. 1. 18. Philip. 1. 10. it boareth a new eare of obedience in vs, Pſal. 40. 6. and giueth vs a new taſt, not to ſauour the things of the fleſh, but of the ſpirit. Rom. 8. 5.

Further, this ſerues to detect the naturall Poperie of the multitude, and of our owne hearts, when we perſwade our ſelues (though falſely) that though we goe on in our ſinnes, yet that we can repent when we liſt. When as the Prophet ſaith, *O Lord, I know that the way of man is not in himſelfe:* and Paul ſaith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is *a new creation.* 2. Cor. 5. 17. *Auguſtine* ſaith well, *He that will grant pardon to him that repents,*

Ierem. 10. 23. Qui dabit pœnitenti veniã, non dabit peccanti pœnitentiam.

will not alway giue repentance to him that sinnes.

Againe, in the sense that *Paul* calleth the image of God, *a new creature*, or the new man, and *corruption* the old man: we graunt, that our religion is new, and Popish religion is old. For as the new men, is the restored image of God, in which Adam was first created, though afterwards defaced by *his owne inuentions*: Eccles. 7.31. So our religion is the restored or reformed doctrine first taught by the Apostles, which afterward was corrupted by mens deuices. Albeit, in *Tertullians* sense, ours is the old religion, and theirs the new: as the image of God is the old man, and corruption the new.

Quod antiquissimum, id verissimum.

Vse. If we be not changed in our liues, but remyane old Adams still, euen the same men we were before, in minding, willing, affecting earthly things, and fashioning our selues to the guise of the world; we are no new creatures, though we promise and protest neuer so much: we are but hypocrites, deceauing others, and our selues also. For where this new creature is, there is a change in all the faculties and powers of soule and body: the mind is not set vpon the world, but mindeth heauenly things: the will, affections, and conuersation of the whole man, is in heauen. Philip. 3. 20. For the spirit of regeneration is like the leauen which a woman tooke and hid in 3. pecks of meale till all was leauened: for after the same manner, by a secret operation it altereth the mind, will, affections. *If any be in Christ* (saith the Apostle) *he is a new creature, old things are passed away, behold, all things are become newe.* If therefore we be new creatures, why lead we not a new life? if we be changed in affection, why are we not changed in conuersation?

2.Cor.5.17.

But by this we may perceiue that all which are christians in profession, are not christians in conuersation: all that are washed with the outward Element of water, are not washed with the inward baptisme, the lauer of regeneratiõ: as first, those that are as good fellowes (that is, as badde) as euer they were before, and make no conscięce of sinne. Secondly, such as are no more but ciuill honest men, like those honest women which raysed persecution against Paul and Barnabas, and expelled them out of their coasts. Act. 13. 50. Thirdly, worldly wise men which sauour of nothing but the world. Lastly, such as haue some loue and liking of the word, and are in some sort outwardly conformable thereunto, hauing some legall sorrow for sinne

arising

ariſing from legall terrors: but haue no thorowe change nor renouation.

Laſtly, we may not maruell if the world hate & maligne thoſe that are new-creatures: ſeeing they neither mind nor affect the ſame things. For there can be no true loue, where there is contrarietie of iudgements, wills, affections, which hath beene, is, and wil be, betwixt thoſe that are borne of the fleſh, and thoſe that are borne of God. Gen. 3. 15.

v. 16. And as many as walke according to this rule, peace ſhall be vpon them, and mercy, and vpon the Iſrael of God.

Here Paul commends this glorying in the croſſe of Chriſt, and ſtudie of pietie, in becomming a new creature, as the onely rule of faith and manners, which all teachers and hearers, were to obſerue, and follow: Enforcing the keeping and obſerning of this double dutie, by the fruit and beneſit that comes thereby, ſpecified here by *peace* and *mercy*. In the words two things are generally to be conſidered: Firſt, the duty of walking, in theſe words, *As many as walke according to this rule*: Secondly, the reaſon or motiue to the practize thereof, in theſe, *Peace ſhall be vpon them and mercy*: which is amplified by the generalitie thereof, that is, ſhall light vpon *as many* as walke according thereto, and *vpon the Iſrael of God*. The dutie is, that we walke according to this canon, or rule: the [o] word tranſlated *walke*, ſignifieth not ſimply to walke, but to walke warily and circumſpectly (as it is expounded Eph. 5. 15.) or to walke by rule, in order, and meaſure, without treading aſide, but making ſtraight ſteps to our feete. Hebr. 12. 13. Pauls rule which we muſt walke by, is faith in Chriſt, called here glorying in the croſſe of Chriſt: & repentance towards God: called regeneration or the new creature: which is rightly called a rule of faith, and manners, of things to be beleeued, and practiſed, becauſe by it all doctrines and actions, are to be examined: nay, the Scripture is therefore called *Canonicall*, becauſe it ſettes downe an expoſition of this rule: there beeing nothing from the firſt chap. in Gen. to the laſt words in the Apocal. which

[o] στοιχοῦσιν

aimeth not at one of theſe two, either repentance towars God or faith in Chriſt

Here all miniſters are taught what rule to follow in preaching the word, or building the church of God, namely faith, & repentance, the doctrine of the croſſe, and conuerſion, or the new creature. And all hearers according to what rule to order their liues and actions. For this metaphor of walking, and that by a rule or line, ſhewes that we are trauellers or pilgrimmes, that this world is a ſtrange countrey, that we are to goe to another, that the world is an endles labyrinth, in which we ſhall for euer loſe our ſelues, except we be guided by this rule.

And here we ſee that there is a certen rule for the regulating of all things apertaning to faith and manners, though we cannot apply it nor vſe it as we ſhould: The fault is in vs, not in the rule.

Whereas Paul ſaith as many as walke according to *this rule*, he ſhews that Chriſtians haue but on onely rule which they are to follow, and according to which they muſt frame their liues; for the Apoſtle exhortes vs that *we all proceede by on rule*. Phil. 3. 16. Therefore the Papiſts doe notoriouſly offend not only in wreſting, preuerting, and breaking this rule, but in making other new Lesbian rules, which they preſcribe as neceſſarie to be followed: as the rule of S. Francis, of S. Dominick. S. Auſten. S. Ierome &c. holding on mans baptiſme better then another, on mans profeſſion holier then another, on mans rule perfecter then anothers following any rule rather then Chriſts, and ſo diuide his ſeameles coate. And that theſe ſundry rules of Monks are vaine and wicked, it may appeare, Firſt, becauſe they agree not with this rule of Paul, they beeing many, it but on: it directing and leading to Chriſt, they leading to by paths, obſcuring the merit of Chriſt, and preſcribing many things partly friuolous, partly impious, contrary to faith and good life. Secondly, in that they agree not among themſelues; euery ſect hauing his own proper orders, and contending their owne to be better, holier, perfecter then the reſt. Thirdly, in that they diuide into diuerſe ſects thoſe that ought to be all on in Chriſt, for which cauſe Paul calles the Corinthians carnall, in houlding ſome of Paul, others of Apollos, 1. Cor. 3. 4. For how can they be ſpirituall, who in ſpeech, action, habitte and attire, profeſſion and conuerſation, profeſſe nothing but ſhiſme and

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diſſention? *Ierome* againſt the Luciferians ſaith, *Sicubi audieris eos qui dicuntur Chriſti, non a Domino Ieſu Chriſto, ſed à quoquam alio nuncupari, puta Marcionitas, Valentinianos, Montenſes, Campates, ſcito non eccleſiam Chriſti, ſed Antichriſti eſſe Synagogam.* that is, *wherſoeuer thou ſhalt heare thoſe that are called Chriſtians not to haue their name from our Lord Ieſus Chriſt, but from ſome other, as Marcionites, Valentinians, Montenſes, Campates, knowe thus much, that they are not the church of Chriſt, but the Synagogue of Antichriſt.* Nay further, ſolitary life in leauing the ſociety of men, and ſequeſtring themſelues from all company, which is the grownd, and generall practize of Monkiſh Eremites (for Cœnobites to ſpeake properly are no Monks as the word teacheth) is againſt the very light of nature it ſelfe. Firſt, becauſe it is naturall for men to liue together; nay it is the ground of the family, the church, and common-wealth. There was neuer nation ſo barbarous or ſauage but endeauoured to liue together by aſſociating themſelues, in cities, townes, villages, caues, woods, tents, or ſome other way, according to the cuſtome of the countrey: which generall practiſe of all, argues the impreſſion of nature in all. Secondly, ſpeach is giuen men for this end that they might conuerſe together: for it were little or nothing auaileable if men ſhould liue alone, and conuerſe with none. Thirdly, ſundry vertues beſtowed vpon men, as iuſtice, fortitude, loue, and frendſhip, ſhould be giuen in vaine, if men ſhould liue ſolitary, ſequeſtred from all company. Fourthly, mans imbecillity argues thus much; for whereas all other creatures are armed by nature, as the Bull with hornes, the Boare with tuskes: other with teeth, fethers, ſwiftnes &c. man is borne feeble and naked, not able to prouide or defend himſelfe, but only by helpe of others, which is an argument that he is borne to liue in ciuill ſociety, and to be holpen by others. Laſtly, man is borne to doe good to himſelfe and others, in ſome eſtate and calling. 1. Cor. 7. But he that liueth alone can doe no good to others, nor receiue good from them: For whereas they plead for themſelues, that they leaue their particular callings, and betake themſelus to Armetages, that ſo they may renounce the world. I anſwer, that to renounce the world is not to leaue their places and callings, whereunto God hath caled them, but *to renounce the corruption that is in the world through luſt.* 2. Pet. 1. 4. Theſe and the like reaſons made the

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Philosopher to say, that he which left the societie of men and betooke himselfe to a solitary life, was either a God, or a beast.

Aristot. Polit. lib. 1. cap. 2.

By this we may see what Lesbian rules they follow: and how that which they account the highest degree of perfection, is in truth the depth of abomination: that it hath beene the cause of much wickednes, as of idlenes, hypocrisie, whoredome, sodomitry, besides the cruell murthering of many poore innocents. Therefore let neither their hypocrisie, nor the churches pretended authoritie, nor the long received custom, any thing moove vs, but that leauing them, we follow the rule of Paul in this place: for they that walke according to it, *peace shall be vpon them and mercie*. By *peace*, we are to vnderstand outward peace, as prosperitie, and good successe in all things we goe about. For *whatsoeuer they doe, shall prosper*. Psal. 1. 3. And peace with the creatures; as first with the good Angels. Coloss. 1. 20. who *are ministring spirits, sent forth to minister, for their sakes that shal be heires of saluation*, Ebr. 1. 14. *pitching their tents about them*, Psal. 34. 7. *and bearing them in their hands as the nourse her child*. Psal. 91. 12. Secondly, with the godly. The Prophet saith that in the kingdome of Christ, *the wolfe shall dwell with the lambe, the leopard shall lie with the kidde, &c.* that is, men of fierce, sauage, and woluish natures, shal be so changed by grace, as that they shall liue peaceably and louingly together. Thirdly, with the wicked their enemies, partly because they seeke to liue in peace, as Dauid saith of himselfe, *I labour for peace*, Psal. 120. 7. partly because God so inclines their hearts, as that they are peaceable. Lastly, with the beast of the field, and all the creatures. The Lord promiseth to make a couenant with the wild beasts, and foules of the heauen, in behalfe of his people, that they may sleepe safely. Hos. 2. 18. But the peace which is principally meant in this place, is *peace of conscience* which passeth all vnderstanding. Phil. 4. 7. Which is peace with God, beeing reconciled and at one with him. Rom. 5. 1. *Beeing iustified by faith, we haue peace with God*. And peace with our selues, which is three fold, as it is opposed to a threefold dissention in man. The first is, when the will and affections renewed by grace, are obedient to the minde enlightened by the spirit, and at peace therewith: opposed to the dissention that is betwixt rebellious affections, and naturall reason. The second is, when grace (though strongly assailed) giueth corruption the foile, whereupon

Isa 11. 6.

upon followeth the calming and quieting of the mind, oppoſed to the combate betweene the fleſh and the ſpirit. The third is, when the conſcience perſwaded of remiſſion of ſinnes, and reconciliation with God, ceaſeth to accuſe and terrifie, and be-
5. ginnes to excuſe, and comfort vs: oppoſed to the conflicts that a diſtreſſed conſcience hath with legall terrours, and the anger of God. By *mercy* (which is the cauſe of this peace) are vnderſtood, all ſpirituall bleſſings, which flow vnto vs from the loue, and fauour of God in Chriſt, as remiſſion of ſinnes, iuſtificati-
10 on, ſanctification, and eternall life it ſelfe. The words ἐπ' αὐτοὺς, *vpon them*, haue great emphaſis, ſignifying, that theſe bleſſings come downe from heauen, and light vpon them that follow this rule, and that they cannot he hindered by the mallice of men.

15 Let the Pope then anathematize, curſe, and excommunicate vs, both Prince and people, becauſe we tread not in the ſteps of his faith, but of the faith of our father Abraham, and walke not according to his rule, but according to this rule of the Apoſtle: for we need not feare his thunderbolts, nor curſes,
20 ſeeing *the cauſeleſſe curſe ſhall neuer come.* Pro. 26. 2. for what though he curſe, if God doe bleſſe? It was the thing that comforted Dauid beeing curſed of his enemies, in that *though they did curſe, yet God would bleſſe.* Pſal. 109. 28. and let vs comfort our ſelues in this, that *he will curſe them that curſe his people.*
25 Gen. 12. 3.

Againe, if peace and mercy ſhall be vpon them that walke according to this rule, then wrath and indignation ſhall light vpon thoſe that follow any other rule, or deuiſe any other way, or ſet downe any other meanes of ſaluation beſides, or contra-
30 ry to this. Falſe therefore is the opinion of Puckſius, that if a man lead an outward ciuil life, he may be ſaued in any religion, the Iewe in his Iudaiſme, the Turke in his Mahometiſme, the Heathen in his Paganiſme. For they that walke not in this way, according to this rule, doe but weary themſelues in endleſſe
35 Labyrinths: and ſo walking without line or rule in *their crooked wayes, ſhall be led with workers of iniquitie, whenas peace ſhall be vpon Iſrael.* Pſal. 125. 5. Other vſes are made of mercy and peace, Pag. 11. and 12. to which places I referre the reader.

The Apoſtle addeth, that peace and mercy ſhal be vpon all them that walke according to this rule, *and vpon the Iſrael of*

God. There is a doble Israell mentioned by Paul. *Israell according to the flesh.* 1. Cor. 10. 18. and *the Israell of God*: as there is a twofold Iewe, one outward, in the flesh: another inward, in the spirit Rom. 2. 28, 29. By *the Israell of God*, the Apostle meaneth all such as are like to Nathaniell, who was *a true Israelite, in whome there was no guile.* Ioh. 1. 47. whether they be the faithfull Gentiles, or beleeuing Iewes. And he makes mention of the Israell of God, partly by reason of the aduersaries, who bragged so much of their father Abraham, and that they were the only true Israelites, and yet were noe Israelites because they troade not in the steps of the faith of Abraham: partly for the weake conuerts, who thought it a hard thing to be seuered from the society of those, to whome the promises were made: partly for vs Gentiles, that we might know that *all are not Israell, which are of Israell.* Rom. 9. 6. but that all they which are of faith are blessed with faithfull Abraham. Gal. 3. 9. seeing that God is no accepter of persons Act. 10. 34.

v. 17. From hence forth let no man put me to busines: for I beare in my body the markes of the Lord Iesus.

Here the Apostle laies downe his last admonition, preuenting an obiection that might be made by the false Apostles, or the Galatians. For whereas it might be said, that Paul sought himselfe, and the world, shunned persecution, and therefore ioyned circumcision to Christ to please the Iewes, and followed not his owne rule v. 16. he takes away this obiection with great authoritie, when he saith. *from hence forth let no man put me to busines*, And withall he addes a reason of it, *for I beare in my bodie the markes of the Lord Iesus*: as if he should saie, The bonds, the imprisonments, the stripes, wounds, and scarres in my bodie, doe sufficiently testifie my fidelitie in my ministerie, for if I had preached circumcision I should not haue suffered persecution. The words may be and are taken in a doble sense. First thus, The false Apost. and you Galatians (by their instigation) haue beene trobleſome vnto me, by false accusations and scanderous imputations, as that I taught circumcision and

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the obſeruatiō of the ceremoniall Lawe as a thing neceſſarie to ſaluation, and ſo you haue made a reuolt from my doctrine, & by that meanes haue dobled and tripled my labour and paines among you: But from hence forth ceaſe to be trobleſome vnto me, you may take experiment and proofe from me; the marks that I beare in my body doe ſufficiently witneſſe and ſeale the truth of my doctrine, and my fidelitie in myne Apoſtleſhip, as alſo whoſe diſciple I am, Moſes or Chriſts, and what rule I follow, Iudaiſme or Chriſtianiſme. Secondly, they cary this ſenſe, I haue ſayd, that they which walke according to this rule, in glorying onely in the croſſe of Chriſt, *peace ſhall be vpon them, and mercy, and vpon the Iſrael of God*; And I ſay againe and againe, that we ought to ſtriue and contend for it, to obſerue & keepe it, as a thing moſt neceſſarie to ſaluation: τῶ λοιπῶ, as for o-things not neceſſary to ſaluation, as circumciſion &c. *Let no man troble me* in the execution of mine Apoſtolicall function, or hinder the courſe of the Goſpell, by vrging any other doctrine or ceremony contrary or diuerſe from this, as neceſſary to ſaluation: This one thing is neceſſarie, other things are needles and fruitles in compariſon, therefore neither I, nor the church of God ought to be trobled with them. This latter ſenſe I take to be more agreeable to the text. Some make the ſenſe to be this, I haue had many trobles and conflicts; and haue many markes and ſcarres in my body inflicted by perſecutours: therfore be no more trobleſome vnto me: for it were to much to add wormewood to my gale, affliction to affliction. Here we ſe the condition of the Apoſtle, and the eſtate of all faithfull miniſters; that it is full of troble and moleſtations. For as they are accounted men of turbulent ſpirits, diſquieters of the ſtate, as Elias was 1. King. 21. and Ieremie, chap. 15. 18. and Paul, Act. 16. 20. & 21. 28. So they are moſt trobled with factious oppoſers and falſe teachers, who labour to bring into the church things partly needles and ſuperfluous, partly hurtfull & pernicious. Thus the falſe Apoſt. trobled the paſtors and church of Galatia. Gal. 5. 10. and the churches of Antiochia, Syria, Cilicia, Act, 15. 24.

Secondly, conſider how that the moſt and greateſt trobles of the church haue beene for matters not of ſubſtance, but of circumſtance, partly not neceſſarie, partly contrarie to the rule: which notwithſtaoding haue bee vrged with fire and fagot, as

things moſt neceſſarie.

Laſtly, he that ſtands forth for the defence of Gods truth (as *Paul* did, and all Miniſters ought to doe) muſt let goe all circumſtances, and looke to the ſubſtance. Not with *Martha* to trouble himſelfe about many needeleſſe things, when as one thing onely is neceſſarie.

Luk.10.41.

The reaſon followeth in theſe words: *For I beare in my bodie the markes of the Lord Ieſus.*

στίγματα. vide Lipſium de militia Romana, lib.1. dialogo.9.

The word in the Originall tranſlated *markes*, doth properly ſignifie prints with a hot yron. But it is here vſed generally to ſignifie, any blemiſh, skarre, or marke whatſoeuer, whether ſuch as was wont to be ſet vpon ſeruants bought with money (which among the Iewes was a hole in the eare pearced with a naule. Exod. 21.6. Deut. 15.17.) or vpon ſlaues taken in the warres, as the Samians ſet vpon an Athenian captiue the ſigne of an owle: and the Athenians vpon a Samian the ſigne of a ſhippe. Or vpon malefactours, as a hole in the eare, an F in the forehead, a brand in the hand. Or ſuch a marke, as ſome thinke, was ſet vpon Cain. Gen.4.15. or the marke of God. Ezek.9.4. or of the beaſt. Apoc.16.2.

The markes of Chriſt are of two ſorts, either *inward* and *inuiſible*: or *outward* and *viſible*. The *inuiſible markes* are two. The firſt, is Gods eternall Election, which is called Gods *ſeale* or *marke*. 2.Tim.2.19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.* All the Elect are marked with this marke, Apoc. 7. and by it Chriſt knoweth and acknowledgeth them for *his ſheepe*. Ioh. 10. The ſecond, is regeneration, or the imprinting of the defaced image of God in the ſoule. By this marke (which is *the true indeleble character*, neuer to be blotted out) are all beleeuers ſealed. 2.Cor.1.22. Eph.1.13. Theſe inward inuiſible markes of Election and Regeneration, are in the ſoule, and therefore not here meant: for he ſpeakes of bodily markes, *I beare in my bodie the markes* ....

The outward viſible marks are twofold: *Typicall*, or *Reall Typicall*, as circumciſion, which was a marke ſet in the foreskin of the fleſh. Rom.4.11. The blood of the Paſchal lambe, wherewith the houſes of the Iſraelites were marked, when the firſt borne of the Ægyptians were ſlaine by the deſtroying Angel. And Baptiſme is of the ſame kind: for by Baptiſme Chriſtians are diſtinguiſhed from Iewes, Turkes, Infidells whatſoeuer

Reall

Reall markes of Chriſt, are either in his *naturall*, or in his *myſticall bodie*. In *his naturall bodie*, the wounds which were giuen him in his hands, feete, and ſides; which he ſhewed to his Diſciples after his reſurrection. Ioh. 20.27. which whether they be now to be ſeene in his glorified bodie (as ſome affirme) or aboliſhed (as others,) I leaue to the Reader, as a thing vncerten, and meerely coniecturall, ſeeing there is nothing in Scripture either for it, or againſt it, that doth neceſſarily conclude it. But of theſe markes, the Apoſtle ſpeaketh not in this place. The markes in his *myſticall bodie*, are thoſe, which are in his members, as wounds, skarres, whippings, maimednes, &c. of which we read 2.Cor.4.10. *Euery where we beare about in our bodie the dying of the Lord Ieſus.* and 2.Cor.11.24,25. *Fiue times receiued I fourtie ſtripes ſaue one: I was thriſe beaten with roddes, once ſtoned, &c.* And theſe the Apoſtle here calleth *the marks of Chriſt*, becauſe they are inflicted for the profeſſion of Chriſt, and the Goſpel: as the wounds and skarres of a ſouldier may be called his Princes woundes and skarres, becauſe they are had in his cauſe and quarrell. Now thoſe in his naturall bodie differ from theſe in his myſticall: Firſt, in that they are meritorious, for *by his ſtripes we are healed*, 1.Pet.2.24. Theſe in his myſticall body are glorious in the ſight of god (as the death of his Saints is;) yet not meritorious. Secondly, thoſe in his naturall bodie, were prophecied of before in particular. Pſal.22.16 *They pearced my hands and my feete.* Theſe in his myſticall bodie onely in generall, that we ſhould be conformable vnto him.

In this place *Paul* ſpeaketh of the latter onely, which were in his owne perſon; and this he doth, not to put any merit in thē, as (S. Francis did) but to teſtifie himſelf to be a faithfull ſeruant of Chriſt. And he further meeteth with the falſe Apoſtles, who would needes haue had the Galatians circumcited, that ſo they might glorie in the fleſh, as hauing ſet the marke of circumciſion in the foreskin of their fleſh. As if he ſhould ſay, I ſet not markes in other mens fleſh, to glorie of them, as the falſe Apoſtles doe; but I beare about in my bodie the markes of the Lord Ieſus, theſe are the ſignes of mine Apoſtleſhip, and arguments of fidelitie in my Miniſterie, which I ſet not in other mens fleſh, but haue in mine owne.

Here we ſee what we are to thinke, and what vſe we are to make of the wounds, skarres, and blemiſhes, that are in any of

the Saints for the profeſſion of the Goſpel, and maintenance of the truth. Firſt, that they are the ſufferings, wounds, and marks of Chriſt himſelfe (as Paul tearmeth them here, and Coloſſ. 1. 24.) ſeeing they are the wounds of the members of that bodie, wherof he is the head. Secondly, they haue this vſe, to conuince the conſciences of perſecutors, and wicked men, that they are the ſeruants of Chriſt, which ſuffer thus for righteouſnes ſake, for which cauſe they are here mentioned by Paul. Thus he prooues himſelfe to be a member of Chriſt by the afflictions which he ſuffered for his ſake. 2. Cor. 12. Thirdly, if men be conſtant in their profeſſion, namely in faith and obedience, they are banners of victorie. Therefore no man ought to be aſhamed of them, no more then ſouldiers of their wounds and skarres: but rather in a holy manner to glorie of them as *Paul* did. For as it is a glorie to a ſouldier to haue receiued many wounds, and to haue many skarres, in a good cauſe, in his Princes quarrell, and for the defence of his countrey: So it is a glorie for a Chriſtian ſouldier to haue the markes of the Lord Ieſus in his bodie, as of wounds, ſcourges, bonds, impriſonment, for the profeſſion of the truth. Therfore Conſtantine the great, (as the Eccleſiaſticall hiſtorie records) kiſſed the holes of the eyes of certaine Biſhops, (which had them put out by the Arrians, for the conſtant profeſſion of the faith of Chriſt) reuerencing the vertue of the holy Ghoſt which ſhined in them.

This makes nothing for the *fratres flagellantes*, who glorie in the markes which they make in their fleſh, by whipping of themſelues. For firſt, it is not the puniſhment (as *Cyprian* ſaith) but the cauſe that makes a Martyr. Secondly, the marks which men ſet vpon themſelues contrarie to the Law, Leuit. 19. 28. are not *the markes of the Lord Ieſus*: but thoſe onely which are ſet vpon them by others, for the profeſſion of the truth. Thirdly, this whipping and afflicting of themſelues, beeing but will-worſhip, in not ſparing of the bodie, Coloſſ. 2. 23. is no better accepted of God, thē the ſuperſtitious practiſe of Baals prieſts, lancing themſelues with kniues, till the blood guſhed out. 1. King. 18. 28.

Againe, if this be the glorie of a ſeruant of Chriſt, and a note of conſtant profeſſion, what ſhall we ſay of them who haue not onely their conſciences ſeared with a hot yron, but by drinking, whoring, rioting, &c. get the markes of Bacchus and Ve-

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nus in their bodies? For if theſe be the markes of Chriſt, thoſe muſt needes be the marks of Satan.

Laſtly, hence we are taught a ſpeciall dutie, and that is, to ſuffer bodily affliction in the profeſſion of the truth: & though bonds and impriſonment abide vs in all places, not to paſſe for them, ſo that we may fulfill our courſe with ioy, according to Pauls example, both here, and Act. 20. 24. as alſo his commandement to Timothie, *Suffer affliction as a good ſouldier of Ieſus Chriſt.* 2. Tim. 2. 3. The reaſons are theſe. Firſt, by ſuffering bodely affliction, we are made conformable vnto Chriſt, and fulfill the reſt of the afflictions of Chriſt in our fleſh. Coloſſ. 1. 24. Secondly, they teach vs to haue a ſympathie and fellow feeling of the miſeries of our brethren, to remember thoſe that are in bonds, as though we were bound with them, and thoſe that are in affliction, as though we alſo were afflicted in the bodie. Ebr. 13. 3. Thirdly, our patient induring of affliction, doth not onely ſerue as a preſident and example to others to ſuffer patiently, but alſo is a notable meanes to confirme them in the truth. 2. Cor. 1. 6. Philip. 1. 14. Laſtly, they ſerue to ſcoure vs that are earthly veſſels, from the ruſt and filth of ſinne, that cleaues ſo faſt vnto our nature.

18. Brethren, the grace of our Lord Ieſus Chriſt, be with your ſpirit, Amen.

Here, the Apoſtle concludes his epiſtle with his vſuall farewell commending the Galatians to the grace of God, & wiſhing vnto them all things *appertaining to ſpirituall life & godlines.* 1. Pet. 1. 3. which he ſignifieth here by *grace.* There is a twofold grace mentioned in Scripture, Grace which makes a man gratious or acceptable to God, *gratia gratum faciens*: and grace which is freely giuen, *gratia gratis data. Gratia gratum faciens*, is the fauour and loue of God, whereby he is well pleaſed with his elect in Chriſt, and this grace is in God himſelfe, and noe qualitie infuſed or inherent in vs: and it is truly called *the firſt grace*, as beeing the cauſe of all other ſubſequent graces. *Gratia gratis data*, is the free gift of God beſtowed vpon men, whether naturall, or ſupernaturall: naturall eyther in the

ſtate of innocencie, before the fall, as originall iuſtice, &c. or in the ſtate of Apoſtaſie, ſince the fall, as the gift of illumination. Ioh. 1. 9. and ſuch like: Supernatural, eyther common gifts, as the gift of miracles, prophecying, tongues &c. or ſauing graces, as the grace of election, effectuall vocation, iuſtification, adoption, glorification, &c. all which are called *the ſecond grace*, becauſe they flow from the firſt, as the ſtreame from the fountaine. Thus Paul diſtinguiſheth them, Rom. 5. 15. calling the former *the grace of God*, the latter *the gift by grace*. Nowe grace in this place is not to be reſtrained onely to the benefit of our redemption, as it is, 2. Cor. 13. 13. where the grace of Chriſt is diſtinguiſhed from the loue of God, and communion of the H. Ghoſt: but to be vnderſtood of the fauour & loue of God, which is the *firſt grace*: and of the ſauing grace of regeneration, which is *the ſecond grace, or the gift by grace*. And it is called *the grace of our Lord Ieſus Chriſt*, firſt, becauſe he is the fountaine of it. Ioh. 1. 16. *of his fullnes all we haue receiued, and grace for grace*. Secondly, becauſe he is the conduit or pipe, by which it is conuaied vnto vs. Ioh. 1. 17. *Grace and truth came by Ieſus Chriſt*: for he is our propitiator by whome alone we receiue *grace*, that is, the fauour of God, and reconciliation: *for grace*, that is, for the fauour and loue which God the father bare vnto his ſonne; we beeing accepted of God, and *beloued in his beloued*. Eph. 1. 6. Chriſt is further called [*our Lord*] in fiue reſpects. Firſt, by right of creation. Ioh. 1. 3. *All things were made by him*. Secondly, by right of inheritance. Hebr. 1. 2. *He is made heyre of all things*. Pſal. 2. 8. *I will giue thee the Heathen for thine inheritance, and the endes of the earth for thy poſſeſſion*. Thirdly, by right of redemption. 1. Cor. 6. 20. *Ye are bought with a price*, which is neither ſiluer, nor gold, but the pretious blood of Chriſt. 1. Pet. 1. 18, 19. and this he performed by a double right, namely, *by right of proprietie*, as a King redeemes his ſubiects, the maſter his ſeruants: or by *right of affinitie*, as the father may redeeme the ſonne, one brother an other, and one kinſman an other. Fourthly, by right of conqueſt. Luk. 11. 21. *When a ſtrong man armed keepeth his palace, &c. but when a ſtronger then he commeth vpon him, and ouercommeth him, he taketh from him all his armour wherein he truſted, and diuideth the ſpoile*. Laſtly, by right of contract and marriage. Hoſ. 2. 16. *Thou ſhalt call me Iſhi, and ſhalt not call me Baali*. and v. 19. *I will marrie thee vnto me for e-*

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mer in righteousnes, iudgement, mercy, and compassion, I will marrie thee vnto me in faithfulnes, and thou shalt know the Lord.

The Apostle proceeds and saith, the grace of our Lord Iesus Christ *be with your spirits*. For the better vnderstanding of which phrase, we are to know, that Man consisteth of two essentiall parts, of *soule*, and *bodie*. Eccles. 12. 7. *Dust* (that is, the bodie) *returnes to the earth, whence it was taken: and the spirit returns to God that gaue it*. Albeit the Apostle elswhere deuideth man into three parts, *spirit*, *soule*, and *bodie*, when he praieth for the Thessalonians, *that their whole spirit, and soule, and body, may be kept blameles, vnto the comming of Christ*. Where he subdiuideth the soule into two parts, into reason or vnderstanding, which he calleth *the spirit*: will, or affection, which he tearmeth (by the common name agreeing to both) *the soule*: God hauing giuen reason to see, and will to seeke, after that which is good: that reason hauing eyes might guide the will that is blinde, and goe before, that it might follow. So that the spirit and soule are not two seuerall substances, but one and the same (euen as the bodie and the flesh are one bodie) and yet are they distinguished for doctrine sake. Heb. 4 12. the word of God is said to *enter through, euen to the diuiding a sunder of the soule and the spirit*. and Eph. 4. 17. 18. the Apostle distinguisheth the soule into three Faculties, *the mind*, *cogitation*, *heart*: when he saith the Gentiles walked in the vanitie of their minds, and had their cogitations darkened, because of the hardnes of their hearts: by *minde*, meaning the *hegemonicall* part or vnderstanding: by *cogitation*, the inward senses, as memorie, phantasie, &c. and by *heart*, the affections.

1. Thess. 5. 23.

νῦς, διανοια, καρδια.

Now by *spirit* in this place, is not ment the vnderstanding alone, or the soule alone, but by a *synechdoche* the whole man is vnderstood, albeit the soule principally be ment, because it is the proper subiect of grace: for grace beeing a spirituall thing is placed immediately and properly in the spirit, or mind of man; and in the bodie accidentally, where it doth bewray it selfe by outward actions. Secondly, for that, as the seate of grace is in the mind; so the sense and apprehension of it is there likewise, & not in the bodie. Thirdly, as Theophilact saith, *Non ait vobiscum, quid istæ abigens eos à rebus hisce, arguensq; non à lege hos spiritum, sed à gratia accepisse*. So that, it is all one, as if he should haue said, *the grace of our Lord Iesus Christ be with you all*, as it

Mens cuiusq; is est quisq.

is Philip.4.23.and 2.Theſſ.3.18.as it may appeare by the like: for that farewell which Paul giues Timothie in his latter Epiſtle, *The Lord Ieſus Chriſt be with thy ſpirit*, 2. Tim.4.22. is all one with that in his former, *Grace be with thee* 1. Tim. 6. 21. And that ſalutation Philem. 15. *The grace of our Lord Ieſus Chriſt be with your ſpirit*, is all one with that Coloſſ. 4.18. *Grace be with you.*

Hence that phraſe and forme of ſpeech in our Engliſh Liturgie, or Common praier booke, (though miſliked by ſome, and cauilled at by others) hath his warrant and ground, when the Miniſter ſaith, *The Lord be with you*; and the people anſwer, *And with thy ſpirit*, wiſhing the ſame to him, that he to them, that God would be with his ſpirit, that is, with him.

Againe, marke how the Apoſtle as he did beginne with grace, chap. 1.3. ſo he doth ende with grace, to teach vs firſt of all, that our ſaluation is placed in it alone, for the beginning, the progreſſe, and the accompliſhment thereof: for election is of grace, Rom. 11.5. and vocation is of grace, 2. Tim. 1.9. and iuſtification, Rom. 3.24. and glorification. Rom. 6.23. Secondly, that Chriſt is to haue all the glorie of this grace, whereby we are ſo highly aduanced into the fauour of God, both for the beginning, continuance, and ending, without aſcribing any part thereof to our ſelues, or any other creature. Thirdly, that all our ſalutations, and greetings, our adieues, and fare wells, ought to be grounded in the grace of Chriſt, otherwiſe they are but carnall: and therefore the Apoſtle biddeth the Chriſtians to ſalute one another *in a holy kiſſe*, or (as Peter ſpeakes) with *the kiſſe of loue*. 1. Pet. 5. 14.

Rom.16.16.

This confutes the Popiſh Doctors, who doe not onely aſcribe the beginning of their ſaluation to themſelues, in coworking with God in their firſt conuerſion: but alſo the ende and accompliſhment of it, by workes of condignitie, which (as they ſay) are meritorious of eternall life.

Further, obſerue, with what *emphaſis* the Apoſtle concludes his Epiſtle: Firſt oppoſing Chriſt the Lord of the houſe, to Moſes who was but a ſeruant in the houſe. Secondly, the grace of Chriſt to inherent iuſtice, and merits of workes. Thirdly, the ſpirit, in which he would haue grace to be ſeated, to the fleſh, in which the Apoſtles gloried ſo much. Laſtly, brotherly vnitie one with another, implied in the word *brethren*, to the

Heb. 3.5,6.

proud

proud and lordly carriage of the falſe Apoſtles ouer them.

The Concluſion.

In the ende of all, it is added, in the *Greeke*, and *Siriacke* copies, that this Epiſtle was *written to the Galatians from Rome*. Which poſt-ſcript ſeemes to be erroneous and falſe: for firſt, there is not a tittle in the whole Epiſtle, that giueth the leaſt inkling that it ſhould haue beene written from *Rome*: whereas in all the reſt, which are written from thence, *Paul* makes mention of his bonds, and impriſonment. Secondly, the varietie of copies argues the vncertentie of it, ſeeing in ſome copies it is ſaid to haue been *ſent from Epheſus*, as *Caietan* and *Hyperius* affirme, in their Commentaries vpon this place. Thirdly, *Baronius* (if his authoritie be of any waight in this caſe) affirmeth that it is not likely or credible that it was written from thence. But, be it graunted that this poſt-ſcript were true indeede; yet it is no part of Canonicall Scripture, as not beeing written by the Apoſtle, but added afterwards by the Scribes which copied out the Epiſtles. Neither is this onely true of poſt-ſcripts, but alſo of Inſcriptions or Titles prefixed before Epiſtles, they are no part of holy writ. This may eaſily be prooued in particular: for firſt, touching Poſt-ſcripts, the Greeke copies agree in this, that the firſt Epiſtle to the Corinthians, was *written from Philippi, and ſent by Stephanas, Fortunatus, Achaicus, and Timotheus*: when as it is certen, it was written from *Epheſus*. For firſt, chap. 16.5. he ſaith, *He will come to them when he ſhall go through Macedonia*. Therefore *Paul* was not then at *Philippi*, a cheife citie in *Macedonia*. Secondly, in the 19 of the ſame chapter, he ſaith, *All the Churches of Aſia ſalute you*, which ſhewes plainly, that when *Paul* writ this Epiſtle, he was at *Epheſus* in *Aſia*, not at *Philipps* in *Europe*. Thirdly, v. 8. he ſaith, *he will abide at Epheſus till Penteceſt*, therefore he was not then at *Philippi*. Fourthly, that it was written before the tumult in *Epheſus* raiſed by *Demetrius* and his complices, and ſo conſequently before his comming to *Philippi*: as alſo that it was ſent by Timotheus and Eraſtus, it is manifeſt, v. 10. of that chapter, beeing compared with Act. 19. v. 21, 22. Laſtly, the *Syriacke* tranſlatour agreeth with me, in affirming that it was written from *Epheſus*; and ſo doth *Baronius Annal. tom. 1. pag. 494. l. 39.* Againe, the poſt-ſcript of the 2. to the Corinthians, hath it was *written from Philippi*

Annal. Tom. 1. pag. 657. l. 26. Antuerp.

lippi of Macedonia, and ſent by Titus and Luke: whereas the *Rhemiſts* (if we may giue any credit to their teſtimonie, who elſewhere make titles part of the Canonicall ſcripture) ſay, it was *written at Troas*, as it is thought. And *Baron.* annal. tom. 1. pag. 590. l. 51. Antuerp. thinkes it was written at *Nicopoli*, vpon this occaſion, that in his former Epiſtle from Epheſus promiſing to come vnto thē as he paſſed through Macedonia, & cōming not, 1. Cor. 16. he doth in this excuſe himſelfe, 2. Cor. 15, 16, 17. compared with the 2. Cor. 7. 5. Neither is it a good reaſon to proue that *Titus* carried this Epiſtle (as it is in the poſtſcript) becauſe *Paul* ſaith, *he ſent Titus to them, and another with him.* 2. Cor. 8. 18, 22. and 12. 18. for *Paul* ſpeakes of *Titus* his comming vnto thē before that time: neither may it be thought that *Titus* was ſent the ſecond time vnto them, conſidering that departing from *Macedonia*, and taking *Titus* with him, he left him in *Creete*. See *Ceſar Baron.* annal. tom. 1. Antuerp. p. 591. l. 40. Beſides, the *Rhemiſts* controll the ſubſcription of the firſt Epiſtle to the Theſſalonians, which hath it thus, *The firſt Epiſtle to the Theſſalonians, written from Athens.* For in their preface, they are bold to affirme, that *it ſeemeth rather to haue bin written at Corinth, then at Athens:* and they giue this reaſon of it, becauſe after the ſending of *Timothie* to *Theſſalonica*, *Paul* and he meete not at *Athens* againe, but at *Corinth*. And *Baronius* affirmeth, that it ſeemes to haue beene written preſently after that *Syla* and *Timotheus* came to him to *Corinth*, out of *Macedonia*, by comparing Act. 18. 5. with 1. Theſſ. 3. 6. *Annal. tom. 1. pag. 457. l. 1.* And *Emmanuel Sa* doth cenſure the Syriacke poſtſcript, which ſaith it was ſent from Athens by Timothie, ſeeing that Timothie was then abſent. The like they affirme in the argument of the ſecond Epiſtle: for albeit the Greeke poſtſcript hath it, that it was written from *Athens*, yet they rather thinke it was *written from Corinth*, where *Paul* aboad a yeare and ſixe moneths, Act. 18. 11. becauſe the title is like vnto the firſt Epiſtle, *Paul and Sylvanus and Timotheus, &c.* And *Baronius* ſaith, that it ſhould be written from Athens, *impoſſibile eſt affirmare*; becauſe it was written ſoone after the former, as may appeare by the inſcription, *Paul and Sylvanus and Timotheus*, (they continuing together:) but the former was written from *Corinth*, (as hath bin prooued,) and therefore the latter: ſpecially conſidering that *Paul* went thence from *Athens*, and aboad

at *Corinth* a yeare and a halfe, and returned not backe againe to Athens, but went to Ephesus. *Annal. tom. 1. pag. 457. l. 28.*

Adde hereunto that whereas the postscript of the 1. to Timothie saith it was *written from Laodicea the chiefe Citie of Phrigia Pacaciana*, the Rhemists notwithstanding in the argument, affirme that it is vncerten where it was written: & though it be commonly said to haue beene written at *Laodicea*, yet it seemeth to be otherwise, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians which was written at Rome in his last trouble, a little before his death: for Coloss. 2. 1. Paul seemes to insinuate that he was neuer at that *Laodicea of Phrigia*, neare to Colossos, and Hierapolis, and that they neuer saw his person. Besides, neither *Plinie* (who writ after Paul) nor any other ancient classique author, doth make mention of *Phrigia Pacaciana*, so that it seemeth to haue beene so called long after Pauls discease: the first mention that is made of it (as some haue obserued) beeing in the acts of the 5. Synode of Constantinop. Baronius is of opinion that it was written from Macedonia, Tom. 1. pag. 564. grounding his coniecture vpon 1. Tim. 1. 3. *as I besought thee to abide at Ephesus, when I went into Macedonia; so doe.*---- The same doth Athanasius affirme, in his Synopsis, and Theodoret in his preface vpon that Epistle.

Againe, the subscription of the 2. to *Timothie*, that it was *written from Rome vnto Timothie the first Bishop elected of the church of Ephesus*: cannot well stand as some thinke with that of S. *Paul*, 2. *Timothie* 4. 5. *Doe the worke of an Euangelist*, seeing that Euangelists were not tied to personall residencie, to abide in one place (as Bishops and pastors are) but were to goe from place to place, to confirme the Churches planted by the Apostles. But the discussing of this argument, whether Timothie were an Euangelist properly so called, and whether the same man could not be an Euangelist, and a bishop, requireth a longer discourse, then can be affoarded to this short treatise. Lastly, the postscript of the Epistle to *Titus*, saith it was *written from Nicopolis of Macedonia*: the deuisers of which assertion ground their opinion vpon *Titus* 3. 12. where Paul saith, *be diligent to come to me to Nicopolis, for I haue determined there to winter*: mistaking the text, for he saith not, be diligent to come to me to Nicopolis, *for* I haue determined *here* to winter (as

beeing there alreadie) but I haue determined *there* to winter. By which it is plaine that when *Paul* wrote to *Titus*, he was not at *Nicopolis*, (as the poſtſcript affirmeth,) and ſo we ſee the text which they alleadge for them, maketh moſt againſt them. And this is the iudgement & reaſon of *Baronius*, *Annal. tom. 1. pag. 575. l. 33. Antuerp.* howſoeuer *Claudius Eſpencæus* ſhifts his fingers of it, and paſſes it ouer in ſilence.

Thus much concerning *Subſcriptions*: a word or two touching *Inſcriptions* or *titles* prefixed before Epiſtles. That theſe be no part of ſcripture written by the Apoſtles, but added to the Epiſtles by ſome others, it may appeare by theſe reaſons. Firſt generally, if titles were *canonicall* as well as the epiſtles themſelues, the Fathers would neuer haue doubted (as they did) whether *Paul* were the author of the epiſtle to the Ebrewes or not, ſeeing in all copies ſaue one (as *Beza* hath obſerued) it beareth his name: but ſome of them aſcribe it to *Barnabas*, as *Tertullian*: others to *Luke*, as *Ierome* witneſſeth, others to *Clement*: *Oecumenius* intitleth it only thus, *The epiſtle to the Ebrewes*, without adding the name of *Paul* or any other as the penner of it: and ſo *Hentenius* a papiſt doth tranſlate it out of *Oecumenius*. Secondly, ſome epiſtles (as thoſe ſeuen written by *Iames*, *Peter*, *Iohn*, *Iude*) haue vnfit titles prefixed before them, in that they are called ſometime *Canonicall*, (ſpecially of the Latine church) and ſometime *Catholick* (chiefly of the Greek church) neither of which were euer giuen them, by any Apoſtle, or Apoſtolique writer. For firſt touching the title *Canonicall*, it may ſeeme ſtrange that this inſcription ſhould euer haue been appropriated vnto them, which is common with them to the whole word of God: as though in them were contained a more perfect and abſolute rule of doctrine and manners, of things to be beleeued and practiſed, then in the other bookes of holy writ; conſidering that ſundrie Diuines (albeit erroniouſly I confeſſe) haue beene ſo farre from giuing vnto them this preheminence aboue the reſt of the bookes of Scripture, that they haue altogether reiected them, as no part of Canonicall Scripture: by name the epiſtle of *Iames*, the 2. of *Peter*, the 2. and 3. of *Iohn*, and that of *Iude*, of all which it was doubted in auncient time, as we ſee in *Euſebius*; and the Syrian church receiueth them not to this day, as beeing not in the Syriacke tranſlation; and *Caietan* a popiſh writer, and the *Lutherans* at this preſent,

ſent, reiect them, as may appeare by their writings. Secondly, that this inſcription was added to theſe Epiſtles without ſufficient ground, and warrant of reaſon, may appeare, in that no reaſon can be giuen why theſe ſeuen ſhould be called *Canonicall*, rather then the Epiſtles of *S. Paul*, or that to the Ebrewes (whoſoeuer was the penner thereof.) For whereas the ordinarie Gloſſe ſaith, they are called *Canonicall*, becauſe they were receiued into the Canon with the other epiſtles; by that reaſon they ſhould be no more *Canonicall* then the reſt, nay, not of that authenticall, at leaſt of that vndoubted authoritie the reſt are of, ſeeing they hardly obtained to be regiſtred in the Canon with the reſt as *Canonicall*. Laſtly, this title was neuer giuen to theſe Epiſtles by the Greek church (which was more auncient) but onely by the Latin church, as might be prooued by manifold teſtimonies, if it were a thing neceſſarie to be ſtood vpon. Neuertheleſſe, howſoeur this inſcription cannot be defended, yet it may be excuſed, and tollerated, as a title of diſtinction, to diſtinguiſh them from the other epiſtles. As we ſee the Iewes diuiding the olde teſtament into 4. parts: the firſt they called the law, or 5. bookes of *Moſes*: the 2. the former prophets, viz *Ioſhua*, *Iudges*, 2. bookes of *Samuel*, 2. bookes of the *Kings*: the 3, the later prophets, as *Eſay*, *Ieremie*, *Ezechiel*, and the ſmall prophets: the 4. they called *Kethubim*, which in Engliſh is as much as the *ſcriptures*, not as though thoſe 11. bookes were more properly ſcripture then the Pentateuch of *Moſes*, or the bookes of the former and later prophets: but onely for diſtinction ſake they were ſo called. And they are tearmed of the 70. and of the Greeke church ἁγιόγραφα, that is, *holy writts*, not becauſe they had a peculiar holines proper to them aboue other parts of Gods word, (ſeeing all ſcripture is equally giuen by diuine inſpiration) nor as though the amanuenſes of theſe bookes were more holy then the other pen-men of the holy Ghoſt (nay, contrarily it is doubted by ſome, of *Salomon*, who penned three of theſe bookes whether he were elected or reiected; whereas it is not doubted of the reſt:) but onely (as I haue alreadie ſaid) to put a note of diſtinction betwixt them and other bookes, in naming of them, as ° *Hugo de S. Vict.* hath well obſerued.

In this ſenſe this title Canonicall, may be giuen to theſe Epiſtles without danger: but if we ſhall vnderſtand it in any other

° Tũ 1. parnot. Elucid. c. 12. quia nullam habent ſpecialem proprietatem qua diſtinguantur à ceteris, commune nomen quaſi proprium obtinent.

ther ſenſe, we ſhall be ſo farre from beeing able to defend it, that we ſhall not be able to excuſe it.

The ſecond title which is giuen them, is, that they be called *Catholike*, which inſcription is as vnfit as the former: for they are ſo called (as ſome would haue it,) becauſe they were writtē, and directed to the whole Catholike Church, conſiſting both of Iewes and Gentiles. But that is not true, ſeeing *Iames* chap. 1.1. directeth his Epiſtle onely to the 12 tribes that were diſperſed, and not to the Gentiles. And *Peter*, who was an Apoſtle of Circumciſion, 1. Epiſt. 1. 1. writeth onely to the ſtrangers the Iewes, that dwell here and there throughout Pontus, Galatia, Cappadocia, Aſia, and Bythinia. Others thinke they are tearmed *Catholike*, for that they were not ſent to one man, or familie, or citie, or countrey: but generally to the whole bodie, companie, and ſocietie of the Iewes, whereſoeuer diſperſed ouer the whole earth. But neither in this ſenſe can they fitly, or truly be tearmed *Catholike*: foraſmuch as two of theſe ſeuen, viz. the ſecond and third of Iohn, were written to particular perſons, the one to the elect *Ladie*, the other to *Gaius*. And by this reaſon the Epiſtle to *Timothie*, that to *Titus*, and *Philemon*, may be called *Catholike*, as well as theſe.

Againe, be it graunted, that they were all directed to all the Iewes, yet I ſee not why the Epiſtle to the Ebrewes, may not as well chalenge this title to be called *Catholike*, as any of theſe ſeuen, conſidering it was written to all the Iewes, and onely to the Iewes.

Thirdly, others affirme them to be called *Catholike*, becauſe they containe Catholike doctrine, ſuch as appertaineth to all men generally, of what eſtate, place, condition, or calling ſo euer they be. But in this ſenſe all *Pauls* Epiſtles may be called *Catholike Epiſtles. For whatſoeuer is written, is written for our learning, that we through patience and conſolation of the Scriptures might haue hope.* Rom. 15.4.

Secondly, the word *Catholike*, is not ſo ancient: for *Parianus* an auncient father, ſaith, it was not vſed in the Apoſtles daies. His wordes are theſe. *Sed ſub Apoſtolis (inquies) nemo Catholicus vocabatur: eſto, ſic fuerit, vel illud indulge, cum poſt Apoſtolos, hæreſes extitiſſent, diuerſiſq; nominibus Columbam Dei atque reginam lacerare per partes, & ſcindere niterentur; nomē cognomen ſuum plebs Apoſtolica poſtulabat, quo incorrupti populi diſtingueret vnitatem*

Biblioth. ſanct. tom. 1. ad Symphorian. Nouatian. de Catholi. nomine Epiſt. 1.

tatem, ne intemeratam Dei virginem, error aliquorum per membra lacer aret? that is, *But thou wilt ſay, vnder the Apoſtles nō man was called Catholique: well, be it ſo, yet admit this withall, when after the Apoſtles there were hereſies, and men beganne to rend in peeces, and diuide gods done, and Queene, by ſundry different names, did not the Apoſtolike people require their ſurnames, whereby they might diſtinguiſh the vnitie of the vncorrupt people, leaſt the error of ſome, ſhould rend in ſunder gods vndefiled virgin?* where we ſee *Pacianus* doth freely grant, that this ſurname *Catholike* was not in vſe in the time of the Apoſtles. Which teſtimonie *Baronius* doth notably diſſemble, in ſhewing the originall of this name out of *Pacianus*; affirming, but not prooving it to be as ancient as the Apoſtles. Now this errour hath not onely befallen the Latin, and Greeke copies, but the Syriacke likewiſe, as may appeare in the title prefixed before the moſt ancient Syrian trāſlation, where we ſhal find theſe words, *The 3. Epiſtles of the 3. Apoſtles before whoſe eyes our Lord was transfigured, Iames, Peter, Iohn.* In which inſcription be couched 2. foule errours. Firſt, in that this tranſlator maketh but 3. epiſtles of *Iames, Peter, and Iohn*: whereas there are ſixe, he omitting the 2. of *Peter*, the 2. and 3. of *Iohn* (as alſo that of *Iude*) as no part of holy ſcripture; & therfore the Syriack church (as I haue alreadie ſaid) doth not receiue theſe Epiſtles into their Canon vnto this day. The ſecond is, in that he affirmeth *Iames* before whom our S. Chriſt was transfigured in mount Tabor, to be the author of this epiſtle. For, that *Iames* before whome Chriſt was transfigured in the mount, was *Iames* the ſonne of *Zebedeus*, and brother of *Iohn*. Matth. 17. 1. *After ſixe daies, Ieſus tooke Peter and Iames and Iohn his brother, and brought them vp into an high mountain, and was transfigured before them.* Which *Iames* could not poſſibly be the penner of this epiſtle, for he was ſlaine by king *Herode* long before the deſtruction of Ieruſalem, and the diſperſion of the 12. tribes, Acts 12. v. 2. *About that time Herode the kinge ſtretched forth his hand to vexe certaine of the Church: and he ſlew Iames the brother of Iohn with the ſword.* Therfore *Iames* the author of this epiſtile, was *Iames* the ſonne of *Alphaus*. For to faine an other *Iames* the brother of our Lord as ſome haue done, is childiſh, ſeeing it is plaine by ſundry places of the N. T. that there were but two of that name mentioned in Scripture, *Iames* the ſonne of *Zebedeus* called

Annalium tom. 1. pag. 349. Annum.

Iames the greater; and *Iames* the ſonne of *Alphæus*, brother to *Iude*, called the leſſer, and brother of our Lord.

GRATIAS TIBI DOMINE IESV.

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FINIS.

A COMMENTARIE OR Exposition, vpon the fiue first Chapters of the Epistle to the *Galatians*: penned by the *godly, learned, and Iudiciall Diuine*, M^r. W. PERKINS.

Now published for the benefit of the Church, and continued with a Supplement vpon the sixt *Chapter*, *by* RAFE CVDWORTH Bachelour of Diuinitie.



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TO THE RIGHT HONOURABLE, right vertuous, and moſt *truly religious Lord*, ROBERT, Lord RICHE, Baron of Leeze, &c.

Grace and peace.

THE holy Scriptures (Right Honourable) giuen by diuine inſpiration, and penned by the holy men of God, Prophets, Apoſtles, and Apoſtolike writers, not by priuate motion, but as they were guided by the holy Ghoſt; are not onely commended by God, and left vnto the Church as a pretious *depoſitum* carefully to be kept in their integritie (for which cauſe the Church is called *the ground and pillar of truth*. 1. Tim. 3. 15.) nor to be defended onely by the ſword of the Magiſtrate, againſt Heretikes, Schiſmatikes, and men of ſcandalous life, in which reſpect he is called (and that truly,) *Cuſtos vtriuſq; tabulæ*: But alſo to be the piller and foundation whereon to reſt our faith; the touch-ſtone of truth; the ſhoppe of remedies for all ſpirituall maladies; an anker in the blaſts of Temptation, and waues of affliction; a two edged ſword to foyle and put to flight our ſpirituall enemies; the onely Oracle to which we muſt haue recourſe, and whereat we are to enquire the will of God: In a word, the bread and water of life, whereon our ſoules are to feede vnto eternall life. Therefore we are commanded to ſearch the Scriptures as for ſiluer, and to ſeeke in them as for treaſures, to read in them continually, to meditate of them day and night, to vſe them as bracelets vpon our armes, and frontlets betweene our eyes; to teach them to our poſteritie, and to talke of them when we are in our houſes, and when we walke by the way, when we lie downe, and when we riſe vp. And great reaſon there is of this commandement, ſeeing

2. Tim. 3. 16.

2. Pet. 1. 20.

1. Tim. 6. 20.

Eph. 6. 17.

Eſa. 8. 20.

Ioh. 5. 39.

Pſal. 1. 2.

Deut. 6. 8.

Hugo de S. Vict. de Script. & Scriptor. ſacris. lib. 1. c. 1.

that (as an ancient writer ſaith) *Quicquid in eis docetur veritas eſt: quicquid præcipitur bonitas eſt: quicquid promittitur felicitas eſt*: that is, *Whatſoeuer is taught in them, is truth it ſelfe: whatſoeuer is commanded, is goodnes it ſelfe: whatſoeuer is promiſed, is happines it ſelfe.* They beeing of ſuch perfection, that nothing may be added vnto them, nor any thing taken from them: of ſuch infallible certentie, that heauen and earth ſhall ſooner paſſe away, then one title fall to the ground: ſo pleaſant and delightfull, that they exceede the honie and the honie combe: and ſo profitable, that no treaſures may be compared vnto them: ſeeing they are able to make vs wiſer then our enemies, then the aged, then our teachers: to make vs wiſe vnto ſaluation; to giue vs an inheritance among them that are ſanctified: nay, able to ſaue our ſoules. Which beeing ſo; I cannot ſufficiently wonder, that any calling themſelues Chriſtians ſhould make leſſe account of the booke of God, then the Romanes in old time, did of their twelue Tables, and other Heathens of their Rituall bookes: or then the Iewes at this day doe of their Talmud, the Turkes of their Alcoran, the Æthiopians of their Abetelis: eſpecially that thoſe which profeſſe themſelues Diuines, ſhould ſo diſtaſt the holy Scripture, that leauing it the cleare fountaine of the water of life, they ſhould betake themſelues to the troubled ſtreames of mens deuiſes, and digge vnto themſelues pittes which will hold no water. Wherein the Schoolemen (I meane the Sententiaries, the Summiſts, and Quodlibetaries) are chiefly (if not onely) to be cenſured, who ſetting aſide the Scriptures haue vaniſhed away in vaine ſpeculations in their Queſtions vpon *Lombard* the Maſter of the Sentences, and vpon *Thomas* their new Maſter. So that had it not beene for ſome fewe *Gloſſes* (which notwithſtanding like the gloſſe of Orleans doe often corrupt the text) *Nicolaus de Lyra*, *Hugo de S. Charo*, and *Peter Comeſtor* (whom I ſhould haue named firſt, beeing ſo good a text man, that (as his name importeth) he did eate vp the text, as the poore mans horſe dranke vp the moone) we ſhould not haue had among ſuch a multitude of writers, one poore comment vpon the Bible for diuers hundred yeares. And no maruaile, ſeeing it is an ordinarie thing for young nouices in Popiſh Vniuerſities (and I would it were but there onely) not to lay the foundation of their ſtudie in Diuinitie vpon the rocke, but vpon the waters:

Deut. 4. 2.

Matth. 5. 18.

Pſal. 19. 10.

Pſal. 119. 98. &c.

2. Tim. 3. 15.

Act. 20. 32.

Iam. 1. 21.

Ier. 2. 13.

that

that is, not vpon the Scripture, but vpon *Aquinas*, or some such Summist: and to reade the Scripture no further then they giue them light for the vnderstanding of their Schoole-Doctours. Witnesse one of their owne writers, who testifieth of himselfe that he had studied Schole-diuinitie and the Canon Law for the space of 16. yeares, and yet neuer so much as saluted either the Scriptures or the Fathers. Which course they take, either because they presume to vnderstand, aboue that which is writtē, cōtrarie to the cōmandemēt of the Apostle, Rom. 12. 3. or for that they iudge the Scriptures too simple and shallow for them to wade in, as not affording them sufficient matter for their witts to worke vpon. Not considering that whilst they contemne the simplicitie of the Scriptures, & looke beyond the Moone, in the meane time with Thales they fall into the ditch: and that whilst they striue with the winges of their wit to soare aboue the cloudes of other mens conceyts, they fincke into a Sea of absurdities and errors. Nor yet remembring that the Scripture hath great maiestie ioyned with simplicitie, and as great difficultie mixed with plainnes and facilitie: and therefore not vnfitly resembled by S. Gregorie, to the main Ocean in which the lamb may wade & the Elephant may swim. For the spirit of God hath in wonderfull wisdom so tempered the Scriptures, that they are both obscure & perspicuous: in some places like *a claspe* or *sealed booke*. Isay 29. 11. in other places like *a booke that is opened*. Apoc. 5. 5. beeing both *easie* & *difficult*. *Easie*, in that *the enterance into the word, giueth light and vnderstanding to the simple*. Psal. 119. 130. *Difficult*, in that *some things are hard to be vnderstood*. 2. Pet. 3. 16. and *hard to be interpreted*. Ebr. 5. 11. *Easie*, to inuite vs to reade and learne thē: *Difficult*, to exercise vs lest we should cōtemne them. From the easie and plaine places are gathered principles of religion, both articles of faith & rules of good life, which we call *Catechismes*. The difficult places require interpretation, & the *Cōmentaries* of the learned. Both which are necessarie in the church of God. *Catechismes* haue a necessarie vse, both in regard of the simple, who are to be fed with milke, beeing but babes in Christ: and of the learned who are strong men in Christ, that they may haue some rule, whereby to trie the spirits, consonant to the analogie of faith, and the doctrine of the orthodoxe Fathers of the Church: which Paul calleth *the*

Ferdinand. Velletill. Epist. Luc. in præf. in admir. Schol. Theol. Nec Script. nec Doctores vel disinire delectasse.

Laert. de viz. Philos. libr. in Thal.

Epist. ad Leander.

forme

μόρφωσιν ὑποτυπώσεως. τύπους ὑγιαινόντων λόγων. ἐκθέσεων ὑγιαινόντων λόγων.

formes of knowledge. Rom. 2. 20. and *The forme of doctrine.* Rom. 6. 17. and *a patterne of wholesome wordes.* 2. Tim. 1. 13. which formes of doctrine were in vse in the primatiue church in the Apostles daies, as it is manifest Heb. 6. 1. where the Apostle sets downe the principall points of the Catechisme, calling them *the doctrine of the beginning of Christ.* And after the Apostles, we find that they were vsed by the learned Fathers, both of the Greeke and Latine Church. *Clement Alex.* had his Pedagogue. *Cyril* of *Ierusalem* his Catechisme and Mystagog. bookes. *Origen* (that famous Catechist) his bookes ° of principles. *Theodoret* his Epitome θείων δογμάτων. *Lactantius* his Institutions. *Augustine* his Enchiridion. *Hugo de S. Victore* his books of the Sacraments, or mysteries of christian religion. And it were greatly to be wished that as in other reformed churches beyond the Sea, they haue a set Catechisme which all men follow; and in the church of Rome one approoued by the Councell of Trent: so there were an vniforme Catechisme inioyned by publick authoritie to be vsed in all Families, Schooles, and Churches in this land, that we might all with one mind and one mouth, iudge and speake the same thing.

° περὶ ἀρχῶν.

Now as *Catechismes* gathered out of plaine and easie places are necessarie for the simple: so *Commentaries* are as necessarie for the vnderstanding of such places as are more abstruse and difficult. Our Sauiour Christ (the great Doctor of the Church) hath by his owne practise giuen vs a president hereof in expounding the lawe, Matth. 5. in expounding all hard parables to his disciples a part: for the text saith, that he *vnfolded* or *expounded them vnto them.* Mark 4. 33. That *he interpreted vnto them in all the scriptures the things which were written of him.* Luk. 24. 27. That *he opened vnto them the scriptures.* v. 32. And they haue bin alwaies so accounted in the Church of God. For the Iewes (as we know) had their *Perushim*, the Greeke church their *Scholia*, the Latin Church their *Glosses*, with other Paraphrases, & Expositions. Neither was it euer called in question by any, saue by the phantasticall Anabaptists, who rest onely vpon immediate reuelations. And some preiudicate Papists, who hold the consent of all Catholikes to be the true Scripture, both *the glosse*, and *the text*, the written word, but inkie Diuinitie, and a dead letter. And certaine arrogant spirits who with Nestorius skorne to read any Interpreters. But how Com-

ἐκθέσεις. διηρμήνευεν. διήνοιγε.

Sleidan. lib. 6.

Coster. Enchir. controuers. c. 2.

Socrat. lib. 7. cap. 32.

mentaries

mentaries ought to be written, it is not ſo eaſie to define, there beeing ſuch difference as well in regard of the manner of writing, as of the meaſure. For beſides that the Popiſh writers make foure ſeuerall ſenſes of the Scripture, commending *Ierome* to excell in the Literall, *Origen* in the Allegoricall, *Ambroſe* in the Anagogicall, *Chryſoſtome* in the Tropologicall; they haue aboue fiftie ſeuerall waies of expounding the Scripture, as their owne writers doe record. In the meaſure, we finde ſome too tedious, as the two *Alphonſi*, *Toſtatus*, and *Salmeron*, who vpon euery ſmall occaſion digreſſe from the text, or rather take occaſion to enter into infinite friuolous queſtions, *which breede ſtrife rather then godly edifying which is by faith*. For there is not ſo ſhort a Chapter in the Bible, vpon which the former mooueth not aboue eight ſcore queſtions: whereupon his volumes growe to that bigneſſe, that one contracting his Commentarie vpon S. Matth. and drawing it into an Epitome, yet could not ſo abridge it, but that it contained aboue a thowſand pages *in folio* in the largeſt volume, & ſmalleſt character. The other is ſo ſhort with his 12 volumes vpon the Euangeliſts, that he might well haue contracted leaues into lines, and lines into letters. Which tedious diſcourſes, and impertinent excurſions from the text, ſerue for no other ende but to caſt a miſt before the eyes of the reader, and drawe (as it were) the vaile of Moſes ouer his face, ſo that he cannot ſee the meaning of the holy Ghoſt. Others on the contrarie are too ſhort, and compendious, offending as much in breuitie, as the former in prolixitie: by name, *Emanuel Sa* the Ieſuit, whoſe Commentaries vpon the Bible are ſhorter then the text it ſelfe, like to thoſe of Apollinaris, of whome Ierom writeth, that a man which readeth them, would thinke he red *Contents of chapters, rather then Commentaries*. But as for the manner: the literall ſenſe (which our author here followeth) is the onely ſenſe intended by the Spirit of God: the Allegoricall, Tropologicall, Anagogicall, beeing but ſeuerall vſes and applications thereof: For the Scripture (conſiſting in the ſenſe not in the letters) is profitable to teach, and improoue, as Paul ſaith: whereas from the Allegorieall ſenſe no neceſſary argument can be taken (as their owne doctors confeſſe) either to confirme or confute any point of doctrine: & therefore much leſſe from the Tropologicall, or Anagogicall. And as for the meaſure,

Sixt. Senenſis in præfat. in Bib.

2. Tim. 2. 4.

Sixt. Sen. Bibl. lib. 4.

Fortus Ximenes Epiſc. Caurien.

2. Cor. 4.

Nec tam Commentarios quam indicis capitulorum. Hieron. proam. in 2. Comment. in Eſai.

2. Tim. 3. 16.

Symbolica Theologia ex oct argumentatiua. Thom.

meaſure, in regard of breuitie or prolixity, the golden meane hath alway beene iudged by the learned to be the beſt, which is not onely to giue the bare meaning paraphraſtically, but to make collection of doctrine and application of vſes; yet breefly, rather pointing at the cheife heads, then dwelling long vpon any point. Some are of opinion that a Commentor is onely to giue the literal ſence of the place, without making further vſe of application, or inſtruction: To which I could eaſilie ſubſcribe, if all the Lords people could propheſie, or if all were able to handle the word of God, the ſword of the ſpirit: For as to an expert Muſitian who is acquainted with the concords or rules of diſcant, it is as good a direction to haue onely the ground as if he had euery point pricked out vnto him, beeing inured to the diuiſion vpon euery point, as it falleth out in the ground: So to him that is acquaynted with the word of God, a ſhort and conciſe handling of the Scripture, may be as good a direction as if euery point were diſcourſed at large. But becauſe all readers are not ſtrong men in Chriſt, ſome beeing but babes, who muſt haue euery thing minced, and cutt ſmall vnto them before they can receiue it. Neither all teachers expert, & prompt Scribes, like to *Ezra*, nor mightie in the Scripture as *Apollos*, ſuch as are able to diuide the word a right, and applie it fitly as they ought. (Some beeing *deceitfull workmen* peruerting it to their owne deſtruction, in preſſing the two dugges of the Scripture, the Ould and New Teſtament, that in ſteed of milck, they ſucke nothing but blood: Others, *vnskilfull*, caſting wild Colloquintida into the pott of the children of the prophets, beeing too haſtie to learne, and too ignorant to know of them ſelues, what they ſhould haue gathered). Therefore to help the ignorance of the one, and hinder the malice of the other (and ſo to profitte the moſt) beſide the meaning, he hath briefly drawne out ſuch doctrines as naturally ariſe from the text, ſhewing withall, how they ought to be applied for confutation, correction, inſtruction, conſolation. Which he hath donne with ſuch dexteritie, (artificially matching together two things, heretofore inſociable, *Breuitie*, and *Perſpicuitie*) that the like (I take it) hath not beene performed heretofore by any Expoſiter vpon this Epiſtle: which we may well call the key of the new Teſtament, in that it handleth the waightieſt points of doctrine, whether we conſider the neceſſarie know-

2. Cor. 2:13.

Volusian. ad Nicol. 1.

2. Pet. 3 16.

ledge

ledge thereof, or the controuerſies of theſe times. Therefore *Luther* after he had once publikely expounded it, toke in hand againe, and interpreted it the ſecond time, beginning (as himſelfe ſaith) where he ended, according to the ſaying of *Syracides*, *When a man hath donne what he can, he muſt beginne againe.* Eccle. 18.6. Which *Commentarie*, ſeeing it hath found ſuch good intertainement amongſt vs, beeing but a forrainer, and hauing loſt much of his ſtrength, and taken winde by changing from language to language, as wine from one veſſell to another: I doubt not but this, beeing a free-denizen, will find the like fauour and acceptance, the rather, if it will pleaſe your Honour to vouchſafe it your countenance: To whoſe protection and patronage I here commend it, as *S. Luke* did his Hiſtories to the moſt noble *Theophylus*: deſiring hereby to teſtifie my humble dutie vnto your Honor, and my thankfulnes to God for the riches of his grace beſtowed vpon you in myſterie of the Goſpell, for your zeale of gods glory, your loue of the truth, and of all thoſe that vnfainedly embrace the truth.

And thus fearing to hinder the courſe of your more ſerious cogitations & actions, I humbly take may leaue: Deſyring the Lord, who hath promiſed to honour thoſe that honour him, 1. Sam. 2.30. that as he hath made you Honourable in your noble progenitors, ſo he would make you thriſe Honourable in your future ſucceſſors, and long continue you a notable inſtrument vnder his Highnes, of the peace and welfare of your country as hetherto he hath done, accompliſhing all your deſires for preſent proſperitie and future felicitie. From Emanuell colledge in Cambridge: Auguſt. 10. 1604.

Your Honours moſt

humbly deuoted

RAFE CVDWORTH.

TO THE COVRteous Reader.



I Here offer to thy view (gentle Reader) a Comment, and a Supplement: the Comment begunne by an excellent workeman, and drawne in excellent proportion, in all points suting to the analogie of faith, and the doctrine of the Orthodoxe Fathers of the Church, beeing the substance of his three yeares Lectures vpon the Lords day. If his former workes either of Positiue Diuinitie in sundrie of his Treatises, or Controuersall Diuinitie in his Reformed Catholike, *or Case-Diuinitie in his* Cases of Conscience, *haue mixistred any comfort vnto thee, or giuen thee content: I doubt not but these Commentaries will abundantly satisfie thy expectation. For (to omit the varietie of matter, as also the brewitie and admirable perspicuitie, in regard of the manner, beeing the chiefest commendation of* Oecumenius *or any* Interpreter) *in them as in a mirrour thou maist more clearely see his knowledge in the mysterie of Christ; and his dexteritie in exemplifying that by practise which he had formerly taught by* ° *precept, thē in any of his writings besides: as hauing a double eminencie aboue the rest. First, in that they were penned the last of all his workes, beeing come to ripenes of iudgement: and that vpon mature deliberation after his Sermons (as his manner was.) Secondly, in that they were written with his owne hand, whereas all his other writings (except some short Treatises) were taken by some diligent auditors, and perused by himselfe. Herein resembling the Epistle it selfe, which was written with* Pauls *owne hand: all the rest (except that short one to* Philemon) *by his scribes. And as they doe exceede his other Writings,*

Eph. 3. 4

° In his Prophetica.

Gal. 6. 11.

Philem. v. 18.

tings, so I might say (perhaps more truly then discreetly) that they surpasse in this kinde, all the moderne writers that haue gone before them: so that he which will vouchsafe to read them, shall not greatly neede nor desire any other Interpreter vpon this Scripture: the which I speake not as esteeming of Antiquitie no better worth then to be put vnder a bushell, that Noueltie might be set vpon the candlestick: but for that I see not, but that Iohn Baptist *the last of all the Prophets, was as goodly a burning and shining candle, as any of the rest: and that he pointed forth Christ more distinctly then the rest. But I hope I shall not neede to vse many words in commendation either of the worke, or of the Author, beeing so well knowne and sufficiently commended by others, for soundnes of doctrine, and integritie of life: which (whilst he was liuing) did parallel each other, his doctrine beeing a patterne of his life, and his life a counterpaine of his doctrine. And now beeing dead, his sauorie writings which he hath left behind him, breathing forth (as it were) the sweete smell of a sanctified spirit (like a field which the Lord hath blessed) hath got him a name neuer to be forgotten: which giueth him after his death a second life.*

Iob 5.15.

Ioh.1.36.

I am further to aduertise thee, (good Reader,) that there were some places in the originall copie to which the Author would (no doubt) haue giuen some review and correction, if God had drawne out the line of his life but a little longer: which I haue filed and polished according to my poore skill, though very sparingly, in such places onely as were obscure, or had any phrase of doubtfull construction, or otherwise seemed to be mistaken: pointing and interlining the rest to fit it for the Presse. It may be my vnskilfull handling of them, hath deprined them of their due lustre, yet sure I am it hath giuen them no tincture.

Touching the Supplement: it was my purpose at the first to haue made a supplie of that which was wanting, out of the Authors owne writings, as it hath beene done in Aquinas *Summes and others: but afterwardes perceiuing that his workes already extant, would not afford me sufficient matter to furnish out that argument, I was inforced to take an other course, and to make a supplie with coarser stuffe of mine owne, as I could. Which if it shall seeme not to sute the former in all points, I shall desire thee to consider that it is not so easie a matter for* Aclepiodorus *accustomed to draw with a cole or chanike only, to finish a picture begunne by* Apelles *with so curious a pensill: and that it is an argument wherein (I confesse) I haue not*

beene so much conuersant as perhaps in some other: neither chosen out of purpose to make ostentation of witt, reading, or inuention: but left as a necessary task to be performed by some for the perfecting of the worke and the good of the Church: (if this poore mite may conferre any thing to the Treasurie of the Lords temple.) And thus hoping that these respects may entreate for a friendly acceptance at thy hands, and that thou wilt afforde mee thy good word for my good will, and a fauorable construction for my paines: I commend it to the blessing of the Almightie, and thee to his gratious protection, vnfainedly wishing to thee as to my selfe, the mercie of God in Christ Iesus. August. 10.

Thine in the Lord Iesus,

R. C.

Faults eſcaped in ſome copies are *thus to be corrected.*

Pag.	lin.	*Fault.*	*correct.*
25	30	building	binding
70	28	degree	decree
86	27	Chriſtin	Chriſtian
ibidem		reſuſe	reſuſed
105	4	Prov. 14.	24.
136	3	ſeach	ſearch
153	4	7	47
164	25	begunne	beginne
176	24	happily	haply
241	5	reuealed	conceiued
360	33	it	is
402	1	come	came
440	16	maginations	imaginatiõs
461	29	foole	foote
469	23	notes	motes
472	38	Recidauation	Recidiuatiõ
473	7	the thieſe	thiefe
478	30	*Quærenda*	*Quærendo*
480	17	Suppoſes	Suppoſals
482	25	perfunctorie	defunctorie
482	37	ths	the
490	38	heard	hard
505	36	thought	though
556	23	equall	equall
559	26	our	an
585	8	ſee	ſeeing
612	3	Peter	Peters
647	14	o	other

In the Epiſtle to the Reader, for *hath* read *haue*.

THE EPISTLE OF S. PAVL TO THE GALATIANS.

The Argument.

Two things are generally to be considered, the occasion of this Epistle, and the Scope. The occasion that moued Paul to write this Epistle was, because certen false-Apostles slaundered him both in respect of his calling, as also in respect of his doctrine; teaching that he was no Apostle, and that his doctrine was false. And by this meanes they seduced the Churches of Galatia, perswading them that iustification and salvation was partly by Christ and partly by the Lawe. The Scope of the Epistle is in three things. First the Apostle defends his calling in the first and second chapters. Secondly, he defends the truth of his doctrine, touching iustification by Christ alone. And vpon this occasion, he handles the greatest question in the world, Namely, what is that Iustice whereby a sinner stands righteous before God, in the 3. and 4. and in the beginning of the fift. Thirdly, he prescribes rules of good life in the fift and sixt chapters.

1. Paul an Apostle (not of men, nor by man, but by Iesus Christ, and God the father, who raised him from the dead.)

THe Epistle hath 3. parts, a *Preface*, an *Instruction*, and the *Conclusion*. The preface is in the fiue first verses: and it hath two parts, an *inscription*, and a *Salutation*.

The *inscription* sets downe the persons that write the Epistle, and the persons to whome it is sent. The persons that write are two; *Paul* & the *Brethren*.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himselfe to the Galatians by his office and function [*an Apostle*] that is, one called to be a planter and founder of the Church of the newe Testament among the nations. And because the title of an Apostle in generall signification may agree to all teachers: therefore he goes further,

of the law is fulfilled in vs, not becauſe we doe all things required in the law, but becauſe we haue faith in vs, and by that faith we apprehend the obedience of Chriſt in fulfilling of the law.

Obiect. VII. Rom. 13.8. *Loue is the fulfilling of the law:* and the regenerate loue their neighbours. *Anſ.* If we could loue our neighbour as our ſelues, perfectly, we ſhould then fulfill the whole law. But our loue is imperfect.

Obiect. VIII. *He that is borne of God ſinnes not:* 1. Ioh. 3. he that ſinnes not, fulfills the law. *Anſ. He that is borne of God ſinnes not*, that is, he doth not commit ſinne, or make a practiſe of ſinne. He may fall of frailtie, yet then he recouers himſelfe, and doth not keepe a courſe in ſinning. This is the meaning of S. Iohn.

Obiect. IX. *The commandements of God are not grieuous.* 1. Ioh. 5. *Anſ.* They are not grieuous three waies; firſt, in reſpect *of remiſſion:* becauſe they that beleeue in Chriſt, haue the tranſgreſſion of the law pardoned. Secondly, in reſpect *of imputation:* becauſe Chriſts obedience in fulfilling the law, is imputed to euery beleeuer. Thirdly, in reſpect *of inchoation.* For they that beleeue receiue the ſpirit of God, whereby they are inabled to indeauour themſelues to obey God in all his commandements. Otherwiſe in reſpect of our owne perſonall obedience, they are a yoke that no man can beare.

Obiect. X. *The workes of God are perfect.* Deut. 32.4. Good workes, are workes of God: therefore they are perfect. *Anſ.* Workes, that are meerely workes of God, which he worketh by himſelfe, and not by man, they are all perfect: and thus muſt the text in Moſes be vnderſtood. Now good works, are works of God in vs: and withall they are our workes, hauing their beginning in the minde and will of man: and hence they are defiled. For when the firſt and ſecond cauſe concurre in a worke, the ſaid worke takes vnto it the condition of the ſecond cauſe. Water pure in the fountaine, is defiled, when it paſſes by the filthie channell.

Obiect. XI. If God haue giuen vs an impoſſible law, he is more cruell then any tyrant. *Anſ.* When God firſt gaue the law, he alſo gaue power to fulfill the law. If the law be impoſſible, it is not Gods fault, but mans, who by his owne fault hath loſt this power of keeping the law.

The

The ground before named of the double fulfilling of the law, one for this life, the other for the life to come, is falſe. For there is onely one generall, and vnchangeable ſentence of the law, *Curſed is euery one that continues not in all things written in the law to doe them.*

I now come to other vſes of the former concluſion. If the law be impoſſible, then muſt we ſeeke for the fulfilling of it, forth of our ſelues, in Chriſt, *who is the ende of the law for righteouſnes, to them that beleeue.* Hence it followes neceſſarily, that our iuſtification muſt be by the imputation, or application of Chriſts iuſtice vnto vs.

Becauſe we cannot fulfill the law, we muſt make it a glaſſe to ſee our impotencie, and what we cannot doe: and it muſt be our ſchoolemaſter to driue vs to Chriſt. And by our impotencie we muſt take occaſion to make praier to God for his ſpirit to inable vs to obey the lawes of God. Thus come we to be doers of the law, and no otherwiſe.

Againe, it may be demanded, (conſidering we cannot fulfill the law,) how our works can pleaſe God? *Anſ.* In euery good worke, there is ſomething that is Gods, and ſomething that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleeuer. That which is good in the worke, is from God, and that he approoueth as beeing his owne. And thus euery good worke, is ſaid to pleaſe God.

Laſtly, after that we haue begunne to pleaſe God in obedience to his lawes, conſidering we fulfill them not, all boaſting of our goodnes muſt be laid aſide, and we muſt humble our ſelues vnder the hand of God euen to the death. Read the practiſe of Dauid, Pſal. 143. 2. and Pſal. 130. 3. Iob 9. 2.

11 And that no man is iuſtified by the law in the ſight of God, it is manifeſt. For the iuſt liueth by faith.

12 And the law is not of faith: but he that ſhall doe theſe things, ſhall liue in them.

The meaning. *By the law*] that is, the law not onely ceremoniall,

niall, but also iudiciall and morall. Indeede the occasion of Pauls disputation in this place, is taken from Circumcision, pertaining to the ceremoniall law: but he inlarges his disputation, from one part to the whole law. For they which thought Ceremonies necessarie to iustification, would much more thinke morall duties necessarie. And that Paul speakes here of the morall, it appeares by the 10. verse, where he alleadgeth a sentence that specially appertaines to the morall law: *Cursed is euery one, &c.* Againe, the law may be considered, two waies, in the iustification of a sinner: first, as it iustifieth without Christ. Secondly, as it iustifieth with Christ: and both waies it is excluded from iustification, and here specially in the second regard. For the intent of the Galatians was, to ioyne Christ and the law, in the worke of our iustification.

Before God] that is, in the iudgement of God, before whose iudgement seat we must all appeare, and be iudged.

The iust shall liue by faith.] The scope of these words is this. The Iewes were oppressed by the Babylonians, and it was further told them by the Prophet, that they should be ledde into captiuitie, by the saide Babylonians. Now in this distresse of theirs, the Lord sets downe the dutie of the faithfull Iewes, namely, that they must stay themselues by their faith in the Messias, and consequently, that they shall haue safetie in this life in the middest of all dangers, and in the ende haue eternall life. And Paul applies this text to his purpose, thus. Life eternall comes by faith: and therefore true righteousnesse before God is by faith. For righteousnes is the foundation of life eternall: and therefore it is called *iustification of life*. Rom. 5. 17.

The law is not of faith] The meaning of these words must be gathered, by the opposition in the latter part of the verse: *but he that doth these things shall liue in them.* And the meaning is this. The law doth not prescribe faith in the Messias: neither doth it promise life to him that beleeueth in the Messias, but to him that doth the things contained in the law.

In these wordes, Paul addes a new argument to the former, thus. Iustice is by faith: the law is not of faith: therefore the law is not our iustice. Or again, thus. He that is iustified, is iustified by faith: the law iustifies no man by faith: therefore the law doth not iustifie. The conclusion is first, in the 11. verse. The proposition is expressed, and confirmed by the testimonie of

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the Prophet Habacuk. The assumption is in the 12. verse.

The vse. Whē Paul saith, *No mā is iustified by the law in the sight of God*: he makes a double iustification: one, before God: the other, before mē. Iustification before God is, when God reputes a man iust, & that onely for the merit, and obedience of Christ. Iustification before men, is, when such as professe faith in Christ, are reputed iust of men. By this distinction, Paul who saith, *that a man is iustified by faith without workes*, Rom. 3. 28. and Iames, who saith, *that Abraham was iustified by faith, and workes*, Iam. 2. 24. are reconciled: for Paul speakes of iustification before God, as he himselfe expressely testifieth, Rom. 4. 2. and S. Iames speakes of iustification before men, which is not onely by the profession of faith, but also by workes.

In the same sort, there is a double Election. One speciall, whereby *God knowes who are his*. The other, is more generall, whereby we repute all men to be Elect, that professe faith in Christ, leauing secret iudgements to God. Thus Paul writes to the Ephesians, Philippians, &c. as Elect. And the Ministers of the word, are to speake to their congregations, as to the Elect people of God.

In the same manner, there is a double sanctification: one before God, in truth, Eph. 4. 28. the other before men, in the iudgement of charitie. Thus men are said, *to treade vnder foote the blood of Christ wherewith they were sanctified*, Hebr. 10. 29. Thus all that are of right to be baptised, are holy and regenerate: not in the iudgement of certentie, which is Gods; but in the iudgement of charitie, which is mans: secrets alwaies reserued to God.

Againe, when Paul saith, *in the sight of God*, he giues vs to vnderstand, that there is an vniuersall iudgement of God, before whome we must all appeare, and be iudged. And when Paul saith in the time present, that *God iustifieth* (though not by workes) he signifies, that this iudgement is alreadie begunne vpon vs, euen in this life. This must teach vs, to walke in godly and holy conuersation, in the feare of God: and to watch and pray, that we may be found worthie, to stand before God. Malefactours, when they are going to iudgement, and when they see the Iudge set: lay aside skorning, and bethinke themselues what to say, or doe. Now we are these malefactours: and we know that God hath alreadie begunne to giue iudgement

of vs: and therefore we must prepare our selues to make a good reckoning.

In the testimonie of the Prophet our dutie is set downe, and that is, that we must in this world liue by faith. That we may liue by faith, we must doe two things. One is, to choose the true God for our God: the second is, in our hearts to cleaue vnto him, and that according to his word. First therefore, we must cleaue fast to his commandements, by entring into the way of his precepts, and by walking in them. For this cause we must haue alwaies about vs the eye of knowledge, to direct our steps in the wayes of God, that we euer keepe our selues in our callings, that is the dutie we owe to God and man. Secondly, while we stand in the waies of God, we shall be assailed with many Temptations on the right hand, and on the left: therefore we must further cleaue to the promises of God: beleeuing his presence, protection, and assistance, in all temptations and dangers. And this our faith must be as it were a hand to stay vs. Here two cautels must be remembred. One, that we must not prescribe vnto God the manner of his assistance: but leaue it, with other circumstances of time, and place, to God. The second is, when all earthly things faile vs, we must rest vpon the bare word of God, and beleeue the promise of remission of sinnes, and life euerlasting. This is to liue by faith. And this dutie must be practised, when we are in the field to fight for our countrey: when we lie on our death bedde: and when we are in any danger.

Marke further, Paul saith, *the iust man liues by faith*: he therefore that is iustified continues to be iustified by his faith: and therfore the second iustification, that is said to be by our works, is a meere fiction. And in that none liues by faith, but he that is a iust man, we see that true faith is alwaies ioyned with the Purpose of not sinning, or with the iustice of good conscience: and where they are seuered, there is no more but a meere pretence of faith.

When Paul saith [*the Law is not of faith*] he sets downe the maine difference betweene the Law and the Gospel. The law promiseth life, to him that performs perfect obedience, & that for his works. The Gospel promiseth life, to him that doth nothing in the cause of his saluation, but only beleeues in Christ: and it promiseth saluation to him that beleeueth, yet not for

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his faith, or for any worke els, but for the merit of Christ. The law thē requires doing to saluation, and the Gospel beleeuing, and nothing els.

Obiect. I. The Gospel requires repentance, and the practise of it. *Ans.* Indeede the law doth not teach true repentance; neither is it any cause of it, but onely an occasion. The Gospel onely prescribes repentance, and the practise thereof: yet onely as it is a fruit of our faith, and as it is the way to saluation in which we are to walke, and no otherwise.

Obiect. II. The law requires and commands faith. *Ans.* The law requires faith in God, which is to put our affience in him. But the Gospel requires faith in Christ, the Mediatour, God man: and this faith the law neuer knew.

Obiect. III. In the Gospel there are promises of life, upon condition of our obedience. Rom. 8. 13. *If by the spirit ye mortifie the deedes of the flesh, ye shall liue.* 1. Ioh. 1. 9. *If we confesse our sinnes, God is faithfull to forgiue them. Ans.* The promises of the Gospel are not made to the worke, but to the worker: and to the worker not for his work: but for Christs sake, according to his worke. As for example: promise of life is made not to the worke of mortification, but to him that mortifieth his flesh, and that not for his mortification, but because he is in Christ, and his mortification is the token or euidence thereof. And therefore it must be remembred, that all promises of the Gospel that mention works, include in them Reconciliation with God in Christ.

Obiect. IV. Faith is a vertue, and to beleeue is a worke: therefore one worke is commanded in the Gospel, and is also necessarie to saluation. *Ans.* The Gospel considers not faith as a vertue, or worke, but as an instrument, or hand, to apprehend Christ. For faith doth not cause, effect, or procure our iustification and saluation, but as the beggers hand, it receiues them, beeing wholly wrought and giuen of God.

This distinction of the law and the Gospel, must be obserued carefully. For by it we see that the Church of Rome hath erroniously confounded the law and the Gospel, for this many hundred yeares. The law of Moses (say they) written in tables of stone, is the law: the same law of Moses, written in the hearts of men by the holy Ghost, is the Gospel. But I say againe, that the law written in our hearts, is still the law of Moses. And this

ouersight in mistaking the distinction of the Law and the Gospel, is and hath bin, the ruine of the gospel.

o Credere, Facere.

We must here further obserue, that o *beleeuing*, and *doing*, are opposed, in the article of our iustification. In our good conuersation they agree: faith goes before, and doing followes: but in the worke of our iustification, they are as fire and water. Hence I gather, that to the iustification of a sinner, there is required a speciall and an applying faith, for generall faith is numbred among the works of the law: and the deuills haue it. This kind of beleeuing therefore, and doing, are not opposite. Againe, hence I gather, that works of faith and grace, are quite excluded from iustification; because the opposition doth not stand betweene beleeuing, and the works of nature: but simply, betweene beleeuing, and doing.

Lastly, it may be demaunded, why the Lord saith, *He that doth the things of the law shall liue*, considering no man since the fall, can doe the things of the law? *Ans.* The Lord since mans fall, repeates the law in his old tenour, not to mocke men, but for other waighty causes. The first is, to teach vs that the law is of a constant, and vnchangeable nature. The second is, to aduertise vs, of our weaknes, and to shew vs, what we cannot doe. The third is, to put vs in minde, that we must still humble our selues vnder the hand of God, after we haue begunne by grace to obey the law; because euen then we come farre short in doing the things which the law requires at our hands.

13. Christ hath redeemed vs from the curse of the law, when he was made a curse for vs: (for it is written, Cursed is euery one that hangeth on the tree.)

14. That the blessing of Abraham might come to the Gentiles, through Christ Iesus, that we might receiue

the promiſe of the ſpirit by faith.

Paul hauing prooued the truth of his doctrine by ſundrie arguments, in the former part of this chapter, he here anſwereth an obiection, the occaſion whereof is from the 10. verſe. It may be framed on this manner: If they be accuſed that continue not in all things written in the law to doe them, then all men are accurſed: and the Gentiles are not partakers of the bleſſing of Abraham (as you haue ſaid.) Anſwer is here made, that to them that beleeue there is full redemption, from the curſe of the law. And Paul for the better inlightning of his anſwer, here makes a deſcription of our redemption by foure arguments. The firſt is the author: *Chriſt hath redeemed vs from the curſe of the law.* The ſecond is the forme or manner of our Redemption, in theſe words, *When he was made a curſe for vs.* And this forme is further declared by the ſigne, in theſe words: *for it is written, Curſed is euery one that hangeth on the tree.* The third argument is in the end, in theſe words, *that the bleſſing of Abraham might come on the Gentiles.* The laſt is alſo an other ende, *that we might receiue the promiſe of the ſpirit.*

Touching the Author, in theſe words, *Chriſt hath redeemed vs from the curſe of the law*, ſundrie things may be learned. Firſt of all, comparing theſe words with the 10. verſe, or comparing the anſwer and the obiection together, we ſee and are to obſerue, that the threatnings of the law are to be vnderſtood with an exception from the Goſpel. All are curſed ſaith the law, that doe not continue to doe all things written therein. *Except they haue pardon*, and be redeemed by Chriſt, ſaith the Goſpel. And thus are all curſes of the law to be conceiued, with a limitation or qualification, from the Goſpel.

Againe, in that Chriſt hath redeemed vs from the curſe of the law, here is our comfort, that neither, hell, nor death, nor Sathan hath any right or power ouer vs, ſo be it we do vnfainedly beleeue in Chriſt. *For we are bought with a price.* And for this cauſe, we muſt be admoniſhed, not to feare any euill ouermuch, as the reuilings, and curſes of euill tongues, witchcraft, the plague, peſtilence, famine, the ſword, or death. For the curſe which makes all theſe, and many other things hurtfull vnto vs, is remooued from them that are in Chriſt. And therefore all immoderate feare ſhould be reſtrained.

Thirdly, our dutie is, to glorifie God and Christ, who hath redeemed vs, and that both in bodie and soule. The redeemed must liue according to the will of their redeemer. 1. Cor. 6. 20. This is all the thankfulnes that we can shew to our Redeemer for his mercie.

Lastly, here an obiection made by some, may be answered. If (say they) we were redeemed by Christ, being captiues to the deuill, the price of our Redemption was paid to him, and not to God. *Ans.* We were captiues properly to the iustice of God in the law, to the order whereof we stand subiect: and by this meanes we are captiues to the curse of the law, and consequently to the deuill, who is the minister of God, for the Execution of the said curse. And being captiues to the deuill, no otherwise then as he is the minister of God, for the inflicting of punishment: the price must not be paid to him, but to God, who is the principall, and hath a soueraigntie ouer him and vs.

I come now to the forme of our Redemption, *Who was made a curse for vs.* For the better vnderstanding of these words, foure points are to be handled. The first is, what is this curse? *Ans.* A double death: the first of the bodie, the second of the soule. The first is, the separation of the bodie and soule. The second is, the separation of the whole man from God: not in respect of his vniuersall power and presence (for the very damned haue their mouing and being from him,) but in respect of his fauour, and speciall loue, whereby God ceaseth to be their God. And this is death indeede, whereof the first, is but a shadow: and this is the curse of the law.

The second point is, How Christ was a curse, or accursed, who is the fountaine of blessednes? *Ans.* He is not so by nature: for he is the naturall sonne of God: nor by his owne fault: for he is the vnspotted lambe of God: but by voluntarie dispensation: and therefore Paul saith, *he was made a curse.* And he was made a curse, first, because he was set a part in the eternall counsell of the Father, Sonne, and holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the father is said *to haue sealed him*, Ioh. 6. 27. and he is said againe to be *prordeined before all worlds*, 1. Pet. 1. 20. and giuen *according to the counsell and foreknowledge of God.* Act. 3. 23. Secondly, he was made a curse, in that he was in time consecrated to be our Mediatour and so a curse. And this consecration was first

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in his baptisme, in which he put vpon him our guilt, as we put off the same in ours; and secondly on the crosse and passion, in which he tooke vnto him the punishment of our sinne. And thus was he made a curse. It may be obiected, that he is the Son of God: and therefore no curse. *Ans.* Christ must be considered as the Sonne of God, and againe as our pledge and suretie. Hebr. 7. 22. In the first respect he was not accursed, but in the second.

The third point is, In what nature was Christ accursed? *Ans.* Whole Christ God-man, or Man-god, *was* accursed. For *the Lord of life* (saith Paul) *was crucified*, and consequently accursed. 1. Cor. 2. 8. Yet this limitation must be added, that the curse was not vpon the Godhead of Christ, but onely in his flesh, or manhood. For *he suffered* (saith Peter) *in the flesh*. 1. Pet. 4. 1. Moreouer, the soule of Christ was the more principall seat of the curse, as it was the principall seat of sinne. Therefore the Prophet saith, *he made his soule an offering for sinne*, Isa. 53. 10. and Christ said, *My soule is heauie to the death*.

The fourth point is, How farre forth Christ was accursed? *Ans.* In the first death there are two degrees, *separation* of the bodie and soule, and the *putrifaction* of the bodie separated. And Christ entred onely into the first, and not into the second. For his bodie beeing dead indured no corruption. Againe, in the second death there are two degrees. The first is, a separation from God in sense and feeling: and the second, is an absolute separation from God. Into this second degree of death, Christ entred not, because he saide in the middest of his passion, *My God, my God*. And this absolute separation could not be without the dissolution of the personall vnion. Into the first degree of the second death, he entred: namely, into the apprehension and feeling of the wrath and indignation of God due to mans sinne. And this appeares by his bloodie sweat of thicke and clottered blood, by his complaint that he was forsaken: by his feares and sorrowes in the time of death, in which he comes short of sundrie Martyrs, vnlesse we acknowledge that he indured further paines of death then euer they did: by his condition, in that he takes vpon him the condition of the first Adam, who vpon his fall was to indure the first and second death. Here two questions are to be demanded: the first, How and in what manner Christ suffered the wrath of God? *Ans.*

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He indured it willingly of his owne accord: he did not onely in minde see it before his eyes, but also he felt it: it was laid and imposed on him, and he incountred with it: but it had no dominion or lordship ouer him. Act. v. 24. The second is, How much he suffered of the wrath of God? *Ans.* The punishment he suffered was in value and measure answerable to all the sinnes of all the Elect past, present, and to come: the Godhead supporting the manhood, that it might be able to beare, and ouercome the whole burden of the wrath of God. If it be saide, that a creature cannot haue an infinite apprehension of the wrath of God: I answer, it sufficeth that God laid infinite wrath vpon him, and that he apprehended it according to the condition of a creature. For in so doing, he incountred with the whole wrath of God. One man in a breach, or at a bridge, may stand against an whole armie, and beare the brunt of it: why may not then the manhood of Christ supported by the Godhead, beare the stresse of the whole wrath of God? Against this doctrine, sundrie things may be obiected.

Obiect. I. The Scripture ascribes all to the blood of Christ, and therefore to the death of the bodie. *Ans.* By blood, is meant a bloodie death: by the bloodie death, the death of the crosse: by the death of the crosse, a death accursed, or the death of the bodie, ioyned with the malediction of the law.

Obiect. II. The suffering of the anger of God was not figured in Sacraments or sacrifices. *Ans.* The beast, whereof the burnt offering was made, was first tied to the hornes of the altar: his blood then was shedde: and lastly he was all burnt vpon the altar vnto God: and hereby was figured the fierie wrath of God.

Obiect. III. Temporall death, or the curse for halfe a day, cannot counteruaile eternall death. *Ans.* Yes, in Christ. For if man could suffer and ouercome punishment in measure infinite, he should not suffer eternally: but this no man nor angel can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must be answerable to God, whose maiestie is infinite. Now Christ beeing God and man, suffered punishment indeed infinite: and therefore it was not necessarie that he should indure it eternally. Againe, here the dignitie of the person helpeth: for in that the Sonne of God suffered the curse of the law for halfe a day,

it is more, then if all men had ſuffered eternall death. Therefore the death of Chriſt in reſpect of the meaſure of the puniſhment, as alſo in reſpect of the value, and dignitie thereof, counteruailes death euerlaſting.

Obiect. IV. It is hard to ſay, that Chriſt ſuffered the paines of hell. *Anſ.* The Latin tranſlation (commonly receiued,) hath as much, that *he could not be holden of the ſorrowes of hell*, Act. 2. 24. And there is no offence to ſay, he ſuffered the paines of hell, ſo farre forth as this ſuffering may ſtand with the puritie of his manhood, and with the truth of the perſonall vnion.

The vſe. Friers teach, that if Chriſt had pricked his finger, and let fall but one droppe of blood, it had bin ſufficient to redeeme all the world. But they dreame. For Paul ſaith, *he was made the curſe of the law, to redeeme vs.* This had bin a needles worke, if a pricke in the finger, or any puniſhment without death, would haue done the deede.

That Chriſt became a curſe for vs, it ſhewes, the greatnes and horriblenes of our ſinnes, it ſhewes the grieuous hardnes of our hearts, that neuer almoſt mourne for them: it ſhewes the vnſpeakable loue and mercie of God, for which we are to be thankfull for euer, and that all manner of waies.

In that the Sonne of God became a curſe for our ſinnes, we are put in minde, to ſee, acknowledge, and confider them, and withall to bewaile them, and to humble our ſelues for them: and to deteſt them more and more, vnto the very death. For what is more worthie of hatred, then that which cauſeth the Sonne of God to be accurſed. They which beleeue that Chriſt by beeing a curſe hath redeemed them from the curſe of the law, doe in truth die vnto all their ſinnes, and liue vnto God. Many indeede profeſſing Chriſt, make no change of life at all: and the reaſon is, becauſe a ſecret Atheiſme makes them ſay in their hearts, *There is no Chriſt, there is no curſe, that was indured by Chriſt.* Clenſe your hearts of this hidden Atheiſme, and looke that inwardly in your ſpirits, you die vnto your ſinnes, and liue to God.

In that Chriſt was obedient to his Father in bearing the curſe of the law, we are taught in all things to ſubiect our ſelues to the will of God. Our obedience muſt not onely be in doing this or that, but alſo in ſuffering the miſeries laid on vs to the death: this is the beſt obedience of all, and the trueſt marke of

Gods child, to obey in our sufferings.

Moreouer, that Christ was accursed, it is confirmed by the sentence and decree of God: *(ursed is euery one that hangeth on the tree.* Deut.21.23. The ground of this sentence is the sinne of the malefactour: for whome God curseth, he curseth for his offence. And here it may be demanded, why he that is stoned to death is not likewise accursed? *Ans.* He also is accursed: but there are speciall reasons why the man hanged on the tree is cursed. First, among the Iewes, they which were hanged, were most grieuous malefactours, as blasphemers, and idolatours: and there punishment was accordingly, most grieuous. Secondly, hanging (as among all nations, so among the Iewes) was a most odious, and infamous death. Thirdly, God did foresee that the Messias should die on the crosse, and therefore he accursed this kind of death. If it be saide, that there was no fault or offence in Christ; and therefore he could not be accursed: I answer, that he became sinne for vs, in that our sinne was applied and imputed to him. It may be further obiected, that the theefe which repented, was not accursed, though he were hanged on the tree. *Ans.* As a theefe, he was accursed; as he was a theefe, and repented, the curse was remooued. For the law in the curses thereof, giues place to the Gospel: iudgement yeelds to mercie: and the Gospel puts an exception to the law.

The vse. If the malefactour hanged, be accursed, and defile the earth: how vile and accursed is the liuing malefactour, the blasphemer, adulterer, murtherer, &c. who hath entred no degree of punishment? Let this be considered, to terrifie offenders.

Againe, let vs consider the scope of this law. Because he that hangs on the tree, is accursed: therefore saith the law of God, *he must be taken downe, and buried.* Marke the equity of this law: and that is, that things euill and accursed, are to be remooued from the eye and sense of man. This charge the Lord giues of lesse matters, namely, of sights vndecent, and vnseemely. Deut. 23.15. Againe, we are commanded not so much as to name fornication, vncleannes, couetousnes, iesting, foolish talking, &c. Eph. 5.3. Here we are to be put in minde, that the Plaies (commonly in vse) are to be banished out of all Christian societies. For they doe nothing els but reuiue and represent the

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vile and wicked faſhions of the world, and the miſdemeanour of men, which are things accurſed, and therefore to be buried, and not once to be ſpoken of. Againe, all euill in our example, whether in word, or in deede, muſt be buried, as much as may be: for it defileth, and is accurſed.

Here it may be demanded, how this law of God, (*he is accurſed: therefore let him be taken downe, and buried*) ſtandes with the order vſed in this and other countries, in which men are hanged in chaines for the terrour of the world? *Anſ.* Iudiciall lawes, if they haue in them morall equitie, and ſerue directly to ſenſe in the precepts of the Decalogue, are perpetuall, and bind all men, els not. As for the iudiciall determinations of this or that manner of puniſhment, they concerne vs not, but God hath left euery nation free, though not in reſpect of puniſhment, yet in reſpect of the manner and order thereof.

The third point, whereby our redemption is deſcribed, is the ende thereof, *that the bleſſing of Abraham*, that is, righteouſnes and life euerlaſting, *may come vpon the Gentiles*. Here two things are to be conſidered. The firſt is, whence comes the benediction of Abraham? *Anſ.* From the curſed death of Chriſt. For thus are the words, *He was made a curſe for vs, that the benediction of Abraham might come on the Gentiles*. Marke here how God workes one contrarie by the other. In the creation, he made ſomething, not of ſomething, but of nothing: he called light out of darknes: he kills, and then makes aliue, Hoſ. 6. he ſends men to heauen, by the gates of hell: he gaue ſight by a temper of ſpittle and clay, a fit meanes to put out ſight. In the worke of our redemption he giues life, not by life but by death, and the bleſſing by the curſe. This ſhewes the wiſdome, and power of God: and it teacheth vs in the worke of our conuerſion and ſaluation, not to goe by ſenſe and feeling; becauſe God can, and doth worke one contrarie, in, and by the other.

The ſecond point is, where this benediction of Abraham is to be found. *Anſ.* The text ſay, *It is extant in Chriſt Ieſus*, who is as it were the ſtorehouſe of Gods bleſſing, and the diſpenſer of it to all nations. In him are hid all treaſures of wiſdome, and knowledge. Col. 2. God and the Lambe are all things to all the Elect in the kingdome of heauen. Reu. 21. Here we ſee the right way to become rich: and that is, aboue all things to ſeeke to be true and liuely members of Chriſt: for if he be ours, we

can want nothing. Rom. 8.32. Matth. 6.33. Pſal. 34.10. This is a moſt ſure way to procure vnto vs all good things that he ſees to be neceſſarie for vs. For Chriſt is the ſtorehouſe of the benediction of Abraham. Againe, this muſt teach them that beleeue in Chriſt, to be content in any eſtate, be it better or worſe, for true riches is the bleſſing of God; and this bleſſing is in Chriſt. This is the truth, if we could diſcerne of things that differ. Thirdly, in our pouertie, and in the middeſt of all our wants and loſſes, we muſt comfort our ſelues. For though we leeſe neuer ſo much, yet we retaine the principall, and that is Chriſt, who is the benediction of Abraham.

The fourth point is, an other end of our Redemption, *That we might receiue the promiſe of the ſpirit by faith.* For the better vnderſtanding of this, foure queſtions may be demanded. The firſt is, what is meant by the promiſe? *Anſ.* The promiſe of God made in the old Teſtament, that he would powre out his ſpirit vpon all fleſh. Iſa. 44.3. and Ioel 2.28. And here it is ſaide, that this promiſe is fulfilled to the nations, whē they beleeue. Marke here how the promiſes of God lie as void, dead, and of none effect, till the particular time of their accompliſhment. God promiſeth Iacob that his poſteritie ſhall be a great nation after 430 yeares: for which time they remaine in thrall & bondage; but the very night after the former time was expired, nothing, no not the raging ſea could ſtoppe their deliuerance. Exod. 12. 41. God promiſed deliuerance after 70 yeares captiuitie to the Iſraelites in Babylon. When this time was expired, Daniel praied, and at the very beginning of his ſupplications, the decree of God for deliuerance came forth. Dan. 9. 23. *The viſion of God* (ſaith the Prophet) *is for an appointed time.* Hab. 2. 3. and ſo is the promiſe. This muſt teach vs to be content, if after much praying, we finde not the fruit of our praiers: becauſe there is an appointed time for the accompliſhing of them. In this reſpect Dauid ſaith, that *his eyes failed*, and *he was hoarſe in praying.* Pſal. 69.4.

The ſecond queſtion is, what is meant by the giuing, or ſending of the ſpirit? *Anſ.* Without any alteration or change of place, it ſignifies two things. The firſt is, Order betweene the perſons, whereby the Father, and the Sonne worke mediately by the holy Ghoſt, & the holy Ghoſt immediatly from them. The ſecond is, that the Spirit doth manifeſt his preſence by di-

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uine effects in vs. In this reſpect he is ſaide to be ſent, or giuen of the Father, and the Sonne.

The third point is, In what order is the ſpirit giuen? For it ſeemes, that we firſt of our ſelues beleeue, and then receiue the ſpirit? *Anſ.* Men are ſaide to receiue the ſpirit, when they receiue ſome new gift of the ſpirit, or the increaſe of ſome old gift. Ioh. 20. 22. Againe, to ſpeake properly, faith and the receiuing of the ſpirit, are for time both together. For firſt of all, we heare the promiſe of God: then we beginne to meditate, and to applie the ſaide promiſe to our ſelues, to ſtriue againſt doubting, and to deſire to beleeue: and in doing of all this, we receiue the ſpirit. To beleeue, is the firſt grace in vs that concernes our ſaluation: and when we beginne to beleeue, we beginne to receiue the ſpirit: and when we firſt receiue Gods ſpirit, we beginne to beleeue. And thus by our faith receiue we the ſpirit: and thus alſo the ſpirit dwells in vs by faith. Eph. 3. 17. And we muſt not imagine, that we may, or can beleeue of our ſelues, without the operation of the ſpirit.

The fourth point is, for what ende we receiue the ſpirit? *Anſ.* For ſixe. For illumination of our mindes, 1. Ioh. 2. 27. 1. Cor. 2. 12. for regeneration, whereby the Image of God is reſtored in vs, Ioh. 3. for the gouernment of our counſells, wills, affections, actions, Iſa. 11. 1. Rom 8. 14. for the effecting of that coniunction, whereby we are vnited to Chriſt our head. 1. Cor. 6. 17. for conſolation, Rom. 8. 16. laſtly, for confirmation in our faith, and euery good dutie. 2. Cor. 1. 22. Eph. 1. 13.

This receiuing of the ſpirit, is one ſpeciall ende of our redemption: and therefore it is moſt neceſſarie for vs, to haue the ſpirit of God dwelling in vs. If we haue not the ſpirit, we are not Chriſts: and without it, we can doe nothing.

We muſt for this cauſe doe ſuch things, whereby we may obtaine and receiue a plentifull meaſure of Gods ſpirit. *Repent* (ſaith Peter) *and ye ſhall receiue the holy Ghoſt.*

Againe, we muſt carefully retaine and preſerue the grace of the ſpirit in vs; by meditation in the word of God; by earneſt and frequent praier; by auoiding all ſuch acts, in word, or deede, that may make a breach in conſcience: for whatſoeuer offends conſcience, quenches the ſpirit. Laſtly, by ſauouring the things of the ſpirit, Rom. 8. 5. that is, by thinking on things ſpirituall, by affecting of them, and delighting in them.

15 Brethren, I ſpeake as men doe: though it be but a mans couenant, when it is confirmed, no man doth abrogate it, or adde any thing thereto.

16 Now to Abraham and his ſeede were the promiſes made. He ſaith not, and to the ſeedes, as of many; but, and to thy ſeede, as of one, which is Chriſt.

17 And this I ſay, that the law which was 430 yeares after, cannot diſanull the couenant that was before confirmed of God in reſpect of Chriſt, that it ſhould make the promiſe of none effect.

17 For if the inheritance be of the law, it is no more by promiſe, but God gaue it vnto Abraham by promiſe.

In theſe words, Paul meetes with a ſecond Exception, or obiection, made againſt that which he here principally ſtands vpon: namely, that the bleſſing of Abraham is conuaied to the Gentiles, and that by Chriſt. The obiection may be framed thus: The promiſe made to Abraham, cannot now pertaine

taine to the Gentiles, because the law was added to it, and by the law it is abrogated: and therefore the Gentiles are to be iustified, and saued, by the obseruation of the law. To this obiection, Paul makes a double answer. One is, that the promise cannot be abrogated: the second, that if it might be abrogated, yet the law cannot doe it. The first he confirmes on this manner:

The Testament of God confirmed, cannot be abrogated:
The promises made to Abraham and his seede, which is Christ, are his Testament confirmed:
Therefore they cannot be abrogated.

The *proposition* is expressed in the 17. verse, and is confirmed by comparison, thus. The testament of man after it is confirmed, may not be abrogated: much lesse the testament of God. v. 15. The *minor* is propounded in the 16. and 17. verses. Now I come to speake of the words as they lie.

Brethren] Paul had before called them *fooles*; and that iustly, because they fell from the doctrine which he taught them, to an other Gospel. And yet here he calls them *brethren*. And hence let vs learne, that in diuision of iudgement and opinion, there must be no diuision but vnitie of affection. It is, and hath bin alwaies the plague of the Church, that diuision of heart and affection, there takes place, where any diuision is in iudgement, though men erre of infirmitie. This euill causeth more to be condemned for heretikes, then indeede ought to be: it maketh schismes where none should be: it maketh dissentions to be incurable; which otherwise might be cut off. And therefore if dissentions in iudgement arise, we must remember to suppresse, enuie, hatred, pride, selfe-loue, and let Christian loue beare sway.

Againe, here we see it is lawfull, to speake in Sermons as men doe, so it be done after the example of Paul, with these cautions. First, it must be done sparingly, and soberly, without ostentation. Secondly, it must be done vpon a iust cause, as when the sayings of men serue to conuince the hearers, and that in their consciences. Thirdly, a difference must be made betweene the word of man, and the word of God; least in adding one to the other, the word of God loose his grace, and excellencie. Lastly, Gods word onely must be the foundation of

the doctrine which is taught, and the word of man is to be added, in respect of our infirmitie to giue light, or to conuince.

That which Paul speakes after the manner of men, is a principle of law, or a conclusion of the light of nature, namely, that a Couenant or testament confirmed, may not be abrogated. Paul saith, it is the propertie of them that are of reprobate mindes to be *truce-breakers*. Rom. 1. 30. Hence sundrie questions may be resolued. The first is, whether Legacies giuen to the maintenance of the Masse, may be applied to the maintenance of the true worship of God? *Anſ.* The testator in the giuing of such Legacies, hath a double intention: one is general, and that is to preserue the worship of God: the other is special, and that is to preserue the idolatrie of the Masse. In this he erreth, and therefore his will may be changed. For testaments vnlawfully made, may be abrogated. In the generall he erred not: and therefore the goods may lawfully be applied to the maintenance of the true worship of God. But it may be saide, that the next heires may recall them when the Masse is abolished. I answer, no. Because they may still be applied to the publike good of the Church. The affection of the dead was good in this case, though there iudgement was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe couenant with heretikes, and enemies? *Anſ.* Yea: for the principle, *A couenant confirmed, may not be abrogated*, is the conclusion of nature, which binds all men without exception, at all times, if the couenant be lawfull.

The third question is, what if damages and losses follow vpon the couenant made and confirmed, must it then be obserued? *Anſ.* Of couenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe, some couenants are meere ciuill, beeing made of man to man; and some are more then ciuill, beeing made of man to God, as contracts of marriage. Now if couenants be single couenants, and meerely ciuill, then may they be changed by the makers, or by their successours, if hurts and losses arise. Yet if couenants be confirmed by oath, and if they be made to God, they may not be changed, so long as they are lawfull, though great losses insue. Read the example of Iosua, Ios. 9. 18. *A good man sweareth, and changeth not, though he lose thereby.* Psal. 15. 4.

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The fourth queſtion is, whether a contract may not be diſſolued, when one of the parties hath a diſeaſe contagious in deadly manner, and incurable? *Anſ.* If ſuch a diſeaſe follow the contract, the marriage not conſummate, we may preſume that God doth diſſolue the contract. And the couenant diſſolued by God, we may without daunger hold to be abrogated.

The laſt queſtion is, whether the Church of Rome hath not dealt wickedly in altering the laſt teſtament of Chriſt, when it miniſtreth the Lords ſupper vnder one kind? *Anſ.* They ſinne againſt the light of nature, which teacheth vs not to abrogate the teſtaments of men, much leſſe the teſtament of God. It is alleadged, that we receiue whole Chriſt vnder one kind. *Anſ.* True indeede. But we muſt conſider the end of the ſacraments is to ſignifie and repreſent, perfect nouriſhment, in, and by Chriſt: now perfect nouriſhment is not in bread alone, but in bread and wine: and by them both ioyned together, is ſignified, that Chriſt is the bread and the water of life: now to aboliſh the cuppe, is to aboliſh the principall vſe of the ſacrament, and to leſſen our comfort.

In the 16. verſe Paul ſaith, *the promiſes were made to Abraham*, in the plurall number: becauſe they were ſometime made to Abraham, ſometime to his ſeede, and ſometime to both: and they were often repeated to Abraham, and therefore are called promiſes, though in ſubſtance they are but one. The ſeede of Abraham here mentioned, is the ſeede not of the fleſh, but of the promiſe, Rom. 9. 7. and this ſeede is firſt Chriſt Ieſus, and then all that beleeue in Chriſt. For all theſe are giuen to Abraham as children by the promiſe and Election of God. Moreouer, this ſeede is not many (as Paul obſerueth) but one: that is, one in number. It is obiected, that the word [*ſeede*] is a name *collective*, and ſignifies the whole poſteritie of Abraham. *Anſ.* It doth ſometime, but not alwaies: for Eue ſaith of Seth, *God hath giuen me an other ſeede*, Gen. 4. 25. that is, an other ſonne.

Laſtly, it is ſaid, that this one particular ſeede of Abraham is Chriſt Ieſus. Here by the name Chriſt, firſt and principally the Mediatour is meant, and then ſecondly all Iewes and Gentiles beleeuing, that are ſet and grafted into Chriſt by their faith. For Paul ſaith, Rom. 9. 8. *that the children of God*, or, *the children of the promiſe, are the ſeede of Abraham*: againe, Gal. 3. 29. *They which are of Chriſt, are the ſeede of Abraham.* And the

name, *Christ*, signifies not onely the head or Mediatour, God and man, but also the Church gathered partly of Iewes, and partly of Gentiles. *The bodie* (saith Paul) *is one, but the members are many: euen so is Christ*, 1.Cor. 11.12. that is, the Church of Christ. Againe, *I beare in my bodie the remainders of the sufferings of Christ*, Col. 1.24. and the Church is called *the complement of Christ*. Eph. 1.23. It may be obiected, that by this means the seede of Abraham, is many, and not one: because Christ and all beleeuers are the seede. *Ans.* They are all one in respect of one and the same blessing of God, which is first giuen to Christ, and by Christ to all that beleeue in him. *All are one in Christ*, Gal. 3.28. and *he gathers things in heauen and earth into one head*. Eph. 1.10.

It is here to be obserued, that the promises made to Abraham, are first made to Christ, and then in Christ to all that beleeue in him, be they Iewes, or Gentiles. This Conclusion is of great vse. First, by it we learne the difference of the promises of the Law and the Gospel. The promises of the law, are directed and made to the person of euery man particularly: the promises of the Gospel are first directed, and made to Christ, and then by consequent, to them that are by faith ingrafted into Christ.

Secondly, by this we learne to acknowledge the communion that is betweene Christ and vs. Christ as Mediatour, is first of all elected, and we in him: Christ is first iustified, that is, acquit of our sinnes, and we iustified in him: he is heire of the world, and we heires in him: he died vpon the crosse, not as a priuate person, but as a publike person representing all the Elect, and all the Elect died in him, and with him. In the same manner they rise with him to life, and sit at the right hand of God with him in glorie.

Thirdly, here we see the ground of the Certentie of perseuerance, of all them that are the true children of God. For the office of Christ to which he is set a part, is to receiue the promise of God for vs, and to applie it vnto vs. And this worke is done by Christ without impediment, and without repentance on his part. The seale and foundation of our saluation is this, that God accepts and knowes vs for his, 2. Tim. 2. 19. and that which concernes vs is, that we must worship God in spirit and truth, and depart from iniquitie.

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Lastly, here is comfort against the consideration of our vnworthines. Thou saiest thou art vnworthie of the mercie of God, and therefore hast no hope. And I say againe: dost thou truly exercise thy selfe in the spirituall exercises of faith, inuocation, repentance? be not discouraged: thou must not receiue the promise immediately of God, but Christ must doe it for thee. Though thou be vnworthie, yet there is dignitie, and worthines sufficient in him. If thou say, that thou must at the least receiue the promise at the hand of Christ. I adde further, that *he will not quench the flaxe that doth but smoake, neither will he breake the bruised reede.* He accepts the weake apprehension, if it be in truth. And our saluation stands in this, not that we know and apprehend him, but that he knowes & apprehends vs first of all.

v. 17. *This I say*] In the former verses Paul hath laid downe two grounds: one is, that testaments of men confirmed, may not be abrogated: the other, that the promises were made to Abraham and his seede, which is Christ. Now, what of all this may some man say? Paul therefore addes these words, *This I say*, that is, the scope and intent of all my speech is, to shew, that the couenant or testament confirmed by God, cannot be abrogated: and secondly if it might so be; yet that the law could not abrogate the testament, because it was giuen 430 yeares after the confirmation of the saide testament. And because it might be doubtfull what Paul meanes, when he saith, *the couenant confirmed cannot be abrogated*, he explanes himselfe in the ende of the verse by saying, *the promise cannot be made of no effect.*

It is here to be obserued, that Paul saith, *the promise made to Abraham is a couenant*, or, *testament.* It is a Couenant or compact, because God for his part promiseth remission of sinnes and life euerlasting, and requireth faith on our part. In respect of this mutuall obligation, it hath in it the forme of a couenant. It is also a Will, or Testament in two respects. First, because the promise is confirmed by the death of the mediatour, Heb. 9. 15. Secondly, the things promised, as remission of sinnes, and life euerlasting, are giuen after the manner of legacies, that is, freely, without our desert, or procurement. In this we see the great goodnes of God, who vouchsafeth to name them in his testament, that haue made couenant with the deuill, and are

children of wrath by nature, as we all are.

Again, in that the promise is *a testament*, remission of sinnes, and life euerlasting, is *a Legacie*: and for the obtainment of the, we must bring nothing vnto God, but hunger and thirst after them, and make suit vnto God for them, by asking, seeking, knocking. Thus are all Legacies obtained, & there is no more required on our part, but to receiue and accept them. And though we be neuer so vnworthie in our selues, yet shall it suffice for the hauing of the blessing of God, if our names be found in the Testament of God.

Againe, Paul saith, that *the promise made to Abraham is a couenant confirmed of God.* It may be demanded, by what meanes it was confirmed? *Ans.* By oath. Heb. 6.17. Againe, it may be demanded, to whome it was confirmed? *Ans.* To Abraham, as beeing the father of all the faithfull, and then to his *seede*, that is, first to the Mediatour Christ, and consequently, to euery beleeuer, whether Iew, or Gentile. For Abraham in the first making, and in the confirmation thereof, must be considered as a publike person, representing all the faithfull.

Here againe we see Gods goodnes. We are bound simply to beleeue his bare word; yet in regard of our weaknes, he is content to ratifie his promise by oath, that there might be no occasion of vnbeleefe.

Againe, here we are admonished to rest by faith on the promise of God, as Abraham did, when there is no hope. Some may say, I could doe so, if God would speake to me, as he did to Abraham. I answer againe, when God spake to Abraham, in him he spake to all his seede: and therefore to thee whosoeuer thou art, that beleeuest in Christ.

And hence we are to gather sure hope of life euerlasting. For in the person of Abraham, God hath spoken to vs: he hath made promise of blessing to vs: he hath made couenant with vs: and he hath sworne vnto vs. What can we more require of him? what better ground of true comfort? Hebr. 6. 17.18.

Lastly, in that God thus confirmes vnto vs the promise of life euerlasting, it must incourage vs to all diligence in the vse of all good meanes, whereby we may attaine to the condition of Abraham: and it must arme vs to all patience in bearing the miseries & calamites that fall out, in the strait way to eternal life

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Further, Paul saith, that *the promise is a couenant confirmed, & that in respect of Christ:* because he is the scope & foundation of all the promises of God: partly by merit, and partly by efficacie. By merit; because he hath procured by his death and passion, remission of sinnes and life euerlasting. By his efficacie; because he seales vp vnto vs in our consciences, remission of sinnes, and withall restores in vs the image of God. The vse. If Christ be the ground of the promise, then is he the ground and fountaine of all the blessings of God. And for this cause, the right way to obtaine any blessing of God, is first to receiue the promise, and in the promise Christ: and Christ beeing ours; in him, and from him, we shall receiue all things necessarie.

The second answer of Paul to the former obiection, is, that if the promise made to Abraham might be disanulled, yet the law could not doe it. And he giues a double reason. The first is drawne, from the circumstance of time. Because the promise or couenant was made with Abraham, and continued by God *430 yeares before* the law was giuen: therefore saith Paul, *the law was not giuen to disanull the promise.*

Against this reason it may be obiected, that Abrahams seed, was but *400 yeares* in a strange land. Gen. 15. 13. *Answ.* Moses speakes of the time that was from the beginning of Abrahams seede, or from the birth of Isaac to the giuing of the law: and Paul here speakes of the time that was betweene the giuing of the promise to Abraham, and the giuing of the law: and that was 30 yeares before the birth of Isaac.

Againe, it may be obiected, that the Israelites were in Egypt 430 yeares. Exod. 12. 40. *The dwelling of the children of Israel, while they dwelled in Egypt, was 430 yeares.* Therefore it seemes there was more time betweene the promise, and the law. *Answ.* The meaning of Moses in this place, is thus much: that the dwelling of the children of Israel, while they dwelt as pilgrims, was for the space of 430 yeares: and that in part of this time they dwelt in Egypt as strangers. The words may thus be translated, *The dwelling or Peregrination of the children of Israel, in which they dwelt in Egypt, was 430 yeares.* And this peregrination beginnes in the calling of Abraham, and endes at the giuing of the law.

In Pauls example, we see what it is to search the Scriptures,

not onely to consider the scope of whole bookes, and the parts thereof; but to ponder and waigh, euery sentence, and euery part of euery sentence, and euery circumstance of time, place, person. This is the right forme of the studie of diuinitie to be vsed of the sonnes of the Prophets.

The second reason vsed by Paul, is in the 18. v. it may be framed thus. If the law abolish the promise, then the inheritance must come by the law: but that cannot be. He prooues it thus: If the inheritance of life eternall be by the law, it is no more by the promise: but it is by the promise: because God gaue it vnto Abraham freely by promise: therefore it comes not by the law.

The opposition betweene the law and the promise, shewes that Paul in this Epistle speakes not onely of the ceremoniall, but also of the morall. For the greatest opposition is betweene the morall law, and the free promise of God.

Let vs againe marke here the difference betweene the law and the Gospel. The law promiseth life but to the worker, for his works, or vpon condition of obedience. The Gospel called by Paul, *the promise*, offers and giues life freely without the condition of any worke, and requires nothing but the receiuing of that which is offered. It may be obiected, that the Gospel promiseth life vpon the condition of our faith. *Ans.* The Gospel hath in it no morall condition of any thing to be done of vs. Indeede faith is mentioned after the forme and manner of a condition; but in truth it is the free gift of God, as well as life eternall: and it is to be considered not as a worke done of vs, but as an instrument to receiue things promised. This difference of the law and the Gospel must be kept as a treasure: for it is the ground of many worthie conclusions in true religion. And the ignorance of this point in the Church of Rome, hath bin the decay of religion, specially in the article of *Iustification*.

Thirdly, we must here obserue, the opposition betweene the Law and the free promise of God, in iustification of a sinner. *For if life come by the law, it comes not by the promise*, saith Paul. And Rom. 4. 14. *If they which are of the law are heires, the promise is of none effect.* By this we see the Church of Rome ouerturnes and abrogates, the free promise of God. For they of that Church teach, that the first iustification is by meere mer-

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cie: and that the ſecond, is by the workes of the law. But the law and the promiſe cannot be mixed together, more then fire and water: the law ioyned with the free promiſe, diſanulls the ſaid promiſe.

Laſtly, in that Paul ſaith, God *gaue* and freely beſtowed the *inheritance by the promiſe*, it muſt be conſidered, that this Giuing is no priuate, but a publike donation. For Abraham muſt be conſidered as a publike perſon: and that which was giuen to him, was in him giuen to all that ſhould beleeue as he did. Art thou then a true beleeuer? doeſt thou truly turne vnto God? here is thy comfort: the inheritance of eternall life is as ſurely thine, as it was Abrahams, when he beleeued. For thou art partaker of the ſame promiſe with him: and when God gaue him life, he gaue thee alſo life in him. Againe, perſons backward, and careleſſe, muſt be ſtirred vp with all diligence to vſe all good meanes that they may beleeue truly in Chriſt, and truly turne to God. For ſo ſoone as they beginne to beleeue, and to turne vnto God, they are entred into the condition of Abraham, and if they continue, *they ſhall ſit downe with Abraham, Iſaac, and Iacob, in the kingdome of heauen*: and after this life, they ſhall reſt in the boſome of Abraham. For that which was done to Abraham, ſhall be done to all that walke in his ſteppes.

19 Wherefore then ſerues the law? it was added becauſe of tranſgreſsions, vntill the ſeede was come to which the promiſe was made: and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not of one: but God is one.

Paul hath prooued before, that the law doth not aboliſh the promiſe: his laſt reaſon was; becauſe then the inheritance ſhould be by the law: which cannot be. Againſt this reaſon in

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